



THE
MISSION FIELD
1879

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
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THE
MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

24

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATT. xxiv. 14.

1879.

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THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JANUARY 1, 1879.

OUTLOOKS OF MISSIONARY WORK.

T is one of the commonplaces of Missionary literature that the Missionary work is a service *of waiting*. Each generation reaps the fruit of its predecessors' labours, but not that of its own. Faith is in nations a plant of slow growth—"one man soweth and another reapeth," and patience therefore, if it be, as it is, a peculiarly Christian virtue, is still farther essential to Missionary enterprise; for it is one of the conditions without which that enterprise cannot be carried on. This would be probable *à priori*, because it is according to the analogy of history. Every process of which the aim is to reform and regenerate requires time for its working to take effect. If the sphere upon which it acts be an extensive one, then the time required for producing the desired effect will be so much the longer. Now the preaching of the Gospel of CHRIST is just such a process.

We may look at the same fact from another point of view.

A nation is more than the aggregate of the individuals that compose it. The term "national character" is not a mere abstraction, or compendious term to express the fact that each

individual of the nation has such or such beliefs or habits. It is a distinct entity, expressed in the customs and institutions of the nation, gradually formed and as gradually expressed ; but when once existing, presenting a far more stubborn and tenacious resistance to innovation than any single individual can do. Take for example the English national character ; that is the work of causes incessantly operating upon an isolated stage for well nigh a thousand years. The institutions which it has shaped for itself are essentially Christian. They act as a bulwark to the Christianity of the nation ; and would oppose a steady resistance to any anti-Christian *propaganda*. We put the case hypothetically ; but who can doubt that they *are* actually doing this at the present day ; that the traditions of the English Sunday, the hallowed associations of Christmas and Easter, and the manifold ways in which the system of the English Church shapes the national life of England, are among the best preservatives of the rich from the positivism of one anti-Christian teacher, and of the poor from the bold secularism of another ?

But then national character is a factor which is found on both sides of the equation. It is just as powerful in India or in China *against* the Christian religion as it is in England and similar countries for it ; and it is a fact with which we have seriously to reckon in our estimate of the *rate* of Missionary progress. The popular complaints of the *slowness* of Missionary advance fail to take account of this fact, and one and all proceed upon the false assumption that the character of a heathen nation which it has taken a thousand years to form, can be appreciably changed in a decade or a generation. We say therefore that the apparent slowness with which the Gospel spreads over the masses of heathen is mainly the normal and necessary slowness with which all great transformations of sentiment on the grand scale are brought about ; and that we are unreasonable in complaining as if it stood altogether still.

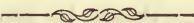
No doubt a keener interest in Missions and a large development of Mission agency would, to a certain extent, stimulate and accelerate the work. Subject to this proviso, it appears clear that the progress of Missions, if not so rapid as eager enthusiasm would have it to be, is not on the other hand, so slow as to dishearten those who support it or who carry it on. What *men would call* a rapid Christianization of a country would be as ephemeral as it was rapid ; and the spectator might confidently predict its

disappearance as rapidly as it rose. Such rapid transitions are mere waves of thought not the shaping and transformation of the mind itself.

At the beginning of 1879 therefore, as of previous years, the watchword for Mission workers is *patience*.

The outlook will lead us to expect no dazzling successes in the immediate future. The outlook is encouraging on the whole ; yet not invariably so, nor in every place. India is certainly inclining towards the Gospel. The great barriers of national custom are beginning to yield ; the ancestral idolatry is breached in a hundred places ; and the next thirty years will probably show this more plainly than the last. The Hindu mind is in fact going rapidly through the preliminary stages of thought. Probably a still more acute, because more widespread and general, disbelief in the existing idolatries will precede the final abandonment of them ; and in any case the transition will seem slow, and the observer will need *patience*. Still more marked is the need of this in Africa, where the Kafir War, though by ensuring the predominance of British power, it may eventually prove to have given a positive impulse to the Missionary cause, for the present seems to have checked its progress, or rather put an end to it altogether. In Australia, *Deo gratias*—and the other English-speaking lands of the southern hemisphere—the Missionary marches in many cases side by side with the settler, and taking these countries as a whole, the Church is maturing quite as rapidly as is the political system. More we could hardly expect.

S. J. E.



SYDNEY.

CHURCH SUNDAY-SCHOOL UNION.

IN Australia, as in other colonies, the absence of some of the Bishops, who have been attending the Lambeth Conference, has diminished our sources of information respecting the work of the Church. Progress is, however, chronicled in various ways. Thus in the number of the *Australian Churchman*, published in Sydney on the 15th of August, we find a notice of a course of

lectures bearing on Christian belief to be delivered in the Cathedral by the Dean, and an account of the monthly meeting of the Church Society of the diocese. On August 12th the "Church of England Sunday-School Union" held its first general meeting. The Dean, in his sermon, appealed to the clergy, superintendent, and teachers of each Sunday-school to form a united body, powerful, through the blessing of GOD, to rescue souls from Satan and to build up the Church. Two hundred and fifty persons attended the tea-meeting which was held after service. After the tea-meeting came a conference of clergy and Sunday-school teachers, at which four hundred and sixty persons were present. Several papers were read. The first set forth that the great object of the Sunday-school was to bring the children to CHRIST: to effect their conversion. It was urged by the next speaker that the children should be addressed as children of GOD, and should be taught their baptismal privileges: another felt it to be desirable that teachers should prepare the lessons together. It was suggested by one of the clergy that, before the school was opened, the teachers might occupy the children in the playground by singing hymns or by Missionary addresses. Another stated that the plan of the teachers assembling a little while before the time and "waiting in prayer" had been found most beneficial. A later speaker "deprecated good talking" in place of "teaching." He thought that the differences in the narratives of the Gospels should be pointed out and explained. After Scripture the Prayer-Book should be thoroughly taught. The intellect should be sought rather than the feelings. A clergyman with whom, perhaps, some of us in England may feel most agreement, thought that not only the intellect and the heart should be aimed at by the teacher, but that the child's imagination should be reached, also, if possible. He advocated a bright and cheerful Sunday-school. Sixteen clergymen and five laymen took part in the discussion.

The Parochial Association of St. John, Darlinghurst, takes entire charge of the very successful church-schools of that district in all matters relating to general expenses and building repairs. They have recently spent five hundred pounds in the improvement of their school. At Arncliffe steps are being taken to rebuild the little school-church, which has fallen into a state of utter disrepair.



GOULBURN.

BISHOP'S ACCOUNT OF THE WORK OF THE S.P.G. MISSIONARIES.—
MISSIONARY REPORTS.

SIX places in this diocese stand destitute of clergy or Missionaries through want of funds sufficient for their support. A third year of severe drought has caused difficulties in many ways, and has cost the Missionaries special expenses for horse-feed. On the 30th January, 1878, Bishop Thomas wrote :—

“The Society's grant is a true benefaction to the diocese, and will, this year, be allotted to Tarago and Murrumburrah, both being new districts formed in consequence of that grant.

“We are very anxious to establish new Missions in other places, and specially at TARALGA. This is a district in which settlers and farmers are scattered over a wide area, requiring a man of robust health and Christian zeal for the performance of the duties of the Mission. I should be very greatly relieved if, in addition to the grant of 250*l.*, the renewal of which I earnestly solicit, the Society would make a special grant of 50*l.* a year to enable us to maintain a Missionary clergyman there. I have just ordained a good man, who has been tried for four years as a catechist, and has done well in former work. I do trust that the Society will take compassion upon the place and upon the diocese, and kindly aid this, the most needy Mission which we have yet attempted. The Rev. W. M. Martyn is just the man for the place.”

The above appeal was one of the many urgent applications for aid really needed which the state of the Society's funds has not allowed it to grant. The Bishop continues :—

“Besides this place, which has long waited for a clergyman, we have others without Missionaries—Babranald, Narrandera, Abuny Bush, Urana, Araluen, and Moruya. The need of income for Missionaries in these places has been the great hindrance, and each of them contains a large and scattered population.”

In a later letter, written from Bishopthorpe, Goulburn, on the 30th of September, Bishop Thomas gives a cheering account of the character and results of the patient labour of the overworked Missionary clergy :—

“The Missionaries of the Society in this diocese are working well and successfully. The Rev. W. Anderson conducts divine service in several hamlets, of which TARAGO is the centre. Small but neat churches have been erected at Windellama, Bronte, Tarago, and Cuwawary, in which he regularly officiates : and there are stations elsewhere in which he preaches from time to time. Land has been very kindly given by a gentleman at Tarago for a glebe, and for the erection of a suitable parsonage. But the scheme for the latter has not been matured, though some efforts have been made in that direction.

“The Rev. J. C. Betts is doing a good work at BOMBALA. He is striving to secure the building of two small churches in outlying portions of his parish—at Wellesley and Delegate : but he hopes ere long to succeed in dividing his district with a view to the location of a second Missionary on his southern border towards the colony of Victoria.

“The Rev. W. Cocks has been remarkably successful in gaining the co-operation of the people for the extension of the Church in his Missions. A very creditable building has been completed at COOTAMUNDRA, which was recently opened as ‘Christ Church.’ He now proposes to make a similar effort for the benefit of Binalong. And at Murrumburrah, where he resides, there is a parsonage-house and a very neat church.

“The Rev. Canon Druitt continues his labours at COOMA, aided by a catechist, who chiefly undertakes the work of itinerating in the mountainous portion of the parish. There were six churches in his Mission ; but of these three have been detached from the Cooma parish, being situate in a district which has been formed into a new Mission at Jejederick. Canon Druitt is now occupied with the building of a seventh church, viz. at Nimitibelle in the southern extremity of his territory. For some time I have been inquiring for a clergyman to replace the catechist.

“The Rev. S. B. Holt of GUNDAGAI is likewise a successful Missionary. He has recently been instrumental in causing two churches to be built in his parish, at Mundarlo and at Nangus. These are in addition to similar or better buildings at Gundagai, Jugiong, and Adelong Crossing. He has also secured a small glebe in the neighbourhood of Gundagai. He is indefatigable in his labours, and has been the means of strengthening the Church in the whole district.

"The Rev. G. Spencer of TUMUT is a Missionary of whom likewise I am able to write very favourably. His church (commenced by his predecessor, Archdeacon Evans Jones, who laid me and the diocese under great obligations for his work at Tumut) is soon to be finished. It will be cruciform, and a credit to the district. In a few days I hope to be engaged in laying the first stone, at Blowering, a few miles from Tumut, of another new church.

"The Rev. J. H. Williams, of BINDA, has a large and arduous district, which greatly overtaxes his strength; although half of it was recently formed into a new Mission, Mr. Williams is a faithful labourer, and is giving satisfaction to the people; but he greatly needs rest and change. He has three neat churches and a good parsonage in his parish.

"All the above are true and faithful in their several stations, and are building up the Church by winning sinners into the fold. It will be observed that, with the exception of the Rev. W. Anderson, each of them has a parsonage house secured for the parish for the permanent residence of the licensed clergyman. This provision is one of considerable importance, because persons who are required continually to travel from place to place need a *home* and a resting spot from time to time."

From Bombala the Rev. J. C. BETTS, after mentioning that he had collected two sums of 175*l.* towards the building, at a cost of 300*l.* each, of the two small churches mentioned by the Bishop, wrote:—

"It is quite impossible for you in English parishes to realise all the various duties that fall to the lot of the clergyman in bush districts. There is first of all, all the correspondence, which is no light matter. It is usual to appoint a secretary as a matter of form, but one finds it easier to do the writing oneself than to give all the instructions that would be required. I am speaking of course, not of head-quarters like Bombala, but of the surrounding bush districts. This involves all correspondence in getting a grant of land, and having it conveyed; then come 'begging letters,' to be written; then the great difficulty of plans for the proposed building."

Clerical sore-throat, from which Mr. Betts was suffering at the end of June, when he wrote, has not, we are thankful to see, kept him either from continuing his former work nor from entering upon new fields:—

"You will be glad to hear that I have started a Young Man's Church Union in connection with the parish. There is every prospect of success—we meet once a fortnight—one meeting in each month for study of the Bible and Prayer-Book; the other for reading history and for recitations."

The Rev. CANON DRUITT holds four services and travels twenty-four miles every Sunday. It is pleasant to see that the great wants of the extensive district of Cooma do not cause either minister or people to forget the needs of others who are far away. Canon Drutt wrote, on March 16th :—

“We made a collection for the Indian Famine Fund amounting to 12*l.* 5*s.* in the month of October last which I should gladly have forwarded to you for the assistance of the Church in Madras had I known that the Society would have dispensed our alms, but as I did not then know it, I forwarded the amount through the Mayor of Sydney to the Lord Mayor of London.

“I have now the pleasure of forwarding our offering (5*l.* 2*s.* 3*d.*) made as usual within the Octave of St. Andrew’s Day towards the support of Missions to the heathen. We also sent 3*l.* 15*s.* to the Melanesian Mission, contributed by the teachers and scholars of St. Paul’s Sunday-school in Cooma. I am thankful to be able to report the commencement of St. Peter’s Church at Nimitybelle in this district. The foundations are in, and I trust ere long the walls will be completed. This church will be a source of great satisfaction to me inasmuch as Nimitybelle with its neighbourhood is inhabited by more Romanists than any other part of the district, and is the least intelligent. The church will be a token among them of the existence of the Church of England, and the administration within its walls with all becoming solemnity of the sacraments and rites of the Church will be a source of joy to the few and scattered members of the Church who dwell within reach. No doubt we shall need the assistance of our friends at a distance, but I have full faith and confidence that He who has put it into our hearts and enabled us to lay the foundation, will enable us to finish the good work to His own glory and the salvation of His people.”

A letter written from Tumut last Lady Day by the Rev. GEORGE SPENCER, besides mentioning facts which have been told by the Bishop, gives the following account of Sunday services held in a schoolroom at Bowering, a place where a church is greatly needed :—

“On almost any Sunday on which I visit the place, between thirty and forty horses may be seen fastened to the fence outside, while the owners, some of whom come more than twelve miles to attend service, are worshipping inside. And although we but rarely have any singing (I am trying to meet this want), still the service is bright and cheerful; the people attend so earnestly, and respond so heartily. And then every one kneels to pray. I sometimes wish that people accustomed to worship in splendid churches in England, with everything (such as beautiful music) to help their devotion, could look in upon us, during our hour of service, in the old slab school at Bowering. I am sure the sight would touch their hearts deeply. It is a fearfully hard day’s work to ride to Bowering and hold this service, besides teaching a class of large boys and girls in the Morning Sunday-school, in Tumut, and holding two services in All Saints Church. I am seldom good for much upon any Monday. But it is so pleasant to meet most of these little congregations in the bush, that one does not mind the fatigue.”

Another account of services held in what was formerly a gold-field, but is now worked out, does not sound encouraging. The people sit down to eat and to drink, and rise up to play : there is much drunkenness and much immorality, and that too amongst Church-people. Yet, even with these sinners, religion has probably power. They are, it may be, not so utterly hardened as they would have been left to themselves. Will each reader of these lines offer a prayer for their conversion? We are told by Mr. Spencer :—

“One other place where a little church ought to be built gives me much anxiety ;—a gold field almost worked out, above twenty miles from Tumut. The Church-people there are so poor, that I am certain 30% could not be raised for such an object. I am obliged to hold the services in a public house belonging to a Romanist. For one or two hours after every service there is a noise of revelry in the bar. It appears that some men, and a few women go there to talk and drink, after they have been ‘at church,’ as they term it. One becomes disheartened at seeing how the good that one tries to do is thus neutralized. If I had only 150% I could get a little rough church erected there and start a Sunday-school. It seems useless to hope for it.”



NEWCASTLE.

MUNIFICENT BEQUESTS TOWARDS DIOCESAN ENDOWMENTS.

THE last Australian number of the *Mission Field* was published in May, 1878. It was on the 7th of that month that the second session of the fifth Synod of the Diocese of Newcastle was held at East Maitland. The Address of the Bishop, in his absence through illness, was read by his Commissary, Canon Child. Bishop Tyrrell's Address dealt with the scheme which had evidently occupied his thoughts for years past, for the endowment of all the main institutions of the diocese. The address closes with these words :—

“This, my dear brethren of the clergy and laity, is my scheme for the endowment of this, my beloved diocese ; not to enrich the clergy, but to make them efficient for the performance of their high duties, the perfecting of the saints, the work of the ministry, and the edifying of the body of CHRIST ; that you and yours—yourselves, your wives, your children, and your children's children—may grow in grace, and have more and more your fruit unto holiness, and the end everlasting life.”

The total amount of the bequests left by the Bishop for the diocese is 250,000%. An article in a Tasmanian newspaper, which we quote from the *New Zealand Church News* of July, 1878, says :—

"It has long been understood that the Bishop, who has never been home to England since his arrival in the diocese more than thirty years ago, and who has lived a most frugal and self-denying life, devoted much time and thought to putting the finances of the Church into a state of firm and lasting security; but the magnitude of the bequest which has been lately announced has taken people by surprise. The Bishop possesses sixteen valuable stations in New South Wales and Queensland, and the whole of this valuable property he leaves to his diocese. Revenues will thus be produced for the various diocesan funds as follows:—The Bishop's income (1,200*l.* a year) 30,000*l.*; stipends of dignitaries, 11,000*l.*; stipends of clergy, 100,000*l.*; superannuated clergy, 10,000*l.*; fund for sick clergy, 5,000*l.*; new clergy, 25,000*l.*; the training of future clergy, 25,000*l.*; the religious education of the young, 44,000*l.* This is indeed a gift worthy of one of the old Prince-Bishops of the Church, and we trust that many a rich man will be incited by this noble example to go and do likewise. We may add the Bishop seems to have avoided the danger of 'pauperising' his diocese by so distributing his gifts as to help the parishes and the diocese to help themselves."



BRISBANE.

BISHOP'S LETTER.—SOUTH SEA ISLANDERS.—CHINESE IMMIGRANTS.
—CHURCH FUND.

SOME account of the remarkable work carried on among the South Sea Islanders who come as labourers to Queensland was given in the *Mission Field* for May, 1878. The merchant's clerk who volunteered to teach them, and who did so with such remarkable success, adapted his method of operations to surrounding circumstances. Our English language is the tongue current in Queensland, and the South Sea Islanders when they come there naturally wish to learn it. So Mr. McConkey, instead of studying their languages, very wisely taught them ours, with what result we see in the last S.P.G. Annual Report, which states that his evening classes were attended by about forty-three South Sea Islanders, of whom twenty-three had been baptized by the Bishop of Brisbane, who wrote, on April 20th, a further account of the progress of this and of other Church work in his diocese:—

"We have received three fresh men from the mother country within the last four months; and a fourth left England in February, and may be expected to arrive here any day. The three who have arrived are all able men, and will prove valuable additions to our clerical staff. I have already mentioned to you the work amongst

the South Sea Islanders, which is going on at Maryborough. I am thankful to say that the work is making steady progress. Mr. Holme is again writing to me about paying them another visit to celebrate the admission of more men into the Church by Baptism. I have no doubt about the movement; I feel sure that, by God's blessing, the work will grow, not in Maryborough only, but in other places where the Islanders are employed. I have still to make the same remark as I made before about those who have left the Islands under the care of the Melanesian Mission. Wherever they have gone, they have not come to Queensland. For every reason we should be most anxious to get hold of them and to care for them; but we cannot find them even by means of the most diligent inquiry.

We have been making preparations for opening a Mission to the Chinese in Northern Queensland. I have been moving in this matter as President of the Executive Council of the Board of Missions of the Dioceses of Australia and Tasmania. A Chinese person of education, who has been acting for some years in the Diocese of Melbourne as a Catechist amongst his own people, has expressed his willingness to go to North Queensland; and the accounts I received of him are so good that I had expressed my willingness to admit him to Deacon's Orders. But as the Bishop of the new diocese is expected shortly I have suspended operations until his arrival."

A leaflet giving a notice of the General Church Fund was issued at Brisbane on June 1st. It states that the total sum received on account of the fund amounted, in the year 1877, to a little more than £2,000. This includes collections made in four districts where clergy receive their stipends from the fund:—

"For carrying on the fund and increasing its usefulness, many more subscribers are required. Last year one donation of 105*l.* and two of 100*l.* each were received; and only seventy other persons subscribed sums of 1*l.* and upwards, amounting to 312*l.*

This fund, which is proving itself to be one of such vast importance to the diocese, comes almost exclusively from the contributions of persons holding appointments and depending upon their salaries; and from others with limited incomes. The occupiers of vast tracts of country, the owners of large flocks and herds, and persons engaged in lucrative mercantile transactions can scarcely be said to be represented in the subscription list. Indeed, as regards the financial year just terminated, we may say that these classes are represented in the list by two sums—of 105*l.* and 100*l.*—and by about half a dozen others."

It is suggested that ladies might well be employed in all parts of

the diocese in collecting small monthly subscriptions from men and women of the labouring class, and from children. The progress of the fund is so essential to the growth of the Church that it is earnestly to be desired that every possible effort will be made by earnest Church-people to stir up their inert neighbours. This fund, besides providing—as already stated—the stipends of the clergy in four districts, has enabled the Bishop's Commissary in England to engage suitable clergy who may offer themselves for work in Queensland; their passage to Queensland being paid for wholly or in part by the fund. The Bishop can now guarantee a sufficient maintenance for two years to a newly-arrived clergyman whom he may wish to send to a district which has not hitherto enjoyed the advantages of a ministering clergyman, and is therefore not yet organised to raise the necessary stipend:—

“Grants have been made for a limited time of 25% to a clergyman beginning work in a country district, and 50% to a lay reader. Two clergy moving to another parish have received sums of 25% and 20% for their expenses; and two small country places have been assisted in the building or fitting up of their churches with sums of 15% and 25%.”

Upon the whole it appears that, amidst much that is lacking, progress is made.



MELBOURNE.

BISHOP MOORHOUSE AND THE REV. HORACE TUCKER ON THE CHURCH
IN NEWLY SETTLED DISTRICTS.

ACCOUNTS of the energetic work done in their diocese, and of its urgent need for help are, as all readers of the Society's publications know, continually received in letters written by Bishops from every quarter of the globe. But in none are the work and the wants of the Church in the colonies more clearly set before us than in those of Bishop Moorhouse, who wrote, on the 2nd September, from Bishops court, Melbourne, the following letter:—

“You ask me in your last communication if the time has not arrived when the diocese of Melbourne could dispense with the grant of S.P.G. I very much wish that I could conscientiously answer in the affirmative. I think we ought to maintain ourselves as soon as possible. But I am sure we cannot do so yet.

“Our present social and religious condition has been largely affected by an act of the Colonial Legislature, enabling any man to select 320 acres of unpurchased land where he will, and giving him the ownership thereof as soon as by ten yearly instalments he has paid 320*l.*, or a pound an acre. He must also have fenced his land, have built on it a habitable dwelling, and have cultivated one acre out of ten.

“Within the last three or four years, poor people have been largely availing themselves of the provisions of this Act; and now in extensive districts of the country, where formerly there would only be one squatter and his family, with a few shepherds and boundary-riders, we now find a large population of poor farmers, striving to establish themselves. I have called these men farmers, but in too many cases, though honest and industrious men, they know no more about farming than the artizans at home. To fence their land, build their house, and start some rude kind of cultivation they have in nearly every instance to borrow capital, at rates varying from eight to twelve per cent. and more. Some get into the hands of knavish money-lenders, and are quite ruined. To all, without exception, the first eight or nine years are years of hard toil, great need, and continual anxiety.

“Some of our richest plains are taken up by this class of men. The majority belong to the Church of England, and desire to have her ministrations established amongst them. At first, however, they can pay very little towards the stipend of a minister, or the erection of a church; and if not helped, they will be left to the tender mercies of others.

“The Wesleyan organisation of local preachers gives them at first an advantage over us. Among a small community such as I have described, there is sure to be some one, or more than one, ready to begin a service—to pray and preach in the state-school or a barn, and to inaugurate a Sunday-school, and the other usual features of the Wesleyan organisation. In such a case, when we push into these districts, we find our people connected with the Wesleyan system, and refusing, as indeed is to be expected, to abandon a body which helped them in their need. It is on this account most important that we should be able to follow our people promptly, to help them with grants of money in their need, and to prevent them from being alienated from the Church of their fathers. The Society naturally think, when they hear of large districts, sparsely inhabited, that these

are the most needy. But the opposite is the fact in Australia. When a large tract of country is held by a few pastoral tenants who are well off, these can easily afford to pay the stipend of a clergyman, who travels from station to station, giving a service when it is needed. But when these vast tracts of country are filled by struggling selectors, who can scarcely live, there must be five clergymen where one would formerly have sufficed, while the means of the people in the first years of settlement are smaller.

"A case in point is furnished by the CAMPASPE district, of which its indefatigable superintending clergyman, the Rev. Horace Tucker, has just sent you a report. This is a country about eighty miles wide by forty long. Some time ago—four or five years ago—it contained only a few pastoral stations, and had no clergyman. Now more than 15,000 persons inhabit it, principally on small farms, with all their attendant struggle and poverty.

"By indefatigable exertions Mr. Tucker has established services at more than twenty stations in that district, and he is now assisted by two Clergymen and three Lay Readers. Churches are rising on every side. I consecrated two on my last visitation. People are being gathered together. The Church is proving her vitality: her children are proud of their mother, and, so far as they can, are helping her with their work and wealth. Last year I spoke at more than twenty centres in this district, to nearly 4,000 people, and by means of tea-meetings, &c., we raised about 200*l.* for the work of the Church. Wherever I went the people enthusiastically welcomed me, not for my own sake, but for the sake of the Church, so dear to them and me, which in the person of its Bishop seemed to be visibly caring for them. All the quaint incidents of my journey were reported in the local prints. If I got stuck in a well-known bog, or if I had to crawl over 100 yards of wire-fencing with four feet of water on each side of me, in order to lighten the buggy, and get my wife across a swamp—everything was reported, and these simple little incidents served to pave the way for spiritual intercourse which I hope was as profitable as it was delightful.

"Now I would ask, does the Society realise, that the withdrawal of its grant, would lead to the abandonment of that district, with all its blessed work and its seeds of so large a harvest, please GOD, in the future?

"Abandon it!" you will say. "Surely rich Melbourne would not consent to do that!" Rich Melbourne is not so exclusively

devoted to the Church of England as is rich London. A pair of horses here can find their way to a chapel, as well as to a church. Many of our rich people belong to the Romanists, the Presbyterians, and the Dissenters, and the number of rich Churchmen is comparatively small. Our people are principally poor. We have more poor, in proportion to the rich, than any denomination in the colony, save, perhaps, the Wesleyans, if indeed they should be excepted.

“And then there is so much for rich Melbourne to do.

“The people here, especially the young people, have many of the tastes of Southern people, especially their taste for music, and a certain sober grandeur of services. We suffer greatly, I think, by our plain or imperfectly-organized services. In plain words, I think a Cathedral a necessity, as well for the spiritual advantage of the people, as for the interests of the Church of England. But a Cathedral involves a large expenditure, larger, I fear, than Melbourne is likely to incur for many years.

“Again, I found the education of our younger clergy in so defective a state, that complaints among the educated laity were loud and almost universal. I have therefore been obliged to make most strenuous efforts to found scholarships at Trinity College (the Church College in the University of Melbourne), and to raise a fund besides for the part maintenance of theological students. In doing this I have had to give 1,000*l.* to found a scholarship, and besides to forego a fifth of my income (about 350*l.* a year). This will show you how difficult it is to get money, and how disastrous it would be for us at present to lose the grant of S.P.G.

“I honestly believe that we need this grant far more than dioceses which appear to be poorer. My predecessor in this see did everything which zeal, liberality, and untiring industry could accomplish for the wants of this diocese. But our circumstances have changed so rapidly within the last three or four years that the diocese is no longer what he left it. It has new wants, and I think I may venture to say, new hopes founded on those wants. The work of the next ten years here will be a continual and arduous struggle with difficulties; but if GOD bless us during that time, I trust that the foundations of our Church may be laid deep and strong in all directions.”

The statistical return sent by the Rev. HORACE TUCKER states that his work lies amongst British colonists, of whom there are about thirty thousand in his Mission of CAMPASPE, to which the Bishop refers in his letter. Ten thousand of these are reported as Church-

people. At the thirty churches or stations in the district the average attendance at service is seventy-five. Seventy persons were confirmed in the year 1877, and there are on the Mission about two hundred and fifty communicants. Divine service during the year was held 531 times, and Holy Communion was celebrated twelve times. There were, in the year, about fifty baptisms. The funds received during the year amounted to 1,316*l.* 11*s.* 1*d.* from private contributions and offertories, 50*l.* from the S.P.G. grant, 25*l.* from Diocesan Funds towards half-year's stipend of curate, and 65*l.* towards the stipend of two readers, with 45*l.* from the Victoria Pastoral Aid Society. These amounts were distributed in the following manner:—stipend of superintending clergyman, 375*l.*; stipend of curate for half a year, 100*l.*; reader No. 1, 132*l.*; reader No. 2, 121*l.*; Church buildings, 631*l.*; expenses of Divine service, 68*l.*; charitable and kindred objects, 10*l.*; General Fund of the diocese, 25*l.*; remuneration to unlicensed reader, 20*l.* There are in the Mission about forty State schools, and about fifteen Church Sunday-schools: these have an average attendance of about forty children. Mr. Tucker, in his periodical visits to the various stations, always visits the Sunday-schools, in which the curates and readers take a lively interest. The Mission has in it six churches, three of brick, and three of wood. The building of three more churches has been commenced.

In his first report of work in his Mission of the Campaspe, Mr. Tucker wrote, in August last:—

“The district, in which I am in part maintained by a grant from the S.P.G. Society, is very extensive, and compared with other country districts thickly populated. It comprehends the most northern portion of the colony, and diocese, and was until late years in the hands of a few squatters, or extensive sheep farmers, who had from the earliest days leased large tracts of this land at a nominal rental from the Government. Upon some liberal land laws being passed a few years ago, the country was taken up by selectors or farmers. Much of the country consists of open undulating plains, some of park-like timbered land, and part of extensive forests. All of it is good land and well watered by three considerable rivers; the Campaspe flowing in the centre, the Loddon and the Goulburn forming the west and east boundaries, the Murray the northern. In addition to these there are many creeks beyond, and some beautiful lakes. When this country was ‘thrown open for

selection'—as it is termed—any man of full age was empowered to select, anywhere he liked, a block one mile by half a mile for the formation of a farm. He had to pay a nominal land rent for a few years, when by payment of a further small amount per acre the property became his own. It is not to be wondered at that under these circumstances the whole of this vast tract of country has in the course of two or three years been selected and settled upon.

"In a short time the face of the whole country has been changed. The squatting stations have been reduced to eight or nine comparatively small runs, composed of purchased property. Thousands of farms have been formed and families settled on them who have migrated from moribund gold-fields, or worn-out agricultural areas, or who have been allured by the 'land fever'—which in this colony has succeeded to the 'gold fever'—from business pursuits or hired employment. Some twenty townships—or country villages—have sprung into existence, and what was a short time ago almost an unknown land has become one of the most important provinces of Victoria.

"To follow these people to their self-imposed exile, to carry to them the ministrations of the Church, seemed for a time almost an impossibility.

"The villages were small and struggling, and unable to support a clergyman.

"Of the one or two attempts made to establish a minister upon the parochial system each failed, and the people meantime were, three years ago, lapsing into a godless semi-heathen state and bringing up their children without, in many instances, any knowledge of the Bible or of Christianity.

"I should like in a future communication to cite some instances of the ignorance that prevailed amongst the children, and of the forgetfulness on the part of their parents of all their responsibilities.

"By what seemed to be an accident, but was no doubt the providential leading of God, my attention was drawn to this district, now nearly nine years ago. After travelling over the greater portion of it, I determined to relinquish a small suburban charge I held at the time and to prosecute a purely missionary work in the vast field of labour that lay at my feet. No service of the Church was then held from year's end to year's end in any portion of this vast area.

"Two of the townships promised me 125*l.* per annum towards my stipend, and upon this I ventured upon the work. I sent my wife

and family to Melbourne, and for six months travelled up and down the district, holding services, visiting the people in their homes, and in the meantime living in wayside inns, or sleeping in the little huts which were in most instances the only habitations the selectors had then been able to build.

"After a few months spent in this manner the grant of 60*l.* per annum was considerably made to me from the S.P.G. I had buggies and horses, together with a home, to provide, and for this purpose borrowed some 300*l.*, for which I am still paying interest. I was thus able to lease a farm of about fifty acres, making, with necessary additions to the existing farm-house, a comfortable temporary parsonage. I then brought my wife and family up to my new district.

"The plan I determined to act upon was to invite the committees I formed in each centre to contribute to a *District Stipend Fund* which I initiated. After the first six months this fund had so increased that I was able to guarantee a stipend to a licensed *Reader*, whom I located at a station thirty miles to the eastward. At the expiration of the second half year I was in a position to employ a second *Reader*, whom I stationed fifty miles to the westward. Upon the completion of the third half year a curate was appointed in addition to my former assistants; the next quarter another curate joined us, and three months after that a third. In addition to these, a clergyman who is compelled by ill-health to settle in the country has taken up his residence in the district, and gives us regular and valuable assistance. Eight gentlemen in the district have received the Bishop's licence to officiate as lay helpers, while still following their secular employments. So that now, towards the close of the third year, our staff numbers fifteen. The district has been divided into sub-divisions, of each of which the resident curate or reader has sub-charge, while I travel, from one sub-division to another in my capacity of Superintending Clergyman. Only one of the curates is in priest's orders.

"The stipends of the stipendiary members of the staff are paid out of our *District Stipend Fund*, at a scale fixed or approved by the Bishop. By this means a certainty and regularity of payment is ordinarily secured.

"The services for each quarter are determined upon three months in advance, and printed in our *Parochial Magazine*. Some three or four hundred copies are distributed quarterly to subscribers

throughout the district. Thus, intimation of the various services, with information as to the progress of the work, is given each quarter, and an increased interest in the work of the Mission gained.

"Sunday-schools are formed wherever their establishment is practicable. Bible-classes and classes for religious instruction are held each week.

"In order that the work may be well apportioned and that exact information may be gained as to our varied operations, each member of the staff fills up and sends in to me each Monday a weekly return. This gives full information with reference to parochial visitation, Divine services, Sunday-schools, the Sacraments, occasional services, Bible-classes, committee, choir and other meetings, together with the distance travelled in performance of the week's duties—often amounting to 150 or sometimes to more than 200 miles, and that perhaps, over bad, boggy roads, or under a burning sun.

"It has been arranged for members of the staff to assemble once a quarter to receive the Holy Communion, and join in other services together, as well as to discuss the work of the district, and to help and encourage each other in their efforts for the furtherance of their common Redeemer's Kingdom.

"The second meeting of this character is about to be held.

"A Book-club has been formed, into the funds of which each member of the staff pays 1*l.* per quarter. By this means the standard Church papers—English and Colonial—reviews recently published, books of a theological, literary, or scientific character, are purchased and passed in order from one to other of the clergy and lay helpers.

"I have thought that information as to the nature of the district and the work, together with some account of the organization of our Mission, might be not uninteresting. In a future report I should be glad to give an account of some of the strange incidents that characterise it, some of which seem to give promise that our extensive operations are blessed to the personal and individual good of many who seemed at one time content to lapse into a heathenism sadder a thousand times than that of the savage who never knew God."

The *Parochial Magazine* of the Campaspe district gives full particulars of the Visitation, in the course of which the Bishop confirmed, celebrated Holy Communion, preached, and, at each township

apparently, attended a tea-meeting, where he addressed delighted audiences. An abridged extract, which describes one of these tea-meetings, will give a sufficiently clear idea of them all :—

“ On Wednesday, May 8th, a tea-meeting was held at Elmore, in the Railway Goods Shed, at which about 250 people sat down, and did ample justice to the good things provided for them. The building was decorated with flags and ferns, and the tables with flowers. After tea the shed was cleared and prepared for the concert : it commenced by the singing, ‘Awake, Æolian Lyre,’ which was well rendered. The Rev. Mr. Tucker then addressed the audience, and in an amusing speech pointed out the amount of good that was likely to result from the visit of the Bishop to this district. No less than sixteen townships had been visited and 3,000 people addressed by the Bishop, whilst the proceeds of the several tea-meetings amount to more than 200*l*. There was still a debt of 150*l*. on St. Peter’s Church, which had to be liquidated, together with that on the harmonium fund. He pointed out the great amount of good that had been done since the last visit of the Bishop, by the establishment of a Sunday-school here, and he hoped that the people (the parents especially) would continue the good work. A lady then sang ‘Silver Threads among the Gold.’ ‘O Albion’ was next sung as a duet. After Mr. Hayhow had addressed the meeting two ladies sang ‘The Nightingale,’ and ‘Love Not.’ The Rev. E. A. Thomas then addressed the meeting, and pointed out the great want of reverence that existed among the young men growing up in the colony ; he said there was a great future in store for them, and he urged that they should give more attention to religion. After two more songs, the Bishop pointed out how he differed from the sentiment of the song—‘Love Not,’ and showed that it was loving that won love back in return. He warned the youths against what he considered a love for ‘knowing too much :’ many young men pretended they knew more than grown-up persons ; but it often transpired that they knew nothing. He had had opportunities of conversing with the most learned men of Britain, but he found that many young men in this colony presumed more than the great masters. The Bishop then told some amusing anecdotes : he also referred to the great future in store for the colony, and said that the climate was one of the healthiest in the world. Respecting this very large district, which he had lately visited, he considered that Elmore should be the Cathedral city of the vast region. Another song followed, and then a duet. The people of Elmore only require a hall—the musical talent is here—for forming as good a band of singers as are in the colony.”

At Rochester Mrs. Moorhouse laid the foundation-stone of the church. Of the general work of the district, the *Campaspe Parochial Magazine*, which has already been quoted, states :—

“ Five gentlemen have paid in the 25*l*. promised by them towards the Building Fund of St. Thomas’s Church. Captain Anderson has, we are informed, promised the best cabinet organ to be purchased in Melbourne for the new church. The Sunday-school at Elmore has made great advance of late, the attendance of teachers and scholars having almost doubled. The Bible-class is also well-attended. Much time and attention was given by our ‘deaconesses,’ and a lady visitor from Brighton,

to the Easter decorations of St. Peter's. The congregation on the morning of Easter Day was the largest we have seen in the church since the opening services."

The following extract indicates that the difficulties and troubles which attend church building in England exist in the colonies in an aggravated form:—

"The contract for the erection of St. Alban's, Mooroopna, has been accepted. Holy Trinity, Marong, is now approaching completion, and a pretty little church it promises to be. The tenders for the sister churches of Goornong and Milloo-cum-Wanurp have been accepted, but the commencement of the work in each place is stayed by vexatious delays. At Goornong, the land applied for has not yet been gazetted, though three or four months have elapsed since application was made. At Milloo and Wanurp the committee are too actively engaged 'splitting straws' to prosecute their work with promptitude. Time after time have long-suffering clergy been dragged forty miles over swampy plains to hear endless discussions as to which side of a road the church is to be built, and whether it shall cost 20% more or less. If men had more of the love of God in their hearts, a real desire to glorify Him, and regard for the future of themselves and their children, there would be none of this creating of difficulties, this halting and hesitating about spending a pound a man for God's glory. At Tarrpta and the Terricks it is contemplated to build a church forthwith; while the church at Undera will, we trust, be shortly in course of erection. At Corop and Yallook the building of a church has been seriously talked of. Preparations for beginning the Rochester work are being actively pushed on. A fund is also being commenced at Rushworth for the completion of the church."

Readers of this paper have seen how Bishop Moorhouse, in addition to his labours in his work as chief pastor, is helping the Church in his diocese by liberal pecuniary aid. His generous example is already bearing fruit. We learn, from the *Australian Churchman* of July 4th, that Mr. Payne, of South Yarra, has given 1,000*l.* for the foundation of a scholarship in Trinity College, and that Mr. Winter, "a Western squatter," has also given 1,000*l.* for the same object.

BALLAARAT.

DIOCESAN FINANCE.—POOR AND NEGLECTED CHURCHPEOPLE.—
LITTLE BENDIGO.

THREE years ago, when Bishop Thornton entered upon the charge of the diocese of Ballaarat, which was then separated from that of Melbourne, he had not only to encounter the difficulty

of organizing a new diocese in a new and, in parts, unsettled country, he had also to face the trials arising from the final withdrawal of the State grant to religion, from the commercial depression caused by the failure of many of the gold fields, and from the unsettled state of the inhabitants. The population, formerly concentrated on the gold fields, is now gradually spreading over country hitherto unoccupied, under a recent law, which gives facilities for settling on the land. Thirty-three clergy and six lay readers, occasionally assisted by volunteer lay helpers, were at work in a country half the area of England, among a scattered population of 250,000 souls. Of this number eighteen were ministering in self-supporting parishes, twenty-one in districts unable to maintain their clergy without help from a diocesan fund, while there were seventy places in which the ministrations of the Church were greatly needed, but where nothing could be done without a central fund. To meet this want, and to provide passage-money for clergy coming out from England and means for training candidates for Holy Orders either in England or in Australia, a "Sustentation and Church Extension Fund" was set on foot. Its income, which in the year 1877 amounted to 1,653*l.* 10*s.* 10*d.*, consisted of (1) Interest on capital invested, 732*l.*; (2) church offertories, 356*l.*; subscriptions and donations, 364*l.*; S.P.G. grant, 200*l.* The "capital invested" is the proportion of capital belonging to the diocese of Melbourne before it was divided, to which the diocese of Ballaarat was held to be entitled. This is set apart as the nucleus of an endowment for the diocese. The S.P.G. offered 2,000*l.* and the S.P.C.K. 1,000*l.* towards endowment, on condition that the diocese raise 8,000*l.* in the one case and 4,000*l.* in the other within five years. We regret to learn, from a paper issued by the Bishop's Commissary, the Ven. John Potter, Archdeacon of Ballaarat, that, though more than half the time allowed has passed, the sum already received is quite insignificant. The same paper states that, by a rule of the diocese, the offertories on two Sundays in the year, in all the churches, are for the Sustentation Fund. The "Subscriptions and Donations" are the result of an urgent appeal which was very widely circulated:—

"This small amount is not half what is required to meet the wants of the diocese in its present critical state, and yet we cannot hope to raise much more annually within the diocese itself, until more settled and prosperous times. Meanwhile, many of our people, as fine a sample of the British race as the Empire can show, are falling into utter ignorance of

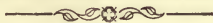
religion, in the absence of religious teaching from any Christian denomination, and under the influence of a school system which is baldly secular.

"If it should be thought that 720*l.* 11*s.* 9*d.* (the balance remaining after deducting the interest on capital and the S.P.G. grant) is a very small amount for the diocese of Ballaarat to raise for Mission work within its own boundaries, it ought to be borne in mind that the congregations which contribute this amount maintain their own ministers without aid from endowments or any external sources; that they are nearly all in debt, either for churches, parsonages, or Sunday-school buildings; that the diocese of Ballaarat is, compared with Melbourne, extremely poor; that gold-mining has almost ceased to be a remunerative pursuit; that the large landowners seldom live in the country, but have their homes in Melbourne, if not in England; that the majority of them are not English Churchmen; and that the people whose cause I am pleading, are working people, who are struggling to make homes for themselves under very trying circumstances, and who are continually urging the Bishop to send them clergy, whom, without help, they cannot maintain. A grant of 100*l.* per annum, for three or four years, to help to maintain a clergyman in one of those districts would almost certainly insure the permanent establishment of the Church there, and lead to the building of one or more churches and a clergyman's dwelling.

"When the latest news reached me, the number of clergy at work was forty-one, with ten lay readers. So it will be seen that we are moving."

The Bishop wrote from Ballaarat on the 2nd of August: "In order that the Church may grapple with her task to any purpose, additional aid to the amount of 500*l.* per annum is required. Four clergymen and six readers are needed *at once*, and three more clergy and one reader at the opening of 1879, to fill definite posts. For the latter the stipends are already provided. Of those required at once, stipends are ready for two clergymen, and two readers."

The Rev. C. G. ALLANBY wrote, on the 25th of March, that he had been gladdened by the arrival of Mr. Forbes, who had lately come out from England, and was to help in the extensive mission of LITTLE BENDIGO.



BATHURST.

THEOLOGICAL STUDENTS.

MOORE College has for many years trained men for Holy Orders. The students go out from its walls to work, not only in the diocese of Sydney, within which the college is situated,

but also in other parts of Australia. A brief notice of the institution was given in the *Mission Field* for last May (page 225). Of a student in the college who had recently been ordained for work in the diocese of Bathurst, the Rev. T. Mill wrote from All Saints', Bathurst:—

“The Committee of the Church desire to thank the Society for their grant, and are pleased to inform them that the student who received the grant for 1877 has passed a very good examination, is highly spoken of by the Principal of Moore College, New South Wales, and was ordained by the Bishop of Goulburn, pro Bishop of Bathurst, last month. He has been appointed to a new parish, called Conra, in this diocese, and I am glad to say has been well received. I assure you that we very deeply appreciate the grant thus made; it is an evidence that we are united to our brethren at home, labouring for the same Lord, building up stones in the same glorious temple, partakers of the same promises. We are suffering from a terrible drought which has lasted for three years; the clergymen in some of the large pastoral districts have a very trying time, but they are under God's blessing holding on in their work. Mr. Holliday a very promising young man, has been sent to [Moore] College this year, he being sustained there by your grant. The great difficulty is where can we find men for the work. We are daily receiving immigrants from England, but they come without a spiritual leader, and the struggling Church here has to supply its own wants and to make provision for the new population thrown upon our shores.”

Bishop MARSDEN, writing from Bishop's Court, Bathurst, on June 5, after mentioning with satisfaction the ordination, for work in his diocese, of Mr. Young, says:—“Mr. Henry Holliday, who has been for several years engaged as a lay reader, has been sent to our theological institution in place of Mr. Young.”



ADELAIDE.

SELF-SUPPORT.—HOME AND FOREIGN MISSIONS.—STIPENDS AND
TRAINING OF CLERGY.—ENDOWMENTS.—GROWTH.

IN a valuable address delivered at the Missionary Conference held in St. James's Hall, London, on the 28th of June, 1878, Bishop SHORT detailed the steps by which the Church in the diocese of Adelaide had become self-supporting. The address was published in the *Mission Field* of 1878, page 431. In the absence of Bishop Short in England, owing to the Lambeth Conference, the report on the state of the diocese which was presented to the Synod held on the 21st of May was read by the Very Rev. A. RUSSELL, Vicar-

General. This report is noticed here at some length, as it, taken with the address of the Bishop already referred to, gives an instance of the manner in which the Society's help in former days has trained Churchpeople—as well by its bestowal as by its gradual diminution and withdrawal—to help themselves.

Of the consecration of Adelaide Cathedral (see *Mission Field* for May, page 231) the Vicar-General said :—

“The consecration of the Cathedral on the first day of the present civil year excited the greatest interest throughout the Church. The higher service maintained within the walls of the Cathedral has supplied an acknowledged want. The presence amongst us during the consecration week of the Bishops of Melbourne and Ballarat, was not only a personal gratification to many, but a fresh stimulus of life to us all. The Cathedral, though so far complete, requires further expenditure on the interior, and what is still more essential, needs the endowment of a Precentorship. Now that the fact is mentioned, those who have ‘gotten themselves wealth’ in this country will no doubt make haste to supply this deficiency by gifts or bequests. The number of our clergy is now forty-three. Three theological students have been ordained to the diaconate. They all received their early education in this colony, and give such good promise of future usefulness as to encourage the hope that we may by and by recruit the ranks of our clergy almost entirely from the youths growing up amongst us. In addition to these the Rev. W. G. Robinson, M.A. of Trinity College, Dublin, finding his health failing, has been led to seek the genial climate of South Australia. These are valuable additions to the clerical body. It is gratifying to find our laymen still willing to give their unpaid services in the assistant work. Twelve additional lay readers have been licensed during the year. The attempt to provide the people settled in the areas with the ministrations of the Church has been at length successful. Two fresh districts have now been formed. The Yorke's Peninsula areas are now likewise occupied. Preparatory steps have been taken for the occupation of the Bramfield Mission in connection with Streaky Bay, the attorneys of the S.P.G. having promised an annual grant of 50/.”

Of work more purely Missionary we learn :—

“The Archdeacon of Flinders continues his periodical visits to the stations as far north of Adelaide as 400 miles. Permanent arrangements for a more regular ministry are rendered difficult by the unsettled state of all squatting property in view of the advancement of agricultural settlement. The Rev. H. Howitt also continues his quarterly visits to stations extending ninety miles north of the Burra, in a different line from that of Archdeacon Dove. The Rev. C. G. Taplin this year made a Missionary tour along the western coast as far as Streaky Bay, only to report, like his predecessors, that such flying visits are merely ‘better than nothing.’ There is still much ground to be opened up. The Bishop told the Standing Committee that ‘from Wellington to Lacepede Bay there is no Missionary of our Church. On the west coast and western side of Spencer's Gulf there is much need of one.’ He pointed, too, to the Gawler Ranges, the country to the north and north-west of Port Augusta, and towards the north-east, as far as the Barrier Ranges. There is,

indeed, 'a vast pastoral district,' much of which will probably never be invaded by the plough—certainly not for many years. There some minister of the Church should be at work satisfying the desires of the religious-minded, and as to those who have become utterly indifferent, humanising, civilising, Christianising. What is wanted is the pastoral superintendence of a resident, yet constantly travelling Missionary, carrying on his work, very much according to the method and in the spirit of the late Archdeacon Twopenny."

The comparison between the incomes received by the working clergy, and those which they would have been receiving had they been officers of the Civil Service is suggestive. The unsatisfactory position of clerical income is the more to be regretted as there is absolutely no necessity for it :—

"In the Government service the salaries are graduated according to class and length of service. The maximum salary is—second class, 420*l.*; third, 330*l.*; fourth, 270*l.*; fifth, 210*l.*; sixth, 150*l.* In order justly to compare with these rates the incomes of the clergy, in all cases where there is a parsonage, or parsonage and glebe, a sum equivalent to rental has been added to the amount actually received. There are seven clergymen of the diocese whose income is derived in whole or in part from scholastic or non-parochial sources. These are not reckoned. From two I have no definite information. Of the remaining thirty-four it appears that five have incomes over the second class maximum (420*l.*), seven over the minimum of the same class (350*l.*), seven more under the maximum of the third class (330*l.*), then twelve under the maximum of the fourth class (270*l.*), and three under the maximum of the fifth class (210*l.*). But the officers of the civil service are paid punctually every month, whilst in most cases there is no regularity or system in the mode adopted for paying clerical incomes. Some clergymen say they do not know when they are to expect payment, or in what amounts within any given time; and the cases are few in which the income known or expected to be available is not in arrear. There is one obvious corrective to this. In those parishes (of which at present there is only one) where the pew-rents are large enough to constitute a sufficient income, all that is wanted is a good system of collection. But in those where the pew-rents are not sufficient, if pew-rents and offertory were thrown into a common fund, it would at once appear whether the fund affords an adequate stipend (endowment, of course, being reckoned); and if not, it should be supplemented by annual subscriptions to a parochial or stipend fund; and at each Easter Vestry the stipend should be fixed, so that the pastor of the parish should know on what scale he may order his expenses. Stipends might also be paid monthly with the same regularity as salaries in the public service if an account were opened at a bank, arrangements being made by which the inconvenience of arrears would fall not on the clergyman, but on the parish, which would have to make good any overdraft. I commend this subject to the serious consideration of the laity throughout this diocese. Considering how greatly the colony has increased in wealth, it is not too much, I think, to ask that every clergyman who has served seven years should have an income not less than the maximum of a third-class officer in the civil service. But regularity of payment is still more important. Perhaps not half-a-dozen persons in any parish know what

the stipend of the clergyman is, but every man who loves his Church ought to make it his business to know and to see that the proper means are taken for having it paid. There is no want of willingness, but there is some want of thoughtful consideration and of business-like arrangement. The fact is that the fifteen clergy of the diocese receiving no more than the salary of a civil officer of the fourth or fifth class comprise some of the ablest and most highly esteemed of the whole body, as well as some who have served for nearly or quite a quarter of a century."

Trusting that deepening spiritual zeal and love may lead to a more thoughtful care of the temporal necessities of the clergy of GOD, to increased liberality, and to a removal of the scandal of "pew-rents," we turn to the notice of Confirmations during the previous year, which have been numerous, especially when we take into account the advanced age of the Bishop:—

"During the last twelve months, from Port Augusta to Gambierton, Port Pirie to Port Elliot, through the northern areas, Talunga, Lyndoch, as far as Glenburn in the south, I have visited the churches and confirmed about 520 adults, or young persons of an age rarely below fifteen. The crowded congregations, the fervency and reverence of the catechumens, have permitted me to thank God and take courage."

The increasing support given by the Church in this part of Australia to the Melanesian Mission is a hopeful sign:—

"It is satisfactory to know that the amount remitted to the Bishop of Melanesia this year exceeds that of last by about 60%. This is chiefly due to the exertions of Sunday-schools, conspicuously that of Trinity Church, Adelaide. If the Rev. R. H. Codrington could visit this diocese a great stimulus would be given to the work of collection; and there is some ground for the expectation that he may be able to do so in the course of the year."

Here, as elsewhere, it is found that foreign work does not injure home effort:—

"Our native Mission has passed through a time of severe sickness which in several instances proved fatal. During this time of trial the Rev. O. Hammond was most kindly assiduous in his medical care of the sick as well as in the ministry to them of spiritual consolation. It is much to be regretted that the local bench of magistrates have licensed a public-house on the road close to the Poonindie boundary, which presents temptation of a serious kind, and is not justified by any local necessity."

It is gratifying to learn the success of funds for aged and infirm clergy, and of the Clergy Widow and Orphan Fund. Of the latter we are told:—

"With an accumulated capital of 5,500 \textsterling ., an income of 650 \textsterling ., and only four annuitants, the capital is rapidly increasing. Making every allowance for an increasing number of prospective claims, it is evident that it will

soon be quite consistent with prudence to increase the annuity. The Clergy Annuity Fund, for the benefit of aged and infirm clergymen, has as yet only collected 854*l.* 14*s.* 4*d.*, but the collection is making fair progress."

The Church of England Endowment Society has done and is doing a noble work ; but the Vicar-General thinks that the Diocesan Synod ought to be allowed a voice in its deliberations :—

"What the amount of the capital is, the form of the accounts transmitted by the Society hardly enables a person unlearned in accounts to state with precision ; but I am given to understand it is not less than 20,000*l.* The net income for the year is stated as 1,000*l.*"

A statement has been prepared giving information respecting the endowment of churches in the diocese :—

"This shows a total capital of 15,650*l.*, of which the Synod has contributed 2,018*l.* 15*s.*, the attorneys of S.P.G. 4,191*l.* 5*s.*, the Church Endowment Society 4,240*l.*, whilst there has been raised by local effort in the several parishes 5,150*l.*"¹

Of the contemplated Theological College of St. Barnabas we are told :—

"Under this name the Bishop wishes to associate with the Cathedral a theological college. He hopes to obtain a substantial grant from the S.P.C.K., and I shall be greatly surprised if his expectation of support from Churchmen in this diocese should be disappointed. The Bishop has said, 'It is at once surprising and gratifying to me to be able to state that of forty-three clergy licensed in this diocese twenty have been admitted by myself to holy orders, nor are they the least efficient or least cultivated of the body.' How true these words are we well know. It will be a great step gained if we can help the Bishop to supply our parishes with a native [colonial] clergy, trained in a Church college where, while pursuing their studies with ardour, the Cathedral may contribute another kind of association of lasting and salutary power over their future ministry."

The active organizer whom God has called to be chief pastor in this diocese has devised a scheme for the establishment of a Bishop's Executive Council :—

"The matters on which it would be asked to advise would concern '(1) the opening new Missions ; (2) the appointing clergymen to them ; (3) the preparing measures for the consideration of the Standing Committee or Synod ; (4) the making recommendations for the appropriation of funds to the Standing Committee, or to the Synod if in session, or to the attorneys of the S.P.G., or to the Church of England Endowment Society.' As to the constitution of the body, his lordship proposes that it should consist of five members, viz.—1, the Vicar-General *ex officio* ; 2 and 3, one archdeacon and one synodsmen, both nominated by the Bishop ; 4 and 5, two members of Standing Committee, elected annually and eligible for

¹ In addition to 50*l.* contributed by Philip Butler, Esq.

re-election. The proceedings of the council 'should be reported monthly to the Standing Committee.' The Synod will, perhaps, express its opinion on this subject ; and, if it approve, delegate as in last session to the Standing Committee the election of two lay members. I may mention that this 'council of advice' has met regularly during the year monthly, and that as a member of it I can express my opinion that it has a real utility. It would often save time to the Standing Committee by preparing a careful statement of circumstances with which it is asked to deal. And it is always open as a body to advise any member of the Church as to the best way of coming to the help of the Church in any direction. The question I have put to you, then, is—the Bishop having intimated his intention to form such a council, are you willing so far to co-operate with him as to direct the Standing Committee to elect two members to serve on it ?”

A future of active work lies, we trust, before the two new Church Societies, of which we read :—

“The Church of England Sunday-school Union is fairly established, and has already been the means of promoting a closer visible union between the clergy and Sunday-school teachers of our several parishes. The Church Temperance Society was established at a public meeting in the town-hall, but its complete organization is delayed from want of funds. The present meeting of so many of the clergy and laity in Adelaide may afford an opportunity of conference on the best means of carrying out the organization of this Society.”

After noticing incidentally that during the past year twenty Congregationalist ministers have sought ordination in the American Church, the Vicar-General made the following remarks on the work, progress, and temper of the Church amidst the constantly changing population to which, in Adelaide, she ministers :—

“We find not a few amongst our own most active clergy and laity who, originally trained under other religious influences, have been attracted by peculiarities of our devotion, or of our Church system, or by some kindling of thought through our public teaching, and are now amongst our most zealous workers. With reference to the other religious bodies around us, I need not say that it is to us a source of deep regret that they are in separation from us ; but the separation was not our act. Under such circumstances we can but cultivate towards them a friendly spirit, and, whilst seeking to learn from them and to emulate them in all that is good, often gladly act in concert with them in philanthropic activity. If we are sometimes exposed to criticisms which we think not quite charitable, yet I think on the whole that the Church maintains as her characteristic temper, a benevolent forbearance, and disarms hostility by the power of a persistent and invincible good-will.”

The report of the proceedings of the twenty-fourth Annual Synod of the diocese of Adelaide, containing the report from which the above extracts have been made, is printed by Messrs. Williams, King William Street, Adelaide.

PERTH.

BISHOP'S VISITATION.

FROM Albany, the southernmost parish of his diocese, the Bishop of Perth wrote on the 20th of February, 1878 :—

“I have just commenced my visitation of the southern parishes of my diocese, coming first to this, at present its extreme point, though already there are scattered sheep-stations reaching away along the coast some 800 miles to the east. After a week spent here, during which I have arranged to visit the little church of St. Werburgh, about thirty miles distant, built and partly endowed by Captain Warburton and his brother on his own property for his own benefit and that of his neighbours, I work my way back along the coast to Perth, where I hope to be by the end of March.”

We hoped to have had an account of the rest of Bishop Parry's visitation of the southern districts of his diocese, but none has been received. A valuable notice of a journey previously made through the tract of country situated north of the city of Perth was published in the *Mission Field* last May (page 235).



CHRIST CHURCH, NEW ZEALAND.

CLERGY AND FUNDS NEEDED : A HARD-WORKED MISSIONARY.

THE need of clergy from England in some districts which are able and willing to support them, and the need as well of clergy as of funds to maintain them in parts of the country inhabited by poor Maoris and by poor European immigrants, are urged by Bishop Harper in a letter written on the 10th of October :—

“The Maoris in my diocese are somewhat on the increase, but the cost of ministering to them is not so much occasioned by their number as by their isolation from each other, they living in groups of families on their own resources in different parts of the diocese, so that considerable expense is incurred by the journeys to and fro of the Missionary clergymen. The cures which I assume will not be self-supporting will be the new fields of work formed in

consequence of the rapid increase of population in the outlying agricultural parts of the diocese. During the present year 1,500 have been added to our population by immigration alone.

“The want of fitting men for the work of the diocese, especially in the agricultural and gold-mining districts, is felt by us more and more. In some parts of the diocese, if such men could be obtained, I should be able to place them at once, with every assurance of their being maintained by the voluntary contributions of the settlers. But there are extensive districts which require assistance from without, and some where the clergyman, probably for a year or more, must receive his stipend from diocesan funds entirely; and this implies that he enters upon his work with this stipend guaranteed to him by the ecclesiastical authorities. This has been done hitherto, but our own resources are not sufficient of themselves to allow of our occupying all the parts of the diocese where the ministrations of the Church are needed; and this no doubt will be the case for some years to come.”

The Mission of BANKS PENINSULA has a population of 700 souls, chiefly English, Irish, and Scotch, with a few Germans, Danes, and Swedes. 400 of the people belong to the Church; the rest are chiefly Presbyterians. How hard the work here is—and this district is only one specimen, there are others quite as exhausting to the Missionary—may be seen in the report sent to the Society by the Rev. D. O. HAMPTON, on the 31st of March:—

“If a prevailing tone of sobriety and peace, as well as a freedom from thievishness, violence, immorality, and crime, can be taken into account with religion, rather than with the conventional usages of a civilized society, we have ample proof in this district of the little leaven leavening the whole lump. Much, I think, is gained by religion if it only, as regards the whole, leads society to brand the sins which sap the foundations of virtue, or openly militate against the sobriety and peaceful security amid which real godliness and Christian devotion can best live and grow. This will, of course, be apparent but in the few; still they will be the more strengthened by the general tone of the many, in proportion as the lives of the many are in sympathy with the motives that actuate the few. In this respect the year's labour has not been in vain.

“I may say that the people have fairly contributed towards the work for the year. Were it not for the expenses incurred by repairing

the two churches, more would of course have gone towards the stipend fund. But the people, where these churches are situated, are endeavouring to put them in proper order; though poor, they are doing what they can. The Okius Bay church walls need picking and cementing throughout, owing to the bad mortar at first used; and the cement is already on hand, but the money to put it on will be long in forthcoming. We are at this moment painting the church fence, which was erected some two years ago at the cost of about 25*l.*; but the person who is doing the work has to wait until above half the money be raised, probably about twelve months from now. At Little Akaloa they have improved and enlarged the church at a cost of 120*l.*, of which 50*l.* was given by the Church Property Trustees. I am glad to say that what with old things sold, concerts, &c., given, contributions made, and offertories devoted, they have, in three years, reduced the debt of 70*l.* to about 20*l.* They also turned out to a man, and levelled the ground about the building; and I hope to get the fence erected by the same means this winter, having promised to plant it for them.

“Had I but the gift of 30*l.* from some generous hand, to divide between those two places, I might stir them up to make an extra exertion to do what is to be done, and to clear off the debt. I need not say that I have been the heaviest contributor in all that has been done.

“Through a friend, I got from England last year about 15*l.* worth of furniture, the most valuable of which were an altar-cloth, and beautiful chalice and paten. These I gave to Okius Bay church; the other less valuable things went to Little Akaloa church. We are greatly in need of a harmonium in the church, besides a proper altar, the one we have being a very small table, about 18 inches by 24 inches; and we also want a reading-desk. Having no altar, we have no altar-cloth. We have not necessary furniture, much less ornamental of any kind. All is bare as can be, and is likely to be so for a long time, unless GOD moves some generous hearts to help us.

“The work in which I am engaged is beset with difficulties, which entail hard labour and denial of comfort. Had I not been blessed with a robust constitution, I could not possibly have stood it, having been for over five years engaged in work which gives two horses enough to do. This constant toil is owing to the peculiar conformation of the district, the travelling being a continual up and down

over hills from 200 to over 2,000 feet high. The soft clay roads are very bad in winter, though gradually being improved. However, I have had, thank God, good health so far, saving a severe attack of brain-fever about two years ago, brought on by overwork by day and reading by night. I was given up by the doctors, but it pleased God to raise me up again.

“To the bodily toil of travelling from place to place in such a district, and of making house-to-house visitation, must be added the inconveniences met with among a generally poor, but really kind and hospitable people. One who is always a stranger among strangers, seldom sleeping two successive nights in the same bed, feels himself an intruder in the family circle in the small dwelling. Sometimes one has a rude shake-down in a small smoky kitchen, the half of the whole dwelling. Sometimes one begs old clothes to have an opportunity of drying one’s own saturated with rain; the Missionary being really worn out, though cheerful. And then there is the great inconvenience attending the holding of service itself, both as regards the time, the place, and manner. Besides the two small churches, I hold service in two school-rooms, and in four other places—a sitting-room, a kitchen, a small smoky hut, and an open saw-mill. After having personally invited all in some of these places, I have rung a bullock-bell, or rather a kerosene tin to call those near to prayer. Then one has to wait in some places till eight or nine o’clock at night, especially in summer time, to get them all together after their hard day’s work is done. Then the service must of course be shortened; then follows reading, singing, and preaching; one has to lead in all, and is sometimes half stifled with smoke. Sometimes I travel perhaps fifteen or twenty miles, and being tired on setting out, arrive quite exhausted, only to find that not ten turn out when twenty might, to meet one at the little service. Yet I do not suppose my difficulties are more than those of any one similarly engaged. The Missionaries do need not only your money, they greatly need your prayers also. From the noble Bishop to the humble curate—all want their hands stirred up by your fervent prayers for the outpouring of the SPIRIT upon them from on high.

“The work in this district during the past year has consisted in performing about 200 services, not including about seventy services held by lay readers. These services showed 5,258 attendances, irrespective of lay readers’ services. Holy Communion has been

administered twenty-six times. There have been forty-three baptisms, seven marriages, and two burials : 678 house-to-house visitations have been made ; fifty-one classes of instruction for candidates for confirmation have been held, and 2,899 miles have been travelled. There are forty communicants in the district, ranging from three to eighteen in the several places where Holy Communion is administered. About sixty candidates for confirmation attend classes. The average attendance for the year at Holy Communion has been nine. The average attendance at the usual services has been twenty-eight. Over fourteen miles have been travelled on an average for each service held. In performing this year's work here summarized, 300 days have been actively spent in the saddle and on foot, some from about seven o'clock in the morning till nearly ten o'clock at night, others about half that number of hours. This left sixty-five days for in-door rest, which means hard preparation for out-door work. Indeed in this work real rest is an unknown luxury ; and to save myself from utter breakdown, I have been obliged to run away for a week several times since coming here."

What is the Missionary to do when he feels that his work is rapidly wearing him out—in other words, killing him? To resign while he can, or thinks he can, may seem more selfish than Christ-like. Still, men in such circumstances may feel that by leaving for an easier post they may husband their strength for longer toil. Mr. Hampton stayed, at a great sacrifice, hoping that the Bishop might, when he returned from the Lambeth Conference, bring back a Missionary who might fill his place. He believes that few men can stand more than three years' work in such a Mission as his.

The number of the *New Zealand Church News* published at Christchurch in July gives many details of Church work in that diocese. We learn that a meeting of the clergy of the archdeaconry of RANGIORA—the first of the kind—was held at Rangiora on St. John Baptist's Day, which is the anniversary of the consecration of the church. Six clergy were present at Matins and Holy Communion—one being unavoidably absent. At the meeting held in the Parsonage under the presidency of Archdeacon Dudley, it was resolved that Missionary meetings should be held periodically by the clergy in their several districts. It was also resolved that a branch of the Church of England Temperance Society should be established

in the archdeaconry, and that a meeting should be held at Rangiora early in July to commence it. The country clergy seem to be following, in this, the good example set them in their Cathedral city of Christchurch, where we rejoice to learn that a movement has been set on foot for the establishment of a hotel and working man's club on temperance principles. The Diocesan Sunday-School Association, the Standing Committee of the diocese, the Church Work Extension Committee, the Cathedral Commission, and the Cathedral Guild are all actively engaged in their good work. The journal to which we have referred gives encouraging details of the Church's progress in many districts. We notice two, as specimens:—

“Sefton is a rising township on the northern railway line, and in the parochial district of Leithfield. Divine service is at present held once every Sunday at Ramsay's Sefton Hotel, in place of the service formerly held at Saltwater Creek. On Monday, June 3rd, a meeting was held at the hotel, to take into consideration the advisableness of building a church in the township. Mr. W. Vaughan, who was voted to the chair, spoke strongly in favour of the proposal, and it was agreed unanimously that ‘a church is urgently required in the district, and that steps be taken for the erection of the same at once.’ Subscription lists were accordingly opened at the meeting, a committee elected, and various sums, amounting to not less than 120*l.*, were promised in the room. A grant in aid of 100*l.* has been voted by the Church Property Trustees, and application has been made through the Bishop to the Society for Promoting Christian Knowledge for further assistance. We have since heard that a very suitable site has been secured.”

Of the district of Waikari we learn:—

“On Monday, June 3rd, the Dean of Christchurch met by appointment some of the leading Churchmen of this district, which has hitherto formed part of the Leithfield parochial district, at the Waikari Hotel, for the purpose of ascertaining whether the time had come for forming it into a separate parochial district, supporting a clergyman of its own. The Dean, who was requested to take the chair, explained the circumstances which had led to the convening of the meeting, and called on Mr. Buchanan, who had acted as secretary of the Waikari stipend fund committee, to give further information. From his statement it appeared that about 60*l.* per annum, in addition to the subscriptions on the list and the 50*l.* from the Church Property Trust grant, would be required in order to make up the minimum stipend of 300*l.* Hereupon Mr. Willes undertook to be responsible for making up one-third of the deficiency. The chairman also said that he was sure the district might rely on receiving help at the rate of 24*l.* per annum from the Church Work Extension Committee, say for two years, and he would guarantee an additional sum of 20*l.* per annum for two years from the Maria Thomson Fund. After much discussion respecting a residence for the clergyman, the propriety of making collections at the services to be held in the district, and other matters, the following resolution was adopted:—‘That this district will guarantee an amount, together with grants from public sources,

sufficient to make up the sum of 300*l.* per annum for two years for the exclusive services of a clergyman in priest's orders for the district between the Hurunui and the Waipara.' The chairman was authorised to transmit 75*l.* by next mail to the Bishop for the passage-money of a clergyman."

NELSON.

WORK AMONGST GOLD-DIGGERS.

A LETTER recently received from the Rev. E. S. CROSS, one of the Society's two Missionaries in this diocese, tells of past and present work in two large mining districts. Mr. Cross writes :—

"My first charge was REEFTON, situate some fifty miles inland from this place, on the Mangahua River. The district extends about sixty miles in one direction (inland), and twelve in another—consisting of various small townships, besides the principal town, Reefton.

"The population of the whole district would amount to about 2,000, and is very scattered, rendering anything like regular visitation, except in the townships, extremely difficult, and in some places impossible.

"During my tenure of the district I held full services morning and evening in the Public Hall at Reefton (a church has since been erected), and Sunday-school in the same building in the afternoon. The services were always well attended in the evening, and even in the morning some thirty to forty usually came; but the people here on the coast can never be induced to attend the morning services, one of the chief reasons being the late hours of closing all places of business on Saturday—many being open until midnight.

"I held monthly services at two outlying townships, Boatman's and Larry's, and once a quarter visited the Lyall and Hampdon district. The two former are twelve and eighteen miles respectively from Reefton, and the latter thirty and fifty, the roads, or rather tracks, to all of them being very bad, and at times very dangerous. They are now, I am happy to say, greatly improved, dray roads having been made to two or three of the places. Still travelling here on the west coast is at all times very risky, the rivers being extremely treacherous, and the fords continually changing. A large proportion, in fact, of the deaths have been from drowning.

“Although the whole of the west coast forms one vast gold-field, yet it differs at the present time very widely from what is usually understood (especially by people in England) by that designation, and even from what the place itself was in days gone by. The alluvial diggings are almost all worked out, and the principal part of the gold now obtained is from quartz reefs by large Joint Stock Companies, who employ the men on regular wages. This has tended to sift the population to a very large extent, and to bring a far better class of men to the fields. At the best, however, they are very migratory in their habits, which makes work among them unsatisfactory in its results. Very few have the least inclination to settle down and make a comfortable home, their only idea being to make a ‘pile’ (as they call it), and go somewhere else, or home to England.

“After I had been at Reefton two years the depression increased so terribly as to amount to a temporary panic, and I was compelled, although most unwillingly, to relinquish the post. I then came down here, *i.e.* to WESTPORT, for which place I had originally come out from England; but owing to a difficulty with the clergyman who was then in charge, the Bishop asked me to take Reefton.

“The work is very much the same here as at Reefton, but the place itself does not depend entirely on gold, but also on coal, of which there is an enormous quantity, and much of it of the finest quality. Unfortunately, owing to the greater interest taken in gold-mining, the coal has been greatly neglected, and this has reduced the townspeople to great poverty; and during the last few months it was feared the whole place would be deserted. Happily some capitalists from Dunedin have taken up some [of the coal-mines, and are now working away in good earnest to develop them; so that after a little time the place and district generally will assume a far more prosperous appearance.

“Our church, I am thankful to say, is well attended. The services are morning and evening, with Sunday-school in the afternoon; Holy Communion on the first Sunday in the month. We have also a nice little church at Addisons, some eight miles from Westport, at which I hold services on the second Sunday in the month in the afternoon.

“I am just now arranging to hold services at the coal-mines which are being opened. The majority of the miners are Presbyterians, but are always glad of Church services, and willing to help in supporting them. In fact, a large proportion of those attending the services here are, or rather were, Presbyterians.

“There are large numbers of Romanists on the coast—chiefly Irish, and a few Nonconformists.

“The two great evils we have to contend with out here are infidelity and intemperance. The men are most of them great readers, and unfortunately greedily devour many rationalistic works, which are continually issuing from the press. But drink is *the* great curse of the colony, the towns in many instances being composed of public-houses, to the extent of one house in every four. In this little town, with a population of about 800 people, there are no less than fourteen public-houses.

“Brandy and whisky are the favourite drinks: these, as you will naturally conclude, are fearfully adulterated with the vilest drugs, and the consequence is that the lunatic-asylum at Nelson is almost entirely filled with men who have ruined their constitutions and intellects by drink.

“How to overcome this monster evil puzzles alike the Government and the clergy; but that some legislative measures will alone meet the difficulty is felt by all.

“This season the weather has been altogether unprecedentedly severe. At Reefton they have had three feet of snow upon the ground, and here we have had continual rain and hail, flooding the rivers and stopping all communication. At one place on the road from Hakitiku to Christchurch the snow a short time since was eighteen feet thick.

“Last year I had a confirmation class of twenty-six, some of whom have been regular communicants ever since; but some have left the district.”



AUCKLAND.

JOURNEYS THROUGH A MISSION FORTY-FIVE MILES LONG.

THE ordination as priests of five Maori deacons in this diocese was noted in the *Mission Field* of last May (page 219). The paper which narrates that, gives also notices of the preaching, the work, and the character of two of the native clergy. We are now able to give a specimen of the work of the English clergy in this part of New Zealand. The Rev. H. H. BROWN wrote, on June 30, from his Mission at OMATA, the following account of two days' work:—

“In the neighbourhood of Mahetawa there were four infants to be baptized when I last held service there. A heavy rain at the service-hour prevented the parents from bringing three out of the four to the house in which I held service. The state of the roads did not allow me the time to do as I had done on a former rainy Sunday—go round to the houses to baptize the infants privately. I should not have got to Inglewood in time for the evening service. Neither did I like to leave the infants unbaptized; for I cannot, in the present state of the roads, arrange any plan by which I can officiate at Mahetawa this quarter, without sacrificing other duties. I determined, therefore, to devote a long day to the work of baptizing them. Breakfasting by candle-light one Friday morning, I rode about sixteen miles to the house of a discharged soldier, where I left my horse, the further part of the road being quite impracticable for horses. This first step took nearly four and a half hours—not amiss, considering the roads. The remaining five miles I walked; and as by daylight I could pick my way, I did not get deeper in the mud than to the ankles. After calling at the three houses, and baptizing the children, I started on my homeward journey; but it soon became quite dark, and all I could do was to walk along the line of an unfinished railway, up to my knees in one part. Crawling over the girder of a railway-bridge (for it was too dark to walk over), I entered Inglewood. There a lantern was borrowed, and by its light I managed to get over the last mile without getting up to my knees more than once. The horse was at once saddled, and I started on my dreary ride. Rain began, and continued for several hours. The night was so dark that for much of the way I could not see my grey horse’s head or neck; at times I could tell that I was in the road only by the splash of the horse’s feet in the mud. Three times I had to dismount and *feel* my way. Eventually I reached home about half-past three on Saturday morning. Thus, in order to baptize three children, hours equivalent to two long days’ work were consumed—to say nothing of the fatigue and discomfort. All this time I had not stopped for any meal, except about five minutes at one of the houses to drink some milk and eat one slice of bread and butter. At another house I rested perhaps a quarter of an hour, while the parents of a child were fetched out of the bush, where they had been hunting up their cows for the evening milking. All the rest of the time I was in motion.

“And now the country is being settled for ten miles further; and

something must be done for the people there next summer. My district will then be about forty-five miles long—about as far as from London to Bedford. This would not matter so much if there were metalled roads all the way; and indeed there is (with one break) a good road through the southern part of the district, but in the Inglewood country I have to flounder through the mud-holes of bush roads.”



WAIAPU.

BISHOP'S LETTERS. OPOTIKI AND WAIROA.

FROM Bishop's Court, Napier, Bishop STUART wrote, on May 14, the following account of the Mission of OPOTIKI:—

“I visited Opotiki on the Sunday before Easter, and am happy to report that I found a spacious church well filled with a congregation of our countrymen. It was the Mission Church erected by and for the Maoris. But in the disastrous times of the native war the Maori flock was scattered, many joined in the fanaticism of the Hau-haus, and their Missionary, the devoted Völkner, was barbarously put to death. The church, which had been unroofed and otherwise injured, lay for a long time unused. But by a grant from Government necessary repairs have been carried out, under the personal superintendence of Mr. Soutar, assisted by some zealous laymen, and there is now a seemly building with its tower and steeple, in the centre of what may, in a few years, be a thriving little town. A parsonage has also been provided; unfortunately this has been built with borrowed money, and so the resources of the church are to some extent absorbed in paying off the debt.

“Like many other of the newly-settled parts of the country, the district is still struggling with its first difficulties—the bulk of the people being small settlers with no accumulated capital.

“There are other similar districts in this diocese which greatly need a helping hand, to provide them with the ministrations of religion.

“In some districts the settlers are so isolated, and the townships so young, that for some time to come the work could best be done by an itinerating clergyman.”

The Wairoa is a noble river, navigable, by small steamers, for a distance of seventeen or eighteen miles from its mouth. It forms a splendid water road through a pretty country. The chief town of this district, Clyde, stands on the bank of the river Wairoa. The following account of the district, evidently written by one who knows it well, has been forwarded by the Bishop :—

“The original site of the town was laid out two or three miles lower down the river, some years ago, when anticipations as to its future were more hopeful, but the bar of the river has ever proved the bar to its advancement. Continually exposed to the influences of travelling shingle and shifting silt, it is at times completely blocked up, effectually preventing any ingress or egress to or from the town, compelling all incoming boats to land their cargo on the beach, and retaining in a state of helpless captivity any unfortunate vessel which, like the *Result*, might happen to be caught in the trap, where it must remain until some friendly ‘fresh’ in the river removes the obstruction and effects its release. This is the great drawback from which the settlement suffers, for it is wholly dependent upon water carriage for its supplies, and when the bar is blocked, as was lately the case, the approach by water is both hazardous and uncertain, for the sea must be smooth before a landing can be effected. We had to wait a full week in Napier before such an opportunity presented itself, and when it did occur it was just “touch and go” work with us as to whether we could land at all. We arrived off the bar at about 6 A.M., and after whistling in vain for the pilot, preparations were made to launch the ship’s boat. These completed, we prepared for the landing, and here the excitement commenced. Sitting bolt upright in the stern-sheets, the skipper grasped the steer-oar with a firm hand ; two sailors in the meanwhile pulling vigorously. Suddenly their progress was checked by the sharp quick note of command, “Back water,” and at once their oars fly quickly in the opposite direction, bearing us away from the treacherous surf. Resting now on a point of comparative safety, the skipper casts his practised eye around, watching for the favourable moment to ‘go in.’ That moment he detects in the gathering of a mighty swell in our rear. ‘Give way there, lads—Go in on this one!’ he shouts. The sailors bend to their oars like men, a few vigorous pulls, and the swell is upon us, lifting up the boat like a cockle-shell, and flinging it, thanks to the steady hand at the helm, on to the beach. A passenger is out in a moment and running

full speed up the beach ; a sailor follows suit, with a portmanteau on his shoulder, but the white-crested billows are already in swift pursuit, and as I attempt to follow, a strong hand is laid on my shoulder, and a warning voice exclaims, 'Wait!' I then discover that had I carried out my attempt I would have plunged up to my waist in water, and been probably carried back into the surf.

"As I await another opportunity, the swell again approaches the boat, and rising over its stern, deluges it throughout. As it recedes, I make the spring, and as I reach high water-mark, I look back only to see the entire crew, some up to their hips in water, struggling might and main with the receding waves for possession of the boat, which has been swept broadside on to the beach, the angry waters lashing it in fury in the vain effort to drag it from the stalwart grasp of the sturdy mariners, failing which, they retire with a sullen roar, when the boat is dragged up high and dry, and the cargo 'beached on the beach.' I say beached, for it is not landed yet ; but has still to be dragged some three or four hundred yards, over heavy shingle bed, where it is deposited in a Maori canoe, and paddled across a large sheet of water formed by the imprisoned waters of the Wairoa. Here it is met by drays, and carted some two or three miles up to town.

"Is it any wonder, then, with such difficulties to contend against, that freightage charges are so heavy, and that provisions and other necessities run proportionably high in Wairoa? The town, Clyde, though small, is not without its historical associations. It was here that Mr. S. Locke, with a mere handful of whites and some friendlies, made his gallant stand against the Hau-hau fanatics during the troubles of '68, defeating and driving them back, for which brave deed he received the special thanks of the Government of that day, and was hailed everywhere as the deliverer of Hawke's Bay. Those troubles, through the wise policy of the late Sir Donald M'Lean, and the conciliatory action of the present Government, have, we trust, now for ever disappeared. The Maoris have a large pah on the north bank of the river, where they set an example which the Europeans would do well to imitate, in that they have a spacious church erected for public worship, where an ordained clergyman (a native) has ministered for many years.

"Steps are now being taken, and not too soon, to erect a church for the settlers on the south side of the river, in the township of Clyde. Towards its erection the more favoured and ever liberal-

handed town of Napier has contributed close on 200*l.*, including some subscriptions from the country districts, whilst one gentleman has promptly come forward with an offer of liberal help towards the purchase of a parsonage-house. This open-handed and Christian liberality is well and wisely bestowed in this case, for owing to the causes which we have mentioned the residents in Wairoa are far from being well off or wealthy, and yet they have made hearty and praiseworthy efforts to secure regular Gospel ministrations amongst them. For some time back they have been deprived of such ministrations, the last Church of England minister having resigned, more than a year ago, and no one until quite lately having been appointed in his stead ; but during the late visit of the Bishop of Waiapu, a public meeting was held, and a subscription list was at once opened to raise a sufficient stipend for a clergyman. The Bishop was able to offer them one, temporarily at all events, and to further inform them that he had written to his Commissary in England four or five months ago to secure the services of a clergyman for the Wairoa, and was not without hopes that one might soon be on his way out. The Rev. Mr. Spear, who has taken the duty till the arrival of the new clergyman, is now actively engaged in raising subscriptions to build the church ; we may therefore reasonably hope that at no distant date this little town will rejoice in 'the sound of the church-going bell.'"

The Bishop, on June 20, wrote from his residence at Napier about the WAIROA District, which he had recently visited :—

"The Wairoa is a district in the northern part of Hawke's Bay, fifty miles from Napier. There has sprung up within the last few years a township of between 200 and 300 inhabitants, and in the district there are several small settlements and scattered homesteads. By the census of 1874 the population was 864, and it is now probably half as much again. * * * *

"When I came to the diocese I found that the district was without any resident clergyman. Archdeacon Williams in his Missionary journeys amongst the Maoris occasionally visits it, but with the exception of these necessarily unfrequent visits, the district, as regards the English population, is in a state of spiritual destitution. On my recent visit I found the people very anxious to have a clergyman."

The account of the Wairoa district which has been printed above shows the happy result of the Bishop's visit.



LADIES' ASSOCIATION, S.P.G.

THE Committee of the Ladies' Association are glad to find that at the close of their financial year (November, 1878), in addition to a balance in hand, the subscriptions and donations received during the year 1878 amounted to 4,668*l.* The expenditure during the same time was 4,572*l.* The total receipts include 800*l.*, a Special Fund entrusted to the Association for the support of 193 female scholars in various Mission Schools, and therefore not available for the general purposes of the Association or for its chief object, which is the maintenance of Female Teachers. There is an increase of 445*l.* in the receipts over those of the previous year.

The four Zenana Missions, at Bombay, Calcutta, Cawnpore, and Delhi, have prospered during the year, the number of pupils under instruction being more than 1,300. In addition to these, about 900 girls are being taught in the fourteen schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are boarded and educated in S.P.G. schools at the expense of members of the Association. Homes have now been provided in each of the Zenana Missions in which the Mission workers may live together and train up the much needed native teachers. Three ladies have returned this year to recruit their health in England after unwearied exertions in Mission schools for eleven, nine, and eight years respectively : and four fresh workers have gone forth full of hope and energy to reinforce the Missions at Calcutta, Cawnpore, Japan, and Madagascar. Eighty-five teachers, European and native, are now on the list of the Association. Many schools and Missions have received valuable help in the boxes of clothing sent out during the past year, and about 500*l.* have been reported to have been realized by sales of work abroad.

There is much cause for thankfulness in the progress already made. But great exertions will be needed by all its friends and supporters to enable the Ladies' Association to carry on the work so hopefully begun, and to take advantage of the many openings for female education apparent in all parts of the wide Mission field of our Church.

REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand, W. Drew, S. Endle, F. H. T. Hoppner, and F. Kruger of the Diocese of *Calcutta*; P. Masiza and H. G. Waters of *St. John's, Pondoland*; J. Barker of *Maritzburg*; R. J. French of *Mauritius*; C. H. S. Nicholls of *Wellington*; H. H. Neales of *Fredericton*; J. B. Good of *Columbia*; W. C. Pinkham of *Rupert'sland*; and H. J. Foss, Missionary in *Japan*.

ARRIVALS AND DEPARTURE.

Bishop Selwyn of Melanesia, and the Rev. Dr. Coe, Principal of Bishop's College, Calcutta, have arrived in England.

The Bishop of Nova Scotia left England for his Diocese on 5th December.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, Westminster, on Friday, December 20th, the Right Rev. Bishop Piers Claughton in the Chair. There were also present the Bishops of Capetown and Rupert'sland, Canon Gregory, P. Cazenove, Esq., the Master of the Charterhouse, and Loftus Wigram, Esq., *Vice-Presidents*; Colonel Anderson, Rev. B. Belcher, Rev. W. Cadman, Rev. B. Compton, General Davies, Rev. J. W. Festing, Sir B. Robinson, Rev. E. J. Selwyn, General Tremeneere, General Turner, Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; Rev. H. Adcock, S. Arnott, J. W. Ayre, C. J. Baker, Esq., Rev. E. Ball, Canon Barry, A. Bathe, J. B. Beers, H. J. Bodily, J. Boodle, Esq., Rev. V. Borradaile, W. Bromehead, J. W. Buckley, C. Bull, W. W. Burton-Phillipson, F. J. Candy, Esq., Rev. W. Calvert, J. J. Coxhead, Thos. Cree, Esq., Rev. W. J. Crichton, E. Capel Cure, T. Darling, J. Dawson, H. J. Dickson, J. J. Elkington, J. Ellerton, F. H. Fisher, E. J. A. Fitzroy, J. A. Foote, F. Frost, Esq., Rev. H. Geary, Dr. Gee, Sir John Gibbons, Rev. R. L. Giveen, C. D. Goldie, O. Gordon, Carleton Greene, G. Greenwood, Col. Hardy, Rev. E. Hoskins, G. B. Hughes, Esq., Rev. W. Humphry, B. Jackson, C. A. Jones, Dr. A. T. Lee, H. H. Letchworth, S. Maude, F. S. May, F. Murray, J. H. North, J. W. North, T. Owen, E. Palmer, Esq., Rev. T. Peacey, H. Pearson, Esq., Rev. E. B. Penfold, T. Pennington, Esq., Rev. J. V. Povah, J. W. B. Riddell, Esq., Rev. T. Rooke, W. Selwyn, E. Shears, C. B. Skinner, Esq., Rev. W. Saumarez-Smith, J. H. Snowden, J. G. Talbot, Esq., M.P., Rev. H. D. Thomas, F. G. Trevor, Esq., Rev. R. Tweed, H. O. Wakeman, Esq., J. F. Ward, Esq., Rev. H. E. Willingdon, G. W. B. Wills, J. H. Worsley, and Philip Wright, Esq.,

1. Read Minutes of the last Meeting.

2. Canon Gregory gave notice that he would move at the Meeting in February next:—

“That the Standing Orders be suspended to enable me to propose that the resolution carried on Nov. 15th, on the motion of the Rev. T. O. Marshall, making an addition to Bye-Law XIX., be rescinded.”

In the event of such suspension of the Standing Orders being carried that he would move:—

“That the addition made to Bye-Law XIX. on Nov. 15th be rescinded, and that such law remain as now printed in the last Report of the Society.”

In the event of such suspension of the Standing Orders not being carried, that he would move:—

“That the thanks of the Society be given to the Standing Committee for publishing their determination not to act upon the addition made to Bye-Law XIX. at the meeting on Nov. 15 until the question be reconsidered by the Society, and to request that they will continue to act in the same manner until such addition to the Bye-Law has been reconsidered.”

3. The Rev. Dr. A. T. Lee gave notice of his intention to move at the next Meeting :—

“That whenever a question involving the Rules of the Society is coming before the Board, notice of the motion be given by the Secretary by post to all incorporated members.”

4. The Rev. T. Darling gave notice of the following motion for the next Meeting :—

“That in Standing Order No. 6, viz., ‘No member shall make any motion except in pursuance of a notice given in writing, and read at a previous meeting,’ ‘a previous meeting’ be altered to ‘the meeting next preceding.’”

5. The Rev. C. D. Goldie gave notice of his intention at the Meeting in January next :—

“To call attention to the unconstitutional action of the Standing Committee in declaring that they intend suspending the action of the Bye-Law passed by the Board in Nov. last, and to move a resolution thereon.”

6. Mr. Trevor moved and Canon Gregory seconded “that the Standing Orders be suspended with the view to Mr. Goldie’s [motion being *now* considered,” which was carried on a division by sixty-six to twenty.

Mr. Goldie having declined to bring forward his motion, Mr. Trevor made the motion in his stead.

Mr. J. W. B. Riddell moved as an amendment “that the Meeting proceed to the ordinary business.”

After a discussion Mr. Goldie consented to postpone his notice of motion until the February Meeting.

Mr. Riddell’s amendment was then carried.

7. The Treasurers presented the following Statement of the Society’s Income to the 31st November :—

Society’s Income for 1878.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Nov., 1878.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 28,877	£ 13,266	£ 4,227	£ 46,370	£ 82,610
II.—APPROPRIATED . .	14,717	—	4,854	19,571	12,152
III.—SPECIAL	19,953	19	1,698	21,670	22,979
TOTALS	63,547	13,285	10,779	87,611	117,741

B.—Comparative Amount of Receipts at the end of November in five consecutive years.

I.—GENERAL	1874.	1875.	1876.	1877.	1878.
1. Subscriptions, &c. . . .	£26,768	£28,324	£26,827	£27,471	£28,877
2. Legacies	13,800	7,294	12,012	11,634	13,266
3. Dividends	4,048	4,127	3,915	4,083	4,227
	44,616	39,745	42,754	43,188	46,370
II.—APPROPRIATED	10,141	8,475	8,833	25,540	19,571
III.—SPECIAL	25,763	18,789	28,663	22,979	21,670
TOTALS	£80,520	£67,009	£80,250	£91,707	£87,611

8. Resolved that the Society for the Propagation of the Gospel in Foreign Parts desires to offer to His Grace the President, an expression of its deep and heartfelt sympathy on the occasion of the severe bereavement with which it has pleased Almighty GOD to afflict him, in depriving him of one whose name was deservedly dear to so many, and was associated with every Christian work.

9. On the motion of Sir W. Farquhar, seconded by Mr. Goldie, the Acting-Secretary was empowered to send an address of condolence from the Society to Her Majesty on the decease of the Princess Alice.

10. Colonel Gillilan was proposed by the Standing Committee for election on the Standing Committee at the Meeting in January, *vice* George Frere, Esq., deceased.

11. The Acting-Secretary announced that the Members of the Standing Committee who would retire at the February Meeting were—from paucity of attendance, the Rev. J. W. Irving, Major-General Dalton, and Rev. J. H. Thompson; from seniority, Rev. G. P. Pownall, Rev. G. H. Wilkinson, and Rev. J. W. Festing. And it was announced that the Standing Committee would propose at the Meeting in January for election in February the Rev. G. H. Wilkinson, Rev. J. W. Festing, Major-General Dalton, Rev. E. Capel Cure, C. M. Clode, Esq., the Hon. and Rev. E. C. Glyn, and the Hon. and Rev. A. Legge.

12. On the recommendation of the Board of Examiners Messrs. J. W. Papworth, H. B. Norman, J. D. Lord, E. A. Boyd, and Hugh Raynbird, were accepted for Mission work in India, and Mr. G. Salmon for work in Madagascar, and grants of 40*l.* each were made from the Students Education Fund to Messrs. Boyd, Papworth, Lord, and Raynbird to enable them to continue their studies at St. Augustine's College on the understanding that in the autumn of 1879, they go out to India wherever the needs of the Society may point out.

13. Resolved on the recommendation of the Standing Committee that the Rev. H. Whitehead of St. Helena be allowed the Tristan d'Acunha grant of 100*l.* per annum during the period of his visit to Tristan d'Acunha in addition to his present salary from the Society of 100*l.* per annum.

14. The seal of the Society was ordered to be affixed to authority to prove debts to the Society under bankruptcy proceedings in the case of Simeon Hardy and Co, and to sell certain stock.

15. Mr. J. W. B. Riddell gave notice that he would move at the next Meeting:—

“That the Standing Committee be requested to take into consideration the question of reporting the meetings of the Board to the newspapers.”

16. The Bishop of Rupertsland made a statement on the condition and prospects of the Church in his diocese.

17. All the Candidates proposed at the Meeting in October were elected into the Corporation. The following were proposed for election in February next:—

Ven. W. Y. Daykin, Alpha Lodge, Weston-super-Mare; Rev. G. H. W. Bromfield, St. Mary-the-Less, Lambeth; Rev. F. O. Rowland, St. Mary-the-Less, Lambeth; Rev. R. S. Gregory, 27, Claremont Square, N.; Rev. T. Grabham, Irthlingborough; Alfred H. Mason, Esq., 311, Upper Parliament Street, Liverpool; Rev. J. Miles Moss, St. Michael's, Chester; Rev. J. Bridger, 20, Argyle

Road, Anfield, Liverpool; Rev. F. R. Blatch, Homerton, N.; Rev. W. Wilson, Narberth; Sir Edward Hertslet, C.B., Foreign Office; Rev. W. H. Le Marchant, D.D., Haresfield, Stonehouse; Rev. Robert Rice, St. Columba's College, Rathfarnham, Dublin; Rev. F. K. Povah, Alton, Hants; Rev. P. S. Ward, Apsley Hemel Hempsted; Rev. E. Child, Upper Clatford, Andover; Rev. John Allen, Hawkshead, Ambleside; Rev. B. L. S. Stanhope, Byford, Hereford; Rev. H. A. L. Grindle, St. Peter's, Devizes; Rev. R. J. Wilson, Wolvercote, Oxford; Rev. R. P. Lightfoot, Wellingborough; Rev. W. Yates, Cottingham, Rockingham; Rev. J. Trew, The Firs Cottage, Kempsey, Worcester; Rev. H. M. J. Bowles, St. Aldate's, Gloucester; Rev. E. Bartram, King Edward VI. Grammar School, Berkhamsted; Rev. W. Cator, Beckenham, Kent; Ven. Archdeacon Blunt, Scarborough; Rev. W. J. Stobart, 842, Old Kent Road, S.E.; Rev. T. G. Cree, Llandrindod, Radnorshire; Rev. E. V. Pigott, Linton, Shrewsbury; Rev. C. F. Norman, Mistley Place, Manningtree; Rev. James Fraser, The Close, Chichester; Rev. R. W. Raban, St. Thomas's, Tunbridge Wells; Rev. W. G. Abbott, St. Luke's, Old Street, E.C.; Rev. E. Larken, Gattton, Reigate; Rev. T. Chalk, Quainton, Winslow, Bucks; Rev. E. M. Holmes, Marsh Gibbon, Bicester; Rev. C. Fernstone, Westbury, Brackley; Rev. S. Flood, St. Luke's, Leicester; Rev. S. French, St. Leonard's, Leicester; Rev. H. E. Broughton, Hugglescote, Ashby-de-la-Zouche; Rev. F. W. Robinson, St. Peter's, Leicester; Rev. W. C. Ingram, St. Matthew's, Leicester; Rev. J. S. Stocks, Market Harborough; Rev. W. G. Hazlerigg, Billesden, Leicester; Rev. T. J. Redhead, Thurnby, Leicester; Rev. R. Fawcett, Smeeton, Kidworth Beauchamp; Rev. J. B. Fawcett, Loughton, Rugby; Rev. T. Badcock, Fleckney, Market Harborough; Rev. F. Thorp, Burton Over, Leicester; Rev. W. B. Beaumont, Cole Orton, Ashby-de-la-Zouche; Rev. W. B. Wood, Saddington, Market Harborough; Rev. W. H. Palmer, Wanlip, Leicester; Rev. F. W. Richardson, Belgrave, Leicester; Rev. G. Packer, Thurmaston, Leicester; Rev. G. F. Barrow, St. Stephen's, Westminster; Rev. C. H. V. Pixell, Frampton Cotterill, Bristol; Rev. H. Teush-Hecker, Misterton, Lutterworth; Rev. James Brooks, Croft, Hinckley; C. C. Ferard, Esq., Ascot Place, Windsor; Rev. J. H. Dixon, Wye, Ashford; Rev. E. M. Farquhar, Doulton, Shepton Mallet; Rev. H. M. Oswald, Great Hallingbury, Bishop's Stortford; Rev. W. Feetham, Penrhos, Raglan, Monmouth; Rev. W. Hedley, 30, Randolph Gardens, Carlton Road, Kilburn; Rev. R. W. Hoare, St. Michael and All Angels, Croydon; Rev. T. Butler, Theale, Reading; Rev. R. C. F. Griffiths, Colnbrook, Bucks; Rev. H. T. Fountaine, Bulwell, Nottingham; Rev. C. H. Prance, Annesley, Nottingham; Rev. J. E. Phillips, Huknall Torkard, Nottingham; Rev. R. H. Whitworth, Blidworth, Mansfield; J. B. Taylor, Esq., Ratcliffe, Nottingham; E. Bourdillon, Esq., Nottingham; G. Wright, Esq., Nottingham; Cecil Smith Wolley, Esq., Collingham, Newark; Archibald Day, Esq., Clifton Lodge, St. John's Road, Blackheath; T. Garfit, Esq., M.P., Little Grimsby Hall, Louth; F. J. Mitchell, Esq., Llanfrechfa Grange, Caerleon; Rev. J. T. Harding, Rockfield, Monmouth; Rev. F. Foster, Llanfrechfa, Caerleon; Rev. N. C. Bennett, Llanfrechfa, Caerleon; Rev. C. J. Steward, Somerleyton, Lowestoft; Rev. C. E. Seaman, Northwood, I.W.; Rev. G. Booker, St. John Baptist, Holland Road, Kensington; A. C. Greatrex, Esq., 3, Victoria Terrace, Rushall, Walsall; James Brooks, Esq., F.S.A., The Grange, Park Lane, Stoke Newington; Rev. A. C. Ainslie, Hentsridge, Blandford; Rev. H. J. Poole, Stowell, Sherborne; Rev. H. D. Blanchard, Middleton, Hull; Rev. J. H. Brierley, Womersley, Pontefract; Rev. A. G. Hellicar, Bromley, Kent; Rev. P. A. Le Feuvre, Oak Walk, Jersey; Rev. A. B. Goulden, St. Alphege, Southwark; Rev. H. Martin Sharpe, Highgate.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

FEBRUARY 1, 1879.

CALCUTTA.

WORK IN THE CITY OF CALCUTTA.—TOLLYGUNGE.—BARRIPORE.—
ROORKEE.—BANDA.—TEZPUR.—CHAIBASA.



MISSION work in India has many difficulties peculiar to itself, one of which has recently been set forth by a well-informed native gentleman in these words:—

“The presence of two different races standing in the peculiar relations of conquerers and conquered, has always been a source of great unhappiness to both, especially to the latter. What has happened in other places and in other times has been reproduced in India, with some modification, owing to the difference of surrounding circumstances. Every Englishman, nay, every white man, whatever be his rank or position, training or character, thinks and acts as though he were superior to every native. Even the term *native* is used by many to express contempt and reproach. Under this treatment the poor and ignorant fawn and cringe, the bold and unscrupulous cheat and plot, while the upright and conscientious stand aloof.”

Though the charge made against the English, in the passage quoted, may be too sweeping, it is to be feared that it is grounded on fact. It is well that, in face of such obstacles, we are able, in this number of the *Mission Field*, to chronicle progress in our Missions in almost every part of India.

The Bishop had announced his intention of holding a general ordination at Calcutta, on Sunday 22nd December last.

A long and on the whole most satisfactory report has reached the Society from the Rev. H. H. SANDEL, respecting the progress of Missionary work in the CATHEDRAL district, Calcutta, during the year ending on the 30th of September last. The services on

Sundays, weekdays, and principal festivals have been regularly held and for the most part well attended.

The following extracts from Mr. Sandel's report will speak for themselves, and may suffice to illustrate the encouraging character of the remaining portions, which are too long to admit of reproduction:—

“I am happy to be able to report that five converts from Hindooism have been added to the Church. Three of them are from families of good position, one being a Sudra and two Brahmins. The other two are drawn from a lower class of Hindoos, of whom one is an old infirm widow. Great care was taken in instructing them preparatory to baptism. When they were approved of after due examination and found to be honest and faithful they were received into the Church by baptism. One of them was confirmed during the year.

“The wants and cares of the widows, orphans, and destitute persons were attended to and pecuniary relief afforded as the necessity of the case required. Medical aid and medicines were gratuitously offered to the poor by our friend Dr. Sen, who most liberally assists the poor and needy of this Mission.

“I am thankful that a member of this congregation has set apart a room to be used as a chapel in memory of Bishop Milman for morning and evening prayers by his family and the Christians residing in its neighbourhood. The room is very neat, having a thatched roof and neat walls, and the furniture well suited to the people. A bell is tolled to give notice, and when the people are assembled the service commences. I attended this simple service several times both morning and evening and encouraged it. The originator, who takes great delight in this work defrays all the expenses himself.

“Our Sunday-school for Christian boys, has been continued as before. This school is now getting on well, under the management of Mr. Catechist Bhattacharjee, who takes pains and interest in teaching them. There are now only ten boys, but I hope to get more, by the exertions of the catechist, who is trying to get all the boys and young men of this Mission together.

“We have also opened this year a Sunday-school for grown up women, taught by the elderly Reader Joseph Sircar. There are now twelve women on the list; we hope this school will continue and prosper.

"One boy from this Mission was sent to the school at Bishop's College.

"While some Bengali Mussulmans were ploughing a field, I went near them and stood under a tree and talked to them in a most friendly way. They at first took me to be a hakim (an official) and were not quite free in speaking with me. I removed their apprehensions by telling them, who I was and that I had come there to see them and their fields. After a few friendly and kind words I sympathized with them in their fatigues and labours. Then three of them, who were removing dried weeds to clean the earth came near me under the shade, and one commenced preparing tobacco for the others. Shortly after two ploughmen came forward, the sweat from their brow falling heavily. I asked them the cause of it and why the earth produced weeds, causing men to labour so hard to remove them? Here I availed myself of the opportunity of declaring the fall of man and its awful consequences. The people listened to me so far with great attention, but when I introduced the happiness and bliss brought by the new Man CHRIST JESUS, who came to deliver us from the law and the bondage of sin—they then got up and said "we would rather work as we have been hitherto doing than be Christians like those of our countrymen." I was really grieved at hearing this. Their idea of embracing the Christian faith is nothing more than to be better off in earthly things. I tried my best to remove this false notion from their minds, but they would not hear, saying, while shaking their heads, 'we would rather continue to be cultivators of the soil than be outcast Christians.'"

The twelve months with which our Reports deal have proved a time of great sickness and distress among the people—especially the lower classes—of the district of TOLLYGUNGE. It has consequently been a very great trial to the Missionary, the Rev. H. J. HARRISON, to be present among the sufferers and yet to be too often without the means of alleviating their distress.

Trials of other kinds, moreover, have not been wanting. Among others, Mr. Harrison mentions the disturbances caused by sectarian teaching in the district, which has been productive of considerable mischief among the members of the Church.

The most interesting event during the last year was a confirmation held at Jhangra on the 30th April, and of which Mr. Harrison gives the following account :—

"The Bishop and his chaplain came to the Mission House, Tollygunge, at about seven A.M., when I joined, and we started immediately for the canal by which we were to travel part of the way. A boat, with crew of six men which had been kindly placed at the Bishop's service by the canal inspector, Mr. Harris, was waiting at the ghat when we arrived. The weather was delightful. The morning air was cool and refreshing after a heavy shower of rain which fell during the preceding night. The sky was overcast with light clouds, and a strong southerly wind helped to keep down the temperature as the day advanced. All was favourable but the tide, against which the boat made slow progress. The Bishop sat on deck the whole time enjoying the scenery, which in some places was pretty. When about two miles from our destination, we left the boat and proceeded in palkees across paddy fields, and arrived at Jhangra about 9.30 A.M. We were received in the house of one of the Christians, who refreshed us with cocoa-nuts, and then we walked to the chapel where the candidates for confirmation had taken their seats on the ground. Service commenced by singing a hymn, after which the congregation was informed in a few words that one of the Readers, Chandro Coomar De, was about to be admitted to the office of sub-deacon, and though they might not be able to follow the words of the service, which would be in English, they were asked to pray that God's blessing would rest on the candidate standing before them. The office for admission of sub-deacon was read by the Bishop, the candidate replying in Bengali to the questions which were put to him. Then followed the lesson, Acts viii. 5—18, which was ordered to be read by the sub-deacon, a baptismal hymn, baptism by the Bishop's chaplain of the sub-deacon's infant son, Confirmation Hymn and the Confirmation Office. The Bishop's address to the candidates which was interpreted by me was very impressive, and the catechetical form which it assumed helped to make it the more attractive. The number confirmed was 100 exactly, but the chapel was crowded, and many who came to the service were obliged to sit or stand outside under a temporary awning.

"After service the Bishop was introduced to some of the readers and schoolmasters to whom he said a few words. All the people were much pleased to see the Bishop, whose visit was thoroughly appreciated."

A new chapel at Panakua was opened for service on the 6th of

June, the chapel itself being the result of Mr. Harrison's efforts, who persuaded the people to undertake the work.

Mr. Harrison gives an encouraging account of Mission work at Hoogoolkhor, where is stationed Catechist Herralal Sirsha, with the charge of 286 Christians. A small building has been erected for the purpose of Divine worship, the old chapel having been blown down: and a vernacular school has been opened during the year.

The following incident closes Mr. Harrison's very interesting report:—

"I have visited Mirpur, the station of Deacon Brojonath Pal, three times during the year—staying two days, and celebrating the Holy Communion each time. In my last visit I had the pleasure of publicly receiving into the Church and re-admitting to communion, after a long probation, three members of the congregation who had come back from Romanism. I was also pleased to hear Brojonath Pal tell of the peaceful end of one of his flock, a young man who had been suffering long and patiently under a painful and lingering sickness. One morning the patient begged his father to order his grave to be prepared, saying this would be his last day on earth for he was going to the Lord Jesus Christ. He was very cheerful, and there was nothing to indicate that his end was near; but there was something so earnest in his reiterated request about the grave, that the pastor ordered it be opened. The sick person spoke no more of earthly things, but took much delight in prayer and hearing the word of God, and often spoke of his firm faith and hope in Jesus. At three P.M. he calmly fell asleep in Christ."

The difficulties in the path of Mission work arising out of the inferior training and too often lower moral standard of some of the native catechists form a prominent feature in the report of the Rev. W. DREW, writing from BARRIPORE, under date September 30, 1878. These difficulties are of a very real and often distressing kind, but are such as can only be overcome by slow degrees, that is, by the gradual advance of Missionary education, and other kindred results of increased powers of organization in Mission work.

Mr. Drew concludes his report in the following words:—

"In former reports I have called the Society's attention to the necessity for a more direct and effectual superintendence of the Mission at Mogra Hat. I feel sure matters would be much more satisfactory than they are at present, could the Mission be worked

from some point more contiguous than Barripore. From here, the distances are all too great to admit of proper supervision, and hence it happens that the subordinate officers are left too much to their own devices.

“Our schools in the Mogra Hat district continue to maintain their standing. There is a slight improvement in the one at Mogra. But unfortunately the proportion of Christian to non-Christian boys falls far short of what we could wish. There are no boys’ schools in the Barripore Mission; but I trust the time is not far distant when we shall be able to resuscitate some of them on a better footing than heretofore.

“I am glad to be in a position to report that St. Peter’s Orphanage is full and flourishing. The government inspector’s report is most satisfactory; and shows that as regards work and results, it is unique among girls’ schools.”

From ROORKEE, the Rev. F. H. T. HÖPPNER reports that the plentiful rains, although welcome enough on some accounts, had left results of a deplorable kind in a severe fever which was very prevalent, and from which the orphan lads had not escaped.

The anti-religious revival, under native preachers, of which Mr. Höppner spoke in his previous report, still continued at the time of his letter. “The whole city,” he says, “was stirred, and not only hundreds but at least a couple of thousand people were always on the move to hear and to argue.” This prevailing excitement was made use of by Mr. Höppner as an excellent opportunity for proclaiming the truths of the Gospel.

A report from the Rev. J. R. HILL, Missionary at BANDA, contains a melancholy account of the (till lately) English cantonment of NAGODE, to which Mr. Hill penetrated on a journey of itinerary preaching through the district of Bundelkhand at the beginning of the year.

“The cantonment of Nagode was broken up about two years ago, and has now only one English resident, the road engineer. A more melancholy sight than its rows of deserted, rain-stained, and half-dismantled bungalows it were hard to imagine. But it is still more melancholy to think of the English bravery, energy, goodness, refinement, and civilization stationed here for more than half a century—the finest moral fibre in the world—and leaving not a trace of anything good or lasting behind; nothing save these wretched ruined mess

houses and mud quarters—no church either of brick or stone, still less the Church of living souls gathered in from the surrounding heathen. There surely is some erroneous or missing element in English Christianity, some defect in Church organization, which causes such barrenness. The people of the bazaar and villages near were very indifferent to our preaching, but the Public Works' babus in some measure, perhaps, because of their isolation and interest in any new subject or person to speak to, readily gave their attention both in private conversation and at a lecture in the house of one of them who had assembled all his friends and neighbours. One of them averred in private that but for the displeasure that he considered certain to follow from his European superiors, no less than his own countrymen, upon his changing his faith, he would long since have become Christ's disciple, to Whom he daily prayed. It is almost unnecessary to say that this is the attitude of numbers who have been brought up in Mission schools; and their uniform belief that their prospects in all Government services would be seriously prejudiced by the profession of Christianity, is one of our gravest difficulties. We preached in Saháwal, the picturesque capital of a Raja of that name, to faces almost as unreceptive and unintelligent as their cows and buffaloes. At least half the village were playing *pīā* (gambling) in the verandahs in front of their houses, though it was not eight o'clock in the morning. The villages hereabouts were in a great state of excitement concerning the decision by the political officers of the right of ownership of a certain temple of Mahadeo. It is a regular Bundela and Baghela quarrel; Pauna and Saháwal having each had fifty *jawan* at the boundary for years past; and they have been by no means idle, plying their *lathis* well, and shooting at one another across the ravines. I think my Saiyad catechist's solution of the difficulty was worthy of attention: 'Why does not the old fool Mahadeo say himself to whom he belongs?' I hear that Saháwal has been adjudged the temple, Pauna the land. Satna, the limit of this tour, is a new town on the main line of railway from Allahabad to Bombay. It is the residence of the political chief of Riwa and the minor raj's of Bhagelkhand. The babus here were as civil and attentive as those of Nagandh, and were even more pleased to listen to a lecture and conversation on religion. The head native, the Diwān of Riwa, proved to be Het Ram, an old Cawnput friend, a very clever man, but an atheist. Riwa and its intelligent Maharaja, a very devoted Hindu, and good

English and Sanskrit scholar, were only thirty miles further on, but we had made already an unusually long journey: how far was brought home to us by a remark of the political agent's that the nearest cantonment in a line to the south was that of Chbota Nagput. I hope he was speaking metaphorically when he said that a poor European (a wandering Missionary, for instance!) stood a good chance of being knocked on the head in the villages of Bhagelkhand, which it is difficult to suppose as uncivilized and ill-governed as Bukhara or Arabia. No such trouble befell us, but our tents were twice robbed, once at Nagode and more seriously in inhospitable Pauna territory on the return journey."

The Rev. S. ENDLE, who, as our readers will remember, was absent on furlough for a time from his Mission at TEZPUR, Assam, gives a very satisfactory report of his work in the district since his return, that is, for the year ending 30th September last. The following account of the way in which village preaching is carried out by Mr. Endle will be interesting to our readers:—

"Taking up my abode for the time in the nearest dah bungalow or a school-shed, I usually sally out into the nearest village at sunrise, taking with me some boys from the nearest school to warn the people of my coming. With little difficulty and delay the people can be prevailed to leave their houses and sit down in some central spot in the village, when I usually introduce what I have to say to them by making some simple commonplace remark about the rice-crop for the year, which is just at that season on the point of ripening. From this subject, by an easy transition, I go on to speak of GOD as the Author and Giver of this and all other good gifts, of His attributes and personality, &c., and so the way is prepared for speaking of higher things,—His love as shown in the Atonement, in the gift of the Holy Spirit, &c. In this way—using of course the simplest possible language (for probably not one per cent. of my hearers can read or write), and using too not so much argument as illustrations drawn from the every-day experience of my hearers,—much may be done to bring home to minds wholly uncultured and illiterate some knowledge of GOD, who loved them and sent His Son from Heaven to redeem them. I cannot, indeed, point to any instances where conversion to the faith in Christ has been brought about by preaching only; but still no little good is done in this way by stirring up a spirit of inquiry, and by doing something to narrow the bridge over

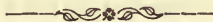
that great gulf which divides the Oriental from the European mind and conscience. Such a system of direct preaching is no mean weapon for beating down the strongholds of heathenism in this land, and so making ready the way for the coming of the Prince of Peace to subdue all things unto Himself."

Mr. Endle has continued to pay regular pastoral visits among the tea-planting community of his district; and the results have been in most cases very satisfactory, all of the planters having given him a cordial welcome, and some having made direct personal efforts to promote the increased spiritual and moral welfare of their labourers.

The Rev. F. KRUGER, of CHAIBASA Mission, has during the past year suffered a very heavy affliction in the death of his wife; a trial in which he will meet with universal sympathy.

The Rev. W. LUTHER has left Ranchi and arrived in Chaibasa to assist in Mr. Kruger's work.

A new chapel was in course of erection in the village of Saropiri, which Mr. Kruger hoped would be shortly consecrated.



LAHORE.

THE BISHOP'S ACCOUNT OF HIS VISIT TO DELHI: WORK OF THE REV. E. BICKERSTETH AND THE REV. TARA CHAND IN THAT CITY.

IN connection with the Delhi Mission the following important letter has been received by the Society from the Bishop of Lahore, dated Bombay (where he had gone "on ten days special leave"), December 4, 1878:—

"... For between three and four weeks of October I endeavoured to testify my interest and sympathy (which I may truly say is that of a father towards a child) with the Delhi Mission, by visiting both the city church with its schools, the preaching centres scattered throughout the city, and the newly ingathered congregations at Riwaree, Rohtuk, Hirsar, &c. Though suffering from rather a sharp attack of fever for about a week I was enabled to address the little Christian assemblages, and to administer some words of counsel and encouragement suited to their feeble condition and present stage of infancy.

"I most heartily rejoice with Mr. Winter in the measure of

success our God has given him, especially in the flourishing classes of readers and catechists, in which I have always thought his work and method to be a model for other Missions, his teachers being raised in successive gradations of teaching as they grow in knowledge and richness of experience.

"I was especially pleased with the congregation at RIWAREE, where, in a humble mud building which did duty as a church, some 100 were assembled, children in the centre, these fringed with women and their babies, and a larger circle of men around the walls, through which I could hardly make my way to the little space which I was to occupy during my address. The ladies of the Zenana Mission led the native *ohajam* which were sung with spirit. At night, at sunset, most of them assembled a second time in the open air, and the poor women were somewhat amused—I hope instructed also—by the account I gave them of the way in which the sons of the prophets brought each of them a beam from the Jordan to enlarge their home and house of prayer. Poor things: it was a genuine smile when I proceeded to challenge them to call me when they were ready to begin, and said that I might possibly bring or help to carry a beam too, as the sons of the prophets begged Elisha to go with them.

All my fever prevented me from doing was visiting the Zenana work at ALWAR, a place which I visited and preached in more than once in my youthful days. I cannot but hope that an itinerating Mission in Rajputana in connection with the S.P.G. may yet be undertaken, as the Church of England, though once represented there by our itinerations from Agra, has now no centre of action there at all, and not even any preaching Missionary. . . . I do most devoutly pray that that very important race and country may be one of the blessed and prospered scenes of your new young Missionaries' labours for CHRIST.

"I was very sorry that the audience at a lecture which I gave in your large DELHI school-room one evening to the Hindustani speaking Baboos was not quite so large as might have been hoped, in consequence of another lecture going on at the same time by Dayanand Sarasvati, a Hindoo reformer, who is a popular speaker and sect leader, and travels about Missionary fashion in the Punjab, and bordering Hindoo States to win converts to his system of deism, for which he claims the Veda as understood in his sense, which is typical and allegorical. He tries to attach to the most ancient Hindoo books and teachings of sages a curious and ingeniously

devised imitation or adaptation of modern civilization and Christian morality. I am reading his pamphlets, which are put forward both in Sanscrit and Hinduwi, with considerable interest. I much regret that my reading time is very much confined to the very hot weather when the sun makes prisoners of us, or to my journeys by rail; and to digest and commit to paper one's reflections on these semi-religious and semi-literary subjects is almost wholly an impossibility.

"We greatly hope to see the whole of the S.P.G. Delhi staff at our Lahore Synod at the close of this month. . . .

"I should like to say much, but the time, perhaps, is hardly yet come, about the great and urgent importance, as it seems to me, of there being a college as complete as possible in its proportions, religious, scientific, philosophic, at Delhi, and in connection with your Mission there, which should (by God's help) rally round it the more highly educated natives, and Hindoos trained at the primary and middle Government Schools; training them, indeed, for M.A. degrees both at Lahore and Calcutta, but with the loftier and purer aims which Christian teaching communicates to other studies when that teaching is seen to be not merely a by-end of an institution, but its quickening, informing and binding principle. Such schools as these we know well, were established with happy results by Theodore and Hadrian in Canterbury, and, in imitation of them, by Alcuin at York, not to speak of earlier Alexandrian times, nor yet of the Jesuit colleges now established at Calcutta and Bombay, perhaps at Indore also. This is the very crisis at which it is required: Delhi is the very place: the Cambridge movement is in several respects, to say the least, the very instrument which seems to me needed. It would require from your Cambridge leaders, Drs. Westcott, Lightfoot, Cowell, &c., to furnish a body of Christian laymen, as well as clergy: ready to scale and intermeddle with all wisdom in order to sublimize and Christianize it, in honest, loving rivalry with our friend Dayanand.

"Curiously enough an Amrilvar Sirdar (native aristocrat) came upon me three weeks ago at a little durbar of native nobility or gentry, and said, 'I hear that many Missionaries are coming out to Delhi, and at this time the Government of India have just stopped their high class college at Delhi: why do not the Delhi Missionaries undertake it?' This was a very remarkable coincidence, I think. Of course he knew that Christianity would form the corner-stone and top-stone of the institute if it ever took shape and form."

In his letter to the Society, Bishop French inclosed a printed circular sent by him under date September 22, "to each of the Chaplains, Missionaries, Additional Clergy Society's Chaplains, clergy in charge of schools and colleges, with the native pastors and evangelists in the Punjab and Sindh." The circular gives an invitation to take part in a Synod or Diocesan Conference to be held at the close of the year in Lahore :—

"Its simple and direct object will be by joint counsels, after invoking the presence and direction of the HOLY SPIRIT, to discover the best methods of giving increased force, energy, and vitality to the practical working of our Church in connection with the new diocese of Lahore."

After referring to the use of synodical action, as well in the present day as in the early ages of the Church, the Bishop says :—

"Experience testifies that isolated action on the part of the heads of the Church is apt to breed suspicion and distrust; fails to conciliate sympathy and win support: and in the same proportion tends to dwarf and impoverish effort, and is neither scriptural nor catholic."

Leading lay members of Church councils are to be invited. As specimens of questions to be considered the Bishop mentions—the supply of additional clergy; the maintenance and increase of "educational agencies and institutes," for the poorer Christians, Europeans, Eurasians, and natives:—the building and repairing of churches; in relation to this we regret to learn that :—

"The Church of England has a hazardous tendency to fall behind other Christian bodies in the erection of suitable buildings for the reverent and seemly performance of Divine Service; and to content itself with tombs, school-rooms, and barracks, in place of churches. I need only refer in passing to Lahore, Multan, Dugshai, and Sabathoo."

Another subject would be the best means of giving spiritual help to European populations suddenly massed together for engineering or other works. The Bishop adds to those points the consideration of "means for the diffusion of a sound and wholesome literature, soldiers' guilds, native pastoral aid funds, the question of the sub-diaconate, and the like."

The proceedings of the diocesan conference were to commence with an early celebration of holy communion on Tuesday, and to close with a celebration on Friday. Tuesday and the early hours of Wednesday were to be devoted to "a series of prayers and addresses preparatory to the business part of the conference."

After asking for offertories throughout his diocese for the support of the many fresh native teachers now happily needed for the numerous inquirers in Madras and Bombay, the Bishop expresses a fervent hope that the meeting to be held at Lahore will help to link in fellowship of heart and labour the English Church with the indigenous Church of India.

Writing from DELHI on the 31st of October last, the Rev. TARA CHAND says :—

“I was called in August last to Simla, to revise with Mr. Hooper of the Lahore Divinity School the Urdu translation of the Prayer-book ; but during the three weeks that we worked together we were able only to go through the Thirty-nine Articles and the Ordinal.

“My translation of Neander’s *Memorials of Christian Life*, Part I., is published ; I forward a copy with this report. I am going on now with the second part of the book, which I hope to finish before long.”

The installation of the Rev. H. J. MATTHEW as Archdeacon of Lahore was to take place on Sunday, December 29th. The Bishop also intended holding at the same time the clerical and lay conference at Lahore, which has been already referred to.

The increasing activity of the DELHI AND SOUTH PUNJAB Mission is remarkably evinced in a long and most interesting letter to the Society from the Rev. EDWARD BICKERSTETH, dated Fareedabád (sixteen miles south of Delhi), 16th October, 1878. This letter has been printed for private circulation, and is too long to be reproduced here *in extenso* ; but we extract the following passages as illustrating the progress and condition of the work during the past year :—

“It is a year this month since we left England, and the year that is passed—dating, as our Mission years do, from the beginning of October—naturally divides itself into two parts. The first six months the Mission was still in the experienced hands of Mr. and Mrs. Winter—hands wearied and worn I fear they were, but still doing their life-work as lovingly and earnestly as if eleven years had not passed by since last they recommenced it. Since the beginning of April, when Mr. and Mrs. Winter left for England, the Mission has been in my charge. I had thought that this great responsibility would have been shared by the daily co-operation and counsel of my friend and colleague Murray ; but God’s will was otherwise, and,

owing to the illness which prostrated him in March, he has been condemned to an unwilling exile in the Himalayas for the last six months, and is forbidden to return to Delhi till this time next year.

“During the Bishop’s visit some effort was made to reach the higher class of educated natives, the class which of all others it seems difficult to come across. On one afternoon a durbar was held for them in Mr. Winter’s drawing-room, and on a later day they were invited to listen to a lecture on a subject beyond all others of importance in India,—‘Mutual Confidence as the Principle of Social Intercourse.’

“On Christmas Eve 59 persons (including 49 adults) were baptised in St. Stephen’s church. This was the largest baptism that had ever taken place in this part of India. More than 200 were confirmed after the baptism.

Mr. Winter wrote so full a report of the organisation of the Mission two years ago, that it will not be necessary for me to attempt anything like a detailed description of it. All the old machinery has been kept in operation—the Sunday and daily services in St. Stephen’s church, the evening services for Christians in different parts of the city, the high and low caste schools, preaching in the *bāzārs*, the Zenana work, the hospital and dispensary, the two boarding schools, the refuge. The services have not always been so well attended as we could wish by other than Mission agents. This is in part to be accounted for by the prevailing sickness and by scarcity, in some cases amounting to actual famine. Our poorer Christians are not required to lay aside their work on Sunday, for fear of the temptations of laziness in the midst of a heathen population. It requires therefore special self-denial on their part to give up the time which is required for coming to St. Stephen’s. This, however, does not operate against attendance at the services held in their own quarters. At these we have often had a good congregation. The scarcity and illness which have thinned our services, and to some extent our day schools, have naturally tended to increase the numbers in our boarding schools and refuge, which are now as full as is possible until we can enlarge our buildings and resources. It may be interesting to those who have so kindly subscribed towards the Christian Boys’ School to know that the boys now live in a house in the Mission compound, which, besides being healthier, affords greater facilities for personal supervision. No new work has been

undertaken in connection with the Zenana Mission, but the very varied and extended operations of the Mission in Delhi, Kurnal, Riwari, Simla, and Mahrowli have all been maintained.

“The principal new effort of the year has been a class for the lower grade of catechists or readers. This was started with Mr. Winter’s help just before he left us. The idea of the plan we pursue was given by Pastor Luther, of Ranchi, who visited us last winter to place his son in our boarding school. The village readers, who are employed during the week in teaching in their schools, come in to Delhi on Friday evening and stay till after morning service on Sunday. In company with teachers of the same grade, who are engaged in Delhi itself, they receive during this time lessons in the Bible, Prayer-book, dictation, and reading, besides listening to parts of the *Pilgrim’s Progress* read to them aloud. The Prayer-book lesson has been given by my native colleague, Tarachand, and the Bible lessons by Asad Ali, who was the head pupil of his year both under Dr. French and Mr. Hooper at Lahore.

“A second new feature of the year under review is the establishment of a monthly devotional service for the English-speaking Mission workers. In this we have been following out a suggestion made by the Bishop of Calcutta when he was with us in December last. It takes place, when possible, in St. Stephen’s church, on the first Saturday in each month—a day when the Mission is especially remembered in prayer by friends in England—and consists of a lesson, two hymns, a special Missionary litany, and an address. Among the subjects which have occupied us hitherto have been—‘Times of Retirement,’ ‘United Action,’ ‘Prayer,’ ‘Holy Communion,’ ‘The Individual and Social Aspects of Christian Life.’ Meeting together also at a celebration of Holy Communion, in English, on Saints’ days, and the daily use of a series of special collects, have been found, I think, by all real helps towards realising the oneness of our work and its common dependence on the one Source of life and strength.

“The book of prayers published by the S.P.G. is in daily use in our Mission House at three o’clock in the afternoon, which, allowing for the difference of time between India and England, associates us with you in common supplication at about the same hour.

“One Mohammedan of good family was baptized by Mr. Winter shortly before we came to Delhi, and is now being trained at Bishop’s College. No boy from the High School has this year become a

Christian. There seems no other means for reaching the upper classes in India which covers the same ground ; at the same time, no doubt, knowledge of Christianity is imparted under extreme difficulties in our high caste schools. The boys cannot in any sort be regarded as religious inquirers. They are sent by their parents to the Mission school because the fees are somewhat less than in the Government schools, and during the latter part of their course, when their minds would naturally be most open to new truth, they are engrossed in the one object of acquiring sufficient knowledge to pass the University Entrance Examination as a preliminary to obtaining a Government post. Under these circumstances it seems to be the opinion of the most experienced teachers that little immediate result can be expected, but that success is rather to be looked for in a higher moral standard in after years, induced by contact with the moral beauty of the New Testament teaching, and a certain familiarity with the example of our Lord's life. Something more might perhaps be hoped from the personal influence of Christian masters, who would be willing to lay themselves out to obtain influence over their pupils out of school as well as in, as was so remarkably and successfully done by Mr. Noble at Masulipatam. From this point of view, an increase in the number of Christian masters in the school is very greatly to be desired, non-Christian masters often throwing their weight directly against Christianity ; and also the addition of a higher college class, as at present the boys are often removed under alien influences before their education is completed. Will two laymen of sufficient attainments and of high aim offer to undertake this work ?

“The conversations, for which from time to time we have had opportunities with the more educated and thoughtful, seem to show that truth is beginning to assert its power in some earnest minds. One old man of high caste and independent means, whom I visit once a week when I am in Delhi, has read the Bible through three times from *Genesis* to *Revelation*, and given up attending at idol services. Another, a master in a public school, seemed singularly impressed when he came to visit Mr. Winter one day in December last. Years ago he was a school-fellow of Tarachand's and knew Professor Ram Chandar, and seemed to have no remaining doubts about the truth of Christianity or his duty regarding it. He had been made thoroughly dissatisfied with his position by reading *St. Augustine's Confessions*, a book which, as he expressed it, had

pricked his heart more than the Gospel story, because it told him of a man somewhat in the same position as himself. He has been to see me since, but still holds back from baptism for fear of losing the affection of his children.

“The general fund of the Mission has been again and again in difficulties ; we have however been able hitherto to carry on all the work, partly by the assistance of a special grant from the Calcutta Committee, partly through special contributions which have been sent us ; in one case as large a sum as 115*l.* was sent us at one time by a college friend, the gift of himself and his family. But I feel most strongly that the funds of the Mission require to be placed on a firmer basis. The advantage of an increased sphere of work seems to be more than counterbalanced by the evil of the continual occupation of mind and thought with finance ; and yet, ought requests for schools and instruction to be refused which are spontaneously made by the people themselves ?

“One institution we should greatly like to add to the many which we have in operation :—viz., a school for Christian boys of the lower castes drawn from the villages round Delhi ; two perhaps from each little community of Christians. The plan would be to give them a simple Christian education in Delhi, such as would not unfit them for return to their villages at about the age of sixteen. By this means it might be hoped that a higher Christian standard would gradually be developed in those village communities, which have so long remained unchanged from generation to generation. This plan has been tried with success in South India, and Dr. Caldwell, in visiting Delhi last year, urged it on Mr. Winter, as likely to be equally useful in this district ; but we have no funds for this at present.

“A year in India has not passed away, I hope, without teaching us many new lessons, and dispelling prejudice and misconception ; at the same time some previously formed opinions have been strengthened, and among them not the least,—the opinion of the great and real advantage which will result from concentrating our European Missionary forces in one regulated and united effort. The great cities of North India seem to be the places where the Christian battle must chiefly be fought out, and the undermanned condition of the Missions in many of these at the present time shows how little the greatness, difficulty, and obligation of this work, with all its rich prospects of ultimate success, have as yet forced themselves upon the conscience of the Church. There are some signs, perhaps,

that this apathy is passing away. Another twelve months will, I hope, more than double our present number in Delhi: but we must not, I think, be content till we have doubled it yet once again, and until the other large stations, which at present are so sorely lacking, are sufficiently reinforced. Certainly I feel, if possible, more vividly here than in England, that the Church will never regret any single labourer sent to North India."



RANGOON.

MISSION OF MANDALAY: FOUR KARENS ORDAINED AT TOUNGHOO.

OUR readers will be aware that the old King of Burmah died in October last, and was succeeded by Prince THEE BAW, who was formerly a pupil in the school at Mandalay under the Rev. J. E. Marks. His claim, however, has not been undisputed; but the rival claimants were closely confined and in chains when the Rev. J. A. COLBECK wrote from Mandalay in the beginning of October. In reference to this, the *Rangoon Times* for October 28 says:—

"The poor princes, with all their belongings, are absolutely rotting in jail, heavily ironed, filthily housed, unattended, badly fed—in fact, left to die. The full meaning of this can be best appreciated by those of our readers who remember seeing the bright, intelligent, happy lads the Shway Koo, Mine Tone, Thahgarah, and other princes who used to learn in the Rev. Mr. Marks' school in Mandalay, and can now think of them in such evil case.

"The peaceful beginning of Thee Baw Min's reign is marred by these unnecessary cruelties to his brothers; and the stories of his violent behaviour to his ministers must cause regret and alarm to those who wish well to the young monarch. Rumours of the approach of armed bands of Shans and others are causing apprehension in Mandalay; whilst the wholesale exportation of Hypoongyees is causing the spread of disaffection throughout the country."

Writing his Report for the quarter ending 30th September last from MANDALAY, the Rev. J. A. COLBECK announces that the new Mission building at St. Michael's Burmese Mission, KEMMENDINE (Rangoon), though partly erected (see *Mission Field* for November, 1878, p. 516), had unhappily required to be rebuilt owing to unsoundness in its construction.

The land at the village of Alatchyoung was formally taken possession of for Mission purposes on the 17th of July.

Mr. Colbeck's transfer from Rangoon to Mandalay has caused

his connexion with St. Gabriel's Tamil Mission (Rangoon) to be severed. He reached Mandalay on the 27th of July, and was pleased to find promising openings for aggressive Missionary work. His anticipations were however checked by the unsettled condition of political matters consequent on the King's death.

After an expression of thankfulness on the appointment of a Bishop of Rangoon, the Rev. T. W. WINDLEY'S Report for the year ending September 30 describes the progress that is being made in Mission work throughout the TOUNGHOO district. In the spring of the year he visited thirty-eight villages belonging to our Church, and found that considerable improvement has taken place since he first came to the district. In nearly every village Sunday is well observed : Divine Service is regularly held, and the money subscriptions have very largely increased.

The following extracts from Mr. Windley's Report will interest our readers.

"We have in the Karen school half-a-dozen young men who are being trained as teachers. I feel satisfied with their character and their progress. Two or three at least I hope to keep here for some years, until they are sufficiently advanced to be ordained deacons. Our greatest difficulty is want of text-books. We have the Bible complete, a large part of the Prayer-book either in print or MS., a dictionary of the Bible published by the American Baptist Missionaries, and a commentary on St. Matthew, published by the same indefatigable printers. I have of course gradually prepared and written out in MS. a number of lessons on Church doctrine, and the work of preparing such lessons and books is what I keep before myself as one of my chief duties.

"The church was ready for use on Sunday, July 28th : we had special opening services, and I baptized two Burmans and some Karens.

"The building is plain, oblong in shape, with no transepts, but it has a small apse at the east end. A quasi choir is formed out of the nave. The material is brick and stone from the foundations up to the floor, above that teak timber entirely. The workmanship is very good. The plans were drawn by A. De Crettis, Esq. (Government Ex. Engineer), of Tounghoo, who also very kindly superintended the construction of the building ; this took a great responsibility and anxiety off our shoulders and also secured better workmanship.

"The Bishop of Rangoon arrived on his first visit on September

7th. On the same day he visited and inspected the Anglo-vernacular school, and expressed himself well satisfied with the answers and general appearance of the boys. His lordship also had an interview with the four candidates for the diaconate and others. On Saturday morning the Bishop confirmed sixty-two Karens (thirty-eight men and twenty-four women). In the evening of the same day he consecrated the church, and the four candidates for the diaconate took the customary oaths, and made the usual declarations before his lordship. The ordination was held on Sunday morning, September 8th, the Twelfth Sunday after Trinity, in the presence of a large congregation.

"At the administration about 100 persons received the Holy Communion, including English, Burmese, Karens, and natives of India. The whole service was very quiet and orderly, and very impressive. The deacons themselves feel the dignity, and still more the onerous duties, of their position strongly, and I do not doubt that they will do very good work among their Karen flocks.

"I have great pleasure in acknowledging the help received from Mr. Kristna, not merely in his own proper work in the school, but in connection with the Burmese Mission. At the desire of the Bishop of Rangoon he is reading the Greek Testament with me, and studying theology with a view to being ordained if the Society agree to the Bishop's proposal, which I believe his lordship has communicated to the secretaries. I can only add on my part that this would be a distinct gain to the Mission. Mr. Kristna would still continue his school work, but he would then have an acknowledged position in the Mission, and also before the people, as a religious teacher.

"We look forward with great hope to the future of the Karen Church, but I must ask the Society if more cannot be done for the education of the Karen clergy. First, to state the lower ground. We are surrounded by bodies of other Christians larger than the Church, and no opportunities of drawing Churchmen away will be lost. The Baptist native ministry are very carefully trained, some being educated in America. We must then have educated men among the natives, for we cannot send a sufficient supply of European clergy to them. Secondly, I think it will be through the Karens chiefly that Christianity will be brought to the Burmans, and the Karen clergy must be men who will command the respect from an intellectual point of view of the Burmans, who now despise their nation. Karens are equal to Burmans in intellect. Are we to train all our clergy and preachers *here*, or can arrangements be made

for training Burman and Karen teachers together in a divinity school for the whole diocese? If they are to be trained here successfully, we must have more men, and efficient men to do it. But it would be better for the men to send them away for training."

Mr. KRISTNA, schoolmaster at the Mission in TOUNGHOO, has forwarded an encouraging account of the school under his charge. The average attendance during the year ending in September last was from 100 to 115, and the number of scholars has more than doubled since Mr. Kristna's last Report to the Society. Although not much is done in the way of direct aggressive Missionary effort in the school, yet, writes Mr. Kristna, the school has "contributed its small quota of converts this year. Two of our pupils were baptized; both Burmese. The elder, an intelligent and decidedly good young man, is now employed as a teacher in the Karen school, and the other is one of our boarders."



MADRAS.

CONTINUED SPREAD OF THE FAITH.—WORK OF MISSIONARIES.

THE Bishop of MADRAS took the occasion of issuing a circular recommending a due observance of the Day of Intercession to state that "The number of accessions, according to recent returns, has risen to 33,000. These are no longer confined, as at first, mainly to the districts of one of our Missionary Societies, but extend over almost all parts of Tinnevely. The number is, in S.P.G. districts, 22,000; in C.M.S. districts, 11,000." Writing from Edeyengoody on December 18th, Bishop CALDWELL says: "Our accessions still continue, though they are no longer on so large a scale. During my long tour of four months I have done everything I could to prevent the movement coming to a standstill; and I am thankful to say that the number of accessions reported to me from the 1st of July to the 30th of November is two thousand three hundred and seventy-nine."

The impression of an independent—though not a careless—observer of the movement which, by the great mercy of our God, is drawing many natives of Southern India to CHRIST, is given in a letter written by the Rev. Luke Rivington, Mission Priest of the Society of St. John the Evangelist. Writing to the Rev. R. M. Benson on the 2nd of December, Mr. Rivington, who has now laboured for four years in the Indian Mission work of his Society, says:—

"It would be quite an error to suppose that these new converts count on halcyon days in entering the Christian fold. It is true that gratitude for the money received through the S.P.G. (not that from the Mansion House Fund) has been one of the grounds of their accession, but it is in no expectation of having an easier time of it. On the contrary, there is a good deal of persecution in various ways still going on. Some of our English friends will be glad to know this, for it is good that on a movement like this the sign of the Cross should be found. . . .

"As this is the district in which the largest number of accessions have taken place, it will be a good instance to give of what the 'harvest' in Tinnevely really means. When the native clergyman came here about ten years ago, there were 100 professing Christians, but not a single communicant. About three years ago a movement had taken place. His flock numbered over 2,000, the latter number having been added in about the space of a year. There was no famine then, nor any earthly inducement. The famine came, and after all was over, 5,000 had put themselves under instruction. These were scattered over 100 villages. But in almost all cases they were those who had already been previously so far won as to be known to the Mission agents as friendly and well disposed. This is an important fact. Another encouraging fact is that the native clergyman counts among the causes of his large flock the labours of a Missionary now dead, who never lived to see much result of his labours in this part. His constant itinerations and talks impressed the natives, though they seemed to do no more. How sure is the rule of Missionary labour, 'One soweth and another reapeth!'"

We regret to learn, from a letter dated November 26th, from Bishop CALDWELL, that Mr. Sharrock has been obliged by illness to suspend his studies, and to go to Madras for change of air. We hope to hear, ere long, that this new Missionary has regained health and strength for work.

The Rev. C. E. KENNET, well known for his able literary labours, who has been for many years Secretary for the S.P.C.K. in the diocese of Madras, has accepted the Principalship of the Society's Seminary in Sullivan's Gardens. He will enter upon his duties there in January, and the Society hopes to add to the College a suitable chapel for daily worship. Mr. Kennet will present five or six out of the eight students who read Greek Testament for the Cambridge examination in October, 1879.

The general progress and present condition of Mission work in the diocese of Madras during the year ending June 30th, 1878, is described, in a connected form, in the Annual Report of the Madras Diocesan Committee of the S.P.G., of which a first instalment has been received. In this portion of the Report are comprised the whole of the Mission districts of the first and second "Divisions" of the diocese, together with two districts of the Third Division. Of the separate Missionary Reports here published together, several have already been under review in the pages of the *Mission Field* (see *Mission Field* for December, 1877: March, June, and November, 1878). Our readers will not, therefore, expect any detailed summary of the Report in its present incomplete condition, and will perhaps content themselves with the following abstracts taken almost at random from the Missionaries' own letters:—

The FIRST DIVISION comprises the following Missionary districts:—Edeyengoody, Radhapuram, Nazareth, Moodaloor, Christianagram, Sawyerpuram, Puthiamputhur, Ramnad, and Paumben.

Bishop Caldwell's first annual letter gives important information respecting it:—

"During the year that has elapsed since my consecration I have been enabled, in accordance with the wish of the Bishop of Madras, to visit every Mission district in the tract of country in Tinnevely and Ramnad occupied by the Missions of the S.P.G. It has been out of my power to visit every congregation in those Missions, but I have had the pleasure of visiting all the more important congregations and endeavouring, to the best of my power, to contribute to the well-being and progress of each district.

"I considered it a most important part of my duty to have a private conference with each of the native ministers, catechists, and schoolmasters in every district I visited, partly to enable me to become better acquainted with each worker in the Mission, with the nature of the work assigned to him, and the tone of mind in which his work was carried on, but chiefly in order that I might have an opportunity of helping, by God's grace, to deepen the spiritual life and quicken the evangelistic zeal, of each person with whom I conversed. I endeavoured to promote the same ends by attending and addressing meetings of the Mission agents, as well as by making them the burden of almost every sermon I preached. The grand object I had in view everywhere was not mere inspection or over-

sight, but the stirring up of the people to love and to good works. I am thankful to say that in almost every district the impression left on my mind with regard to the great majority of the catechists and schoolmasters was more favourable than I anticipated. In particular I have to record with much thankfulness the very favourable impression produced in my mind by my intercourse with the native clergy, whose readiness to enter into every suggestion that was made to them for their own good, the good of the agents working under them, or the good of the Mission, seemed to me to leave nothing to be desired.

"In visiting each congregation I devoted a certain space of time to what might be called 'visitation questions'—addressed, however, not to the clergy, but to the people themselves. I asked the members of each congregation assembled in church such questions as these: How many men and women present can read? How many Bibles and Prayer-books have you brought with you to church? How many are baptized? How many communicants? How many parents instruct their children at home in religious knowledge, and teach them to pray? How many persons go out systematically to evangelize the heathen round? How many who have not done so yet promise to do so in future? In each case I addressed my questions separately to the men and the women—sitting as usual on different sides of the church—and had the answers made visible to the eye by asking each class of people to hold up their hands or to sit in a separate part of the church for a time. These questions, accompanied by explanations and exhortations, had evidently the effect of stirring the people up to greater diligence; and in particular there could be no doubt of the efficacy of this arrangement in stirring them up to greater zeal in conveying the Gospel to their heathen neighbours.

"Soon after I returned from Calcutta, after my consecration, the great famine which had already for some time been laying waste most of the northern districts in the Madras Presidency reached Ramnad and Tinnevely. It gradually increased in intensity from May till September and October, when the help of the Christian generosity of England began to flow in so abundantly as to enable us to do battle with the horrors of the situation with some hope of success. I need not repeat here the oft-told tale of the famine and of famine relief. I have only to mention that I was thankful to be enabled to help in some degree both in the receiving and in the

dispensing of English charity. I was in constant communication with the Missionaries and native clergy of the Society throughout the S.P.G. districts, and did what I could to secure for them from various sources as ample a supply of funds as possible. For many months at least half my time every day was devoted to Famine Relief correspondence. Liberal grants were made too by the Palamcotta Committee, representing the central Famine Relief Committee in Madras and the Mansion House Committee in London. Liberal grants were also made by the Madras Diocesan Committee, from money supplied by the S.P.G., the proceeds of its special fund. For the seasonable help to the poor sufferers of every caste and creed thus afforded we can never feel sufficiently thankful; but I cannot refrain from offering my special thanks to the Home Committee of the S.P.G. for the liberal grants of money it sent directly to myself, both during the famine and after the floods. The disposal of the Home Committee's grants having been left to my own judgment, I judged it right, in communication with the Missionaries and the native clergy and principal laymen, to devote it primarily, though not exclusively, to the relief of our own Christian people, who, as I informed the Society at the outset, seemed to me to have a special claim on the sympathy and succour of their Christian brethren in England. It cannot be doubted that the moral effect of the interest we were thus enabled to evince in the welfare of our own people was very great. The general mass of the famine-stricken were helped by means of the other funds we administered, as far as those funds went, whilst the members of the household of faith found that by means of this special fund they were sought out and helped with special tenderness and care.

"I subjoin my notes of what took place in one of my tours at a place called Attankarai, when a Hindu temple was converted into a Christian church.

CONVERSION OF A TEMPLE INTO A CHURCH.

Nagalapuram District.

"Attankarai is the residence of a Zemindar, who was and continues to be a great opponent of the spread of Christianity amongst his people. Notwithstanding his opposition the great majority of his Shanar tenants have become Christians. They belong to the highest division of the Shanars, called Nadans, and are people of substance and energy. They are said to be the wealthiest of his

tenants. They became Christians about six years ago, and have made more rapid progress in Christian knowledge and practice than rural converts from Hinduism generally do. They retained possession, on becoming Christians, of a temple which had been built by the grandparents of the existing generation. Heathen worship ceased to be performed in it; and at length the people made up their minds to make over the building altogether to the Christian Church, and have it set apart for Divine Service. This design they carried into effect yesterday, by executing a document making over to the Bishop their proprietary right in the temple, and asking me to dedicate it for ever to the worship of God, according to the rites of the Church of England. I found the building a substantial and rather neat cut-stone structure, consisting of verandahs opening into an open court, with a dark verandah at the west end, where the principal idol had stood. There was also a substantial porch. Two of the internal pillars had upon them carved representations of the Nadan and his wife, by whom the temple was built. The size of the structure may be guessed when I mention that the number of persons present at Divine Service last night, after the dedication, was 257 Christians and 17 heathens, and that there was plenty of room still left. A Tamil ode was sung on the occasion, which was partly a continuation of the prose congratulatory address that had been read to me on my arrival, and partly a poetical petition that the temple might be transferred from the worship of idols to the worship of the true God. I preached on the occasion from the words (2 Cor. vi. 16), 'Ye are the temple of the living God.' The divinity to whom the temple had been erected was Irulappa Swami, literally, the 'father of darkness.' I told the people it had now been set apart for the worship of Oliyappa Swami, 'the Father of Light,' and hence they should now consider it their duty and privilege to walk as children of the light."

The Report of the Rev. D. SAMUEL (Radhapuram) states :—

"The district has been severely tried by pestilence, famine, and floods; but it is a matter of deep thankfulness that the mighty hand of God has brought good out of evil. The Christians set apart days of humiliation and prayer, and resigned themselves into the hands of God. Several have forsaken their sinful courses, and showed a desire for the means of grace. This season of general distress has also been the means of inducing hundreds of heathen to renounce idolatry, and of leading them to the path of righteousness. Two new

villages have joined us in the past year. Petty congregations have been formed in nine other hamlets, and there have been some accessions to almost all the congregations. It is true they have not all kept to their purpose, but the majority remain firm, and seem, to some extent, determined to continue steadfast.

"I find these new comers influenced by a variety of motives. One man says, 'My friend, so and so, has been constantly talking to me about CHRIST. I have been a devil worshipper so long, and have not derived any good from it.' Another says, 'I want to know the way to heaven.' Another says, 'All my relations are Christians; as a heathen they will not associate with me.' Another says, 'Hitherto we have been in darkness; we cannot read.' Another says, 'The vedam is gradually spreading.' The majority say, 'We have no kindness shown us by our rich neighbours,' evidently referring to the aid given them during the famine by the Christians in England. Now whatever the motives of these people may be, we have, for the present at least, free access to them in order to set before them the saving truths of the Gospel."

The Rev. A. MARGÖSCHIS, of Nazareth, writes:—

"In these days Missionaries have not such a difficult task before them, as we read that they had fifty years ago. At that time education was almost unknown among the natives, and of course in proportion as they were ignorant and illiterate, in that proportion also was their superstition and darkness intense.

"A preacher of the Gospel may now go and pitch his tent in the midst of a heathen town, and not only will he be unmolested, but very frequently the chief heathen officials and inhabitants of the place will pay him complimentary calls, and attend his lectures. There is no difficulty in getting a hearing to proclaim the Gospel, and if you seek to find out the reason of this seeming indifference and absence of hostility, some of the more frank and open-hearted heathen will tell you that they know Christianity is the true religion, but that present circumstances do not permit them to act openly in accordance with their convictions. Say they, the time has not arrived yet, and we must wait for a convenient season.

"This describes the position of hundreds of thousands of heathen who are 'almost persuaded.' All that is necessary to complete their entire acceptance of Christianity is a fitting opportunity. Well now, this country has been visited by one of the most serious famines on

record. Some millions of people have died in consequence of it, hundreds of people who possessed riches and fared sumptuously every day have lost the produce of their lands, their cattle and their trees have died, and in many families only one or two have been spared to tell the tale.

“Urgent distress has not been confined to a few places only. The horrors of famine have been intense and widespread. What is the consequence? There is a reaction. The man who was halting between two opinions, between CHRIST and Belial, is led to decide one way or the other. His heart has been touched by the sympathy accorded to him by the Christians of England, he sees Christianity in the light of a religion good both for this life and for that which is to come ; the impulse, which was the one thing wanting to put him into action, comes, and he takes the step about which he has been hesitating for so many years. Now this was the actual condition of many hundred of heathen in this district. At length, they have made up their minds, have come to the Missionary, and have asked to be put under Christian instruction.”

In the Report of the Rev. S. CHRISTIAN (Moodaloor) we read :—

“In this year the righteous arm of the Lord has been stretched out against the inhabitants of these parts. The people have been distressed by famine and drought. Houses have been damaged by excessive rain. The crops were eaten up by locusts and other destroying insects. But in this critical time the mercy of GOD was also shown to the people in that He roused a spirit of kindness in the hearts of many philanthropists both in Europe and in India, so that they were moved with compassion for these people, and contributed freely for their sustenance. The heathen seeing all this were obliged to own that the Lord GOD alone is the only true GOD, and His religion the only religion under heaven, that their idols were stones without life, powerless to save even themselves, much more their worshippers. They came to know at the same time that Christians alone are kind to and show mercy towards their neighbours : and I am very glad to say that nearly 500 of them have entered the Christian fold, chiefly through the exertion and endeavours of agents and the chief men of the congregation. For a spirit is awakened in them to go out and preach to the heathen continually. May GOD confirm these new comers in their faith, and make them as lights shining among the unbelievers. It is clear that

in no year previous to this were there so many accessions as this year. Seeing this, I frequently remember the words of CHRIST, 'Other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice, and there shall be one fold under one Shepherd,' are fulfilled. Thus we see that the punishment inflicted by GOD has turned to the good of the Church. When we consider all this, we can say as David did, 'GOD hath made us glad according to the days wherein He had afflicted us, and the years whereof we have seen evil.'

The SECOND DIVISION comprises the following Missionary districts :—Trichinopoly, Erungalore, Tanjore, Amiappen and Vellum, Canendagudy, Ancycadu, VEDIARPURAM, Combyconum, Nangoor and Tranquebar, Negapatam, and Cuddalore.

Writing of the late Rev. J. F. Kearns, the Rev. D. DEVAPRASADEN, of Maituputti (Erungalore), speaks thus :—

" Besides the charge of Puthiamputhur district, he had the superintendence of the Sawyerpuram district, where there were 1,500 Christians under the care of two native ministers, and twelve catechists and schoolmasters. Thus he had to travel through a district measuring fifty miles north to south, and fifteen miles east to west. He did not confine himself to his house to live sumptuously there, but lived in tents for more than twenty days in the month, and wandered like an ascetic through sunny deserts and teri; and he would often take shelter under a shade till his tent was pitched for him. And if any catechist asked him if his continual wandering from place to place in the sun would not bring on any fatal disease, he would reply, 'Did not our Saviour go about doing good? Did He not sit by the side of a well hungry?' It was during this period that he was first attacked by the disease which ere long proved fatal to him. He spent fourteen years at Puthiamputhur, never relaxing his patient labours. It would take a large book if I began to relate fully how he disregarded his own welfare, how he laboured to bring heathen into the fold of CHRIST, and how watchful and vigilant he was to guard and protect those who were already in the fold. He shone as a sun to all his congregations. Even among the heathen there was no one who spoke lightly of him."

The Report of the Rev. A. JOB (VEDIARPURAM) :—

"There are no fewer than thirty different castes of men, each

blindly and obstinately persisting in their own religion ; both men of high and low castes have been strongly charmed by Hinduism. They regard Christianity with rancorous hatred, and also view it in a very mean light ; even so do they regard those who embrace Christianity. The prejudice arising from caste is very great among them. The ignorant people consider Marrie and Kalley (their goddesses) as very sacred, and regard and serve them with great awe, on the ground that they are the only means of their existence, and that they derive all good directly from them ; the learned among the Hindus think that they can obtain heaven and heavenly things by invoking God and behaving themselves according to the precepts of their sages. When the Gospel is preached to these two sets of men, some of them go away abruptly without taking the least notice of what is preached to them ; some receive the words calmly, some hesitate, and others are of a different opinion altogether. And at the end I dismiss them, and hand over to them certain tracts and hand-bills, that they may read them at leisure. I hope that God will shower down His blessing upon us and crown our endeavours with success, and incline the hearts of the Hindus to receive instruction and embrace His true religion."

From the Missionary districts of the THIRD DIVISION only two Reports have as yet been published—that of the Rev. J. CLAY, of Mutialpaud, and that of the Rev. J. F. SPENCER, of Kalsapaud.

The Report of Mr. Spencer is chiefly occupied with incidents arising out of the famine :—

"The Bishop and Rev. J. P. Ashton, of Calcutta, sent me money for famine relief. The Bishop's contributions were distributed among the Christian widows in the Mission. What came from Calcutta I doled out as desired among the distressed of all classes. When funds were sent by S.P.G. I began giving regular money-doles to emaciated adults ; and to children I gave food, most carefully prepared with reference to cleanliness and caste prejudices. But many of the adults preferred food to money-doles ; and so I set on foot a relief kitchen, which supplied food to between five and six hundred. One meal a day was given ; but that was a very good one, prepared, as far as possible, according to the directions of Government to Superintendents of relief camps. With such care was the food prepared and distributed, and so good was it, that respectable people of the farmer class sometimes tried to get a seat among the diners.

But lists were kept and carefully checked. Those who were known to be sick had their food sent out to them by persons of the same caste. People from villages too far off to admit of their coming to dine, had weekly money-doles. Clothes were most carefully distributed among those who most needed them. In three villages houses that had been burnt down were re-roofed ; and I have lately been enabled to do more in the same direction with S.P.G. funds. What was meant for an orphanage was opened ; but it soon had to become a temporary home for friendless children ; and at one time it contained sixty children—of nearly all the classes that do not wear the sacred thread. All the relief was most impartially distributed according to the directions of the Secretary, M.D.C., on the subject. Indeed, as the Christians and Catechumens had worked hard, and done well on the Government Relief Works, they needed and received less gratuitous relief than others. The most destitute classes were the Mohammedans, barbers, weavers, and salt-makers. As to Malas and Madigas, or as the Tamils say, Parayar and Chaklis, in a few villages they were in better condition than at the most abundant harvests ; for the cattle from the Bellary, Kurnool, Cuddapah, and Nellore districts were gathered on the Nallamalas, or central range of the Eastern Ghats ; and as they were committed to the care of the people living in villages at the foot of the hills, many were sold for the merest trifle, while many more died from various causes on the hills. So that beef abounded ; and as many of the unclean and dishonest of the beef-eating classes as were conveniently situated for the consumption of the extraordinary supply, waxed stout and strong.

“In the dispensing of S.P.G. funds I received the greatest possible help from the Committee’s catechist, John Appavoo, of whose integrity, patience, and toil, I cannot speak too highly. For some time he tried to attend to the relief work, in addition to his school duties ; but this gradually became impossible ; and indeed the boys themselves of the boarding-school were wanted to see that there was no fraud practised, and that the cooking was clean, and to teach the destitute children and keep them decent. They also helped in the cultivation of the fields that I purchased towards their maintenance, which fields, I am sorry to say, have produced very little during the famine.

“I was asked to help in the formation of a sub-committee for the disbursing of Mansion House Relief Funds in the Budwail Taluq ;

and the formation and work of that sub-committee are matters on which I can look back with as much pleasure as on any thing that occurred during the famine. The Nunsiff, a native gentleman, was elected secretary, and the Taluq was divided into fourteen circles, of all which, save one, natives were in charge, and I took charge of the exception. I had the pleasure of recommending six of the distributing members, three of whom were Christian schoolmasters, and three were of the red dy class. The patience, kindness, courtesy, and diligence of the Secretary were highly appreciated by all the members. I cannot help congratulating myself that all my nominees worked on to the end. I am too conscious of faults and defects in my own circle to fancy that there were none in the others ; yet I know that relief was very carefully and effectively rendered throughout the Taluq in the shape of money, doles, clothing, medicine-mats, sackcloth, house repair and seed grain. In the end of December I fell very ill, and had to seek help in the administration of relief."

COLOMBO.

BISHOP COPLESTON'S ACCOUNT OF THE DIOCESE. MISSIONARIES' LETTERS.

THE Bishop of Colombo landed at Galle from the steamer *Yangtze* on Sunday, the 15th of September, and his first public act was to take part in a celebration of the Holy Communion.

The *Ceylon Diocesan Gazette* for 5th October gives the following account of his subsequent movements :—

"After visiting Weligama the Bishop returned through Galle and Kalutara to Colombo, and arrived at St. Thomas' College on Friday the 20th. He was received by the warden, the masters, and boys with much enthusiasm. Directly after his arrival a short thanksgiving service was held in the cathedral. On Sunday the 22nd the Bishop preached at Holy Trinity Church on the occasion of the opening of the new organ, and in the evening at the cathedral. On Friday the 27th instant his lordship held a confirmation at St. John's, Kalutara, in Sinhalese. The Incumbent presented seventeen candidates, and the Bishop was much refreshed by the heartiness and

devotion of the service. On Michaelmas Day, Sunday the 29th ult., the Bishop celebrated and preached in St. Paul's, Kandy."

A letter from the Bishop of Colombo to the members of the Ceylon Missionary Association, written from Colombo on last All Saints' Day, has been printed. In it Bishop Copleston says :—

"We have learnt, and I suppose shall have to learn more and more, how little any human effort can do to secure spiritual results—learnt to depend more and more on prayer. Pray for us and our work, my friends ! We are in constant danger, in the midst of all our planning and organizing, of getting to trust in human machinery more than in God's Spirit. Perhaps this is particularly a Bishop's danger. He has so much to do with schemes, founding churches, opening schools, laying out work, that he is in danger of thinking, 'When this and that is done—if we can only secure such and such a plan—then all will go well,' and of forgetting that spiritual results can only be obtained by spiritual means.

"Now I must tell you that planning and organizing have been going on among us with considerable activity, not merely among those who came out with me or since my coming, but in all parts of the Church, native as well as English. In my last letter I told you that in the coffee districts the English planters were bestirring themselves, under the impulse given by my predecessors, to provide more churches and clergy. Since that time I have ministered in at least four new churches, and can point to the beginnings of three more. These are very small, generally unconsecrated, churches.

"To raise funds for the support of the clergy in these districts has always been a difficult thing. The course which has been taken of late, of insisting more than before on the distinctive teaching and discipline of the Church, has involved the loss of most of that aid which formerly was obtained from Presbyterians, and for a time the difficulties were serious. The loss is now, I hope, more than compensated for by the increased attachment of Churchmen ; and though I hardly hope to see the maintenance of these stipends cease to be a matter of anxiety, I can describe it as being, in some of the districts, put on a satisfactory footing, and I have good hopes of the others. To a considerable number of the planters we are still unable to supply the ministrations of the Church. The smaller and less accessible districts cannot support a clergyman for themselves, and we have no itinerant clergyman as yet who could go round to them in turn.

"To come down from the hills to the low country, the English-

speaking congregations in the various out-stations (as all towns except Colombo are called) are doing something. Either a church is being built, as at Negombo (this will, I hope, be consecrated before my letter reaches you), or a parsonage, as at Puttalam, or a school, as at Kalpitiya, or all these, as at Kurunegala (where a parsonage has been built, a girls' school built, land selected for another school and for a new church, by the indefatigable efforts of the Rev. H. C. Hancock), or at least new furniture for the church—harmoniums, altar-vessels, and the like—is being provided. In St. Paul's, Kandy, and in Holy Trinity, Colombo, new chancels have been added and new organs erected. In Galle a new church for the Sinhalese is at least planned, but the failure of efforts to obtain a proper site has kept it back; in Jaffna, the Rev. C. A. Koch, who has a good church and is content, I suppose, to be without a parsonage, has developed a capital school in which he has a hundred boys; Mr. Hadley, at Trincomalie, has similarly been starting schools. In fact I doubt if I could name a place in which I have not seen definite additions made to the machinery of the Church.

“In strictly Missionary fields it is the same. We have seen new works opened in Kandy, Kalutara, Weligama, and other places (or which I shall speak more fully), and the old work in Jaffna, Cotta, Baddagama (of the Church Missionary Society), in Batticaloa, Badulla, Buona Vista, Matara, Tangalla, and other places (of the Society for the Propagation of the Gospel), is, with scarcely an exception, increased in the outward means of growth.

“It is for God's Spirit to quicken all this machinery with life, to flow through all these channels, to sanctify all the ministers whom He employs, that I so earnestly seek your prayers.

“On first coming I went from place to place and met large congregations everywhere; but a little more knowledge has convinced me that a large proportion of these were heathens, mere gazers, and many more ‘Nominal Christians,’ little if at all better than heathens. I held meetings at different places, and the people seemed eager for churches and clergy, and were ready to promise anything; but sad experience has convinced me how little such promises are to be relied upon. Again, in the very places where most has been done there seems to be least fruit and least gratitude—as if, the more we loved, the less we must be loved. Again we find, as we get to know the native character better, to what a great extent weakness and the absence of any habit of self-control renders their charming

docility and gentleness misleading as an indication of character. Amid these discouragements, which meet clergy, lay-ministers, teachers—all alike,—it is necessary to pray for patience and hope, as well as love, that we may bear with the weak and not lose heart, and yet at the same time—this is so difficult—not lower our standard.

“We have admirable examples in some of the English laymen, and the number of those who are serving as lay-readers is rapidly increasing.

“I cannot think, so far as my opportunities have yet enabled me to judge, that we are likely, humanly speaking, very soon to see the end of Buddhism. There is a good deal of life in it still—a torpid, cold-blooded life, difficult to kill. Where Missionary effort is vigorous, Buddhism puts out considerable energies. We see new Dágobas rising, old temples being restored, schools opened by the priests, the study of the ancient books here and there revived. I have on my table a most respectable octavo volume, well printed and got up—the enterprise of a Buddhist priest, who has printed it in his private press, close to St. James’ Church, Kotahena. ‘It is suitable,’ he says in the preface, ‘for the refutation of heretics.’ The book is *Milinda prasnaya*, or the *Questions of Menander* (alluded to in Mr. Rhys Davids’ *Buddhism*, p. 96), and as far as I can see, its contents, except in so far as they assert the special doctrines about atheism and extinction, &c., are very reasonable and moral. No harm whatever will come from people reading such works; but the publication of them shows some vitality in the religion of which they are manuals. Indeed, if the Buddhists knew the contents of the better of their books, the Missionaries’ work would be much easier; but not one in a hundred knows even the names of the virtues or of the methods there recommended. In such books there are capital words for Faith, Charity, Gratitude, words by which every shade of meaning—Piety, Devotion, Zeal, Diligence, Perseverance, and so on—can be expressed, but these are unintelligible to the people, and we have to use some pointless indefinite word instead. Not one in a thousand, I suppose, can understand the *Milinda prasnaya*, though it was written in Sinhalese only two centuries ago.

“But Buddhism is virtually obtaining support from Europe. In the minds of the more educated, it allies itself easily with modern European infidelity. The prestige given to Pali, the Buddhistic language, by the recent direction to it of the interest of scholars, has done something, and will do more, to give prestige to Buddhism itself.

"It must therefore be remembered that we have not the satisfaction, so to say, of meeting genuine Buddhism on its own ground, but we have to face, under the name of Buddhism, on one side the modern weapons of European unbelief, and on the other the gross dulness of devil-worship and witchcraft.

"For as, among the educated, Buddhism appears as Positivism, so, among the ignorant, it is but a screen for devil dances, the use of charms, and such like.

"In their household, the Rev. R. H. Duthy and the Rev. J. C. M. Ogilvie have been training in the ways of a life of disciplined simplicity and devotion four or five young men, mostly new converts, and several boys, whom they have taught and baptized. This is not a showy work, and it is one which involves great trials, and some sad disappointments, but I am convinced it will have a blessing proportioned to the effort. They have several schools under the care of the teachers, who live with them, and in one the clergy themselves teach daily.

"The Rev. J. S. Lyle, emancipated at last from Chaplain's work, and from a series of temporary appointments, has got to the Missionary work which was always his heart's desire, and at Weligama, seventeen miles south of Galle, has started work in earnest, assisted by Mr. Henly. They, like their brethren at Kalutara, have a household—in fact a boys' school of twelve boarders—lads from the families of the higher ranks in the Southern Province, and the teachers in this and in the village schools live with them.

"In both these homes the whole party live, dine, and sleep together, in as nearly as possible the native way. At Weligama, bread, meat, and beer are seldom or never seen, and yet, *experto crede*, at any rate when the Bishop is there, the variety of vegetable and fish curries supplies an excellent table. There is the sea to bathe in, sands to walk on, a good place for lawn-tennis or cricket—and, in short, all that boys need to be as happy as the day is long. In the village and neighbourhood the Church is rapidly spreading; a few good Christian families have supported Mr. Lyle's efforts; he has been able to baptize several, and has a number of catechumens. Funds and labourers are wanting, the harvest is waiting to be reaped. Mr. Lyle is for the present superintending the work of Buona Vista, between Weligama and Galle, during the absence on leave of the Rev. P. Marks. I hope to see the latter return soon, with funds for

building his church, of which the foundation has been so long laid, and with a stock of renewed strength and faith to carry on his excellent work."

The Bishop is entering upon the task of building a cathedral in a central position, and of suitable size. "The present cathedral is a small, though beautiful, church, and is more properly the chapel of St. Thomas' College; and, when all the college boys are in it, it has little room for visitors. It is also in a position which is daily becoming less central." Of the work of St. Thomas' College, the Bishop says that the new Warden, the Rev. E. C. Miller (who has succeeded Mr. Bacon, to whom the college owes so much), is determined to treat his work as a Missionary work. "He has separate instructions," writes the Bishop, "for Christians, catechumens, and heathens. From this distinction, not liked at first, I expect much good."

The letters which have been received show that faithful work continues to be done by the clergy and catechists in Ceylon; and that in all their labours the energetic Bishop of Colombo is at once their leader and their supporter. A satisfactory account is given of the Native Female Orphanage at BUONA VISTA. Of work in Buona Vista and its adjoining villages, Catechist JAYAKEKERA wrote, on June 30, that his efforts among the heathen made by preaching have not borne much fruit, as the people who live along the coast "are mostly bigoted Buddhists." The converts on this Mission are mostly made through the schools. We read:—

"Two Christians have married heathens, though they were repeatedly exhorted not to do so. One has fallen so far as to worship idols; but now, after serious reproof, is penitent.

"In visiting schools; the catechist gave greater part of the religious instruction. There are catechumens in every boys' school; school catechumens are twenty in number. Already five have been added to the Church by baptism, and some are ready to be baptized."

From CHILAW the catechist reported to the Society, on June 30, that work of every kind was regularly carried on, both in Tamil and in English. The Missionary who visits here has to come from Kurena, a distance of thirty miles. "During the past half year there were only two celebrations of Holy Communion. May GOD, of His goodness, prosper our work in this little town."

On the 26th of August the Rev. F. D. EDRISINGHE, who is Missionary at TANGALLA, wrote from that town:—

"The Bishop visited the station in January. At his suggestion some changes were made in the services. The Holy Communion had previously been celebrated only on the first Sunday in the month, but it is now celebrated weekly. Celebration is also made in Sinhalese every alternate Sunday. There were many at first against a frequent Communion, but it is now valued by almost all. Out of a total of twenty-five communicants in the parish, the average is eleven.

"My boys' school has turned out some good examples of real conversion. This has alarmed the Buddhists, and a determined hostile feeling has arisen against my work. A petition was in circulation for signatures to apply for a Government school, and that not succeeding, a school is being erected to preach Bana, and teach English."

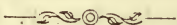
Pastoral and Missionary work, including visits to the jail and hospital, are carried on at MATALE by the Rev. W. HERAT. The Rev. CHRISTIAN DAVID, besides Tamil services in KOTAHENA, reports school work, work in the "Coolie Shed," and the consecration of his new church, on which occasion the Bishop preached in Tamil. The interior of the church is more than seventy-three feet long, and in width it is over forty-five feet. It was crowded, and, for want of room, people stood outside :—

"The Altar-table is made of five kinds of wood—ebony, satin, nadoon, teak, and cocoa-nut; the baptismal font of granite-stone; the reading desk, the Litany desk, the stalls for the choristers, and the seats for the people, are all of jack; the Credence-table of nadoon; and the pulpit of teak.

"I have a day school for the boys, and also one for girls: the children are taught in Tamil and English. They belong to different creeds, and are of different races, viz. Tamils, Sinhalese, Burghers, Malays, and Moors. The schools have been occasionally visited and examined by the Bishop and some of our clergy. The girls' school also has been visited and examined.

"In the vicinity of my church there stands a large building called the "Coolie Shed," for the accommodation of the Coolies to halt on their way to and from the coffee estates in the central province. The number of immigrants that have passed the Coolie Shed, during the first six months of this year, has been 2,319. The increase this year, I believe, is owing to the famine that prevailed in India just before. I have visited them to give religious instruction, and have occasionally rendered assistance to their bodily wants."

The Rev. C. SENNANAYAKE works, as well in other ways, as in the eighteen schools in his Mission at GALKISSE. The Rev. ROBERT EDWARDS does what he can in the schools in MANAAR, but has been sadly hindered, both by illness and by want of much of the necessary machinery for teaching—which is only another way of saying, want of funds.



LABUAN.

MISSION OF BANTING.

A LETTER from Mr. WM. HOWELL, dated 27th September, 1878, contains some interesting facts respecting the anxiety of the native Christians at Mr. Crossland's Mission at Sabu, and the condition of the work during his absence on sick leave in England :—

“Although it has been close upon two years without a pastor, which doubtless has changed its former condition, yet the Christians have not given up the one true religion, nor have they ceased to attend service regularly. The women requested to be taught.”

Mr. Howell gives a curious illustration of the superstitious habits of the Dyaks in the following incident :—

“I rejoice to say that the Dyaks are now beginning to see the light of the Gospel of CHRIST, in the midst of their dark and superstitious customs. Only ‘How can they hear without a preacher?’

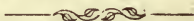
“Last week, during Mr. Holland's absence upon a visit to the Krian Mission, I called upon two old Christians, who had gone back to the manangs (Dyak doctors), after they had been baptized: their names are Gelaping and Numpang. I called first on Numpang, at Andar's house. The man has just lost his wife. ‘You,’ said I, ‘appear sad to me. Your countenance indicates feelings of the great grief which is in you. No doubt it is a trial to lose one's wife, but there is a hope that she is not dead, but gone before.’ ‘True,’ said he. ‘I perceive in you (I continued) two sorrows; one is greater than the other—the first is the effect of your losing your wife, which is a momentary grief, but the second is that which you ought to feel, the effect of your leaving the Catholic Church of God.’ ‘Oh,’ says he, ‘I was once offered a hundred dollars to give up *manangs*, but I would not.’ I said, ‘I would not presume to condemn you as saying an untruth, but I think you must have misunderstood the gentleman who urged upon you to yield up manangs. I myself, and I also may be bold to include other Missionaries in this country, would not offer to give you a single piece to give up manangs. I at present am bound to declare to you your future responsibilities.’ So I began to inform him, and in fact to warn him. ‘I am,’ says he, ‘only a manang by

name; a worthless manang, for I tried to save my wife, but I could not: I wish to give it up.' 'Indeed,' said I. 'True,' he replied. 'Now,' said I, 'I am glad to hear it, but I wish to know more of it. Do you indeed wish to give up manangs, and give it up for the sake of Christ, and promise to be a faithful soldier hereafter, to fight under His banner, give up to me your manang-box, and all that is in it? 'I will readily do so,' says he. Blessed be GOD, the Father of our Lord JESUS CHRIST, he did really give it up to me. Thrice I spoke to him, before he felt the love of CHRIST so as to relinquish his treasure for His sake.

"After I had saluted him, and called him a brother in CHRIST once more, I started off to call on Gelaping, the head-man of his house. Gelaping said, 'I have just come from Andar's house, to call on Numpang. At the end of our interview he expressed a wish to give up manangs; so I told him if he would give it up for the sake of Juhan Isa (the Lord Jesus), to give up his manang-box to me, and all that was in it, which he did gladly. Don't you think he did what was right.' 'True,' says he, 'he ought to give it up for the sake of clearing away further suspicion.' 'Now,' said I, 'thou art the man. You professed several times to have given up manangs, and still continued to manang, until only lately you ceased from it. I hear that you have a manang-box in your room. Will you give it up to me, seeing that you have rightly condemned yourself? Remember, I asked for it to clear away suspicions, as you are generally suspected by other Christians.' The old man turned pale. 'If you are so pressing as to ask for it, I will give it to you.' I took it.

"The contents of the manang's boxes are stones of various shapes, sticks of various kinds, &c., which would do more harm than good to any sick folk."

The REV. J. HOLLAND, in the course of a full Report of a visit to KRIAN, gives, under date September 30, a valuable illustration of the superstition against which Christianity is directed. We hope that Mr. Holland's report may appear in the next Asian number of the *Mission Field*.



CHINA.

FAMINE RELIEF FUND. LETTER FROM THE REV. C. P. SCOTT.

A BALANCE sheet of the "China Famine Relief Fund,"—Sir Rutherford Alcock, K.C.B., Chairman of Committee—was published, together with a brief Report, on the 23rd of November last. The total amount raised in connexion with the Fund has been no less than 32,303*l.* 8*s.* 9*d.* This sum is independent of a further amount of about 1,600*l.*, which has been raised by the various Missionary Societies in England.

From Chi-Ning-Cho, North China, on October 27th, 1878, the Rev. C. P. SCOTT, who had started on a famine relief tour, writes:—

"We may be a long time before we are able to send letters to the posts again, so I take this opportunity of telling you a little about our journey. We have had a most unusual amount of rain, which has very much retarded us. It is not, however, very important, for there is no immediate distress anywhere so far as we can learn, the harvests in most places having been good. The famine has passed away in all parts, except a certain district in the south-west of the province of Shansi, and there we learn that there is likely to be distress in the coming winter. We therefore propose to travel quietly hitherwards, and settle down for the winter months, doing what we can in the way of relief. It may afterwards prove an opening for our evangelizing work; it is distant from Chefoo about 1,000 English miles.

"This place where we are staying now is in the south-west of the Shantung province, a very important business centre, being situated on the grand canal which runs from Tien-Tsin almost to Shanghai. We are waiting here for a few days to get news from Chefoo. The rain has been so excessive that we thought we might possibly be stopped by floods to minister to those who had suffered from this calamity; but, so far, we have heard of no distress from this cause either, though in some parts the Yellow River has overflowed its banks, and that is often a fruitful cause of suffering.

"When we arrive at our destination we expect to call upon the magistrate, tell him our intentions, and if possible secure his advice and aid.

"We keep well in health, with occasional slight exceptions."

JAPAN.

LATEST ACCOUNTS FROM KÔBE.

A LONG and interesting Report has been received from the Rev. H. J. Foss respecting the progress of his work at KÔBE, Japan. The principal matter of interest is the condition and working of the school of the Mission. Miki Rokuro, Mr. Plummer's old teacher, had unhappily ceased to be connected with the school, and several changes in the staff of teachers had been rendered necessary. His place was taken first by Midzuno, and afterwards by a young man highly recommended, named Shimidzu. This young man was unable through inexperience to retain his position, and an older man, Sano by name, has taken his place. Mr. Foss speaks very hopefully of his capacities, and his hands are strengthened by an under house-master, Kurihara, a baptized and earnest young native.

The general condition and progress of the Mission will be best gathered from the following passages in Mr. Foss's letters:—

“We have found the school, I am thankful to say, a means of bringing hearers to the services, and I hope very soon to be able to work more directly by means of classes in the school itself. I invited the pupils generally to come to a class every afternoon, and was much encouraged by finding a goodly number coming at first: however, they dropped off almost directly, I believe principally because they wished to devote their time more exclusively to study: it is however, as I said, my hope to be able to start such a class very soon again in such way as shall commend itself to the pupils and benefit them more. I am thankful to say that we have started a class of *preparandi* for baptism, including Hirayama (my teacher, who has been admitted as a catechumen) and three others, all scholars of our school; my cook also desires and designs to come, but his dilatoriness does not seem to allow him to come in time except on very rare occasions. May God teach them and me also, so that they may be led on to receive baptism fitly, and become faithful men. My teacher is showing considerable earnestness, and we have been looking about in the neighbouring villages with a view to going to preach there. I trust we may be enabled to do so very shortly. Midzuno, my catechist, who has now been here just a year, has felt very much the fact that there are no signs of his work here,

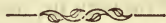
and has asked to be ranked as a pupil and to receive instruction for a year, before taking upon him work for which he feels himself unfit. He is too retiring indeed, and not a pushing man, but his preaching is often very good and searching; and I am afraid it is more my fault than his that there is so little to show for two years' residence here. But may God indeed be with us, and give us true repentance and humility, and exalt us in His due time! I am thankful to be able to tell you that the Sunday-morning service, at which I preach regularly now, brings a very regular set of attendants. The evening service has at times been largely, at times sparsely attended, but the average attendance has, I believe, been steadily on the increase. The church is a little too far from the main part of the town. Midzuno is as a rule the evening preacher, and we have been going regularly through St. Matthew's Gospel.

"Among the legacies of Mr. Plummer, in Japan, are the Bonin Islander children, two of whom he brought from those islands to Japan, and placed them with Mr. Shaw and Miss Hoar to be instructed, and three more have now come by the last mail, one of whom has joined the other boys at Mr. Shaw's, and two have come to take up their residence with us. These are brothers, Moses and Henry by name, sons of Mr. Webb, the principal man of the island, the last remaining *literate*, being able to read and write, and often taking the baptismal, marriage, and burial services for the rest. The two boys are very fairly amenable to discipline and ready to study, especially the elder, who said that the principal reason he came here was to learn about God and the Lord Jesus, as he thought that he could have got a knowledge of reading and writing on the island, a Japanese having become a master to teach the elements of English. We have all grown exceedingly fond of the two; Mr. Hughes has the principal charge of them, and they go to school with him.

"We are just hoping to establish a small lending library for sailors, sick, and others, the Pure Literature Society of England having granted 10% worth of books at half-price for that purpose.

"I had a suggestion offered to me the other day by a man who really has a desire to see Christianity spread; he asked me if it would not be a good plan to profess to cure sick people by the touch as a certain other new sect has done. The diseases they profess to cure are healed in this way, and thus this sect has gained a following of some 3,000 persons. He thought I might do the same with advantage, and having gained the followers, might then proceed to

teach them the doctrine. I told him what the diseases were that we desired to cure, and that the happiness we promised was not limited to this life; and he went away saying that the teaching had a deeper meaning than he had thought."



CYPRUS.

LETTER FROM THE BISHOP OF GIBRALTAR; S.P.G. CHAPLAINCY.

OUR occupation of the Island of Cyprus has not only political and social, but also great ecclesiastical and religious importance.

The very name of Cyprus recalls memories of the Saints of earlier days—St. Barnabas and St. Paul, the proconsular convert Sergius Paulus, and Mnason the hospitable disciple—not to speak of St. Hilarion, St. Epiphanius, and St. Jerome, with his spiritual daughter St. Paula and her daughter Eustochium.

But, important as Cyprus has been in the past, it has also, if we may forecast events, a probable future of greater importance still. Here English Christians may, if they will, help to bring over to the faith Mahommedans who, if their ears are not very open to the words of any Christian teacher, are less unlikely to listen to English Christians than to others. Here, too, we may show our sympathy with our brother Christians of the East, who, under ages of wearing persecution, have kept true to GOD. They have, it may be, some things which they may profitably learn from us: and we too, it is possible, may find other things which we may learn from these long-suffering witnesses for CHRIST.

But more pressing than past memories, more practical than glimpses into an uncertain future, are the present urgent needs of English Churchmen in the Island. Of these the Bishop of GIBRALTAR, who exercises jurisdiction over English Church people resident in Cyprus, after a visit to that Island, wrote to the Society on the 17th of last December, from H.M.S. *Orontes* :—

"I have just left Cyprus, where I have been spending three days, partly at Larnaca, partly with Sir Garnet Wolseley, at the camp near Nicosia. There is no English chaplain now in the Island. This is very unfortunate.

"I held a service at Larnaca on Sunday in an iron building lent for

the occasion and appropriately prepared for Divine worship by some good English ladies. About 120 were present. Many Greeks also were at the end of the building or outside at the door—the building not being large enough to contain all the congregation. By desire of the congregation there was a collection for an organ, and a sum of 7*l.* 15*s.* was collected. A committee is being formed to raise a fund for the erection of a church. I said in my sermon that the S.P.G. had opened a fund, and that I was certain that when it was known in England that the erection of a church was definitely taken in hand, there would be no lack of money. My own contribution will be 50*l.* As most persons think, the first church should be placed between Marina and Larnaca. The two places are close to one another. Marina is, at present, the spot where most of the English live. But the exact site must be settled by the chaplain and committee. There is an extremely handsome old Greek church now used as a granary at Nicosia—the church of Nicolas, which we should get into our hands if possible. Sir Garnet Wolseley tells me that it might be purchased. It is close to the church of St. Sophia, now used as a mosque. The new Government House is at Nicosia, so eventually many English will settle there, and a chaplain will be wanted.

“I had a most satisfactory interview with the Greek Archbishop at Nicosia. The Bishop of Larnaca was absent, but the Archimandrite called on me as the Bishop’s representative. The Greek ecclesiastics are very friendly. Nicosia is twenty-eight miles from Larnaca. The road and the conveyance were of the roughest. I drove there, starting at 5 A.M., and returning next day by 9 P.M.

“I am now on my way to Malta. The sea is rough, so we shall not be there till Friday.”

We rejoice to add that the Rev. J. SPENCER sailed for Cyprus on January 20th. He will, on his arrival there, fill the post of S.P.G. Chaplain. Mr. Spencer, Senior Scholar and Divinity prizeman of Corpus Christi College, Cambridge, was ordained in the year 1864, and, after some experience of parish work in England, accompanied Bishop Sawyer, the first Bishop of Grafton and Armidale, to New South Wales, where he held important posts. Obligated, by illness, to return to England in 1877, on his recovery he at once engaged in parish work. We trust that he may be strengthened in his new work,—so important and so difficult—by the continued prayers of Churchpeople at home.



DEPARTURES AND ARRIVAL.

The Bishop of Adelaide sailed for his diocese on January 9th.

The Bishop of Bloemfontein with a large party left Southampton on Thursday, 16th January, in s.s. *Nubian*. The Rev. R. A. Ransom, whom the Society has selected for Zululand, left in the same ship.

The Rev. J. Spencer sailed for Cyprus on Monday, 20th January, by the *Rubaltino* steamer

Mr. H. B. Norman, of St. Augustine's College, Canterbury, left England for the Tinnevely Mission on the 18th inst.

The Rev. Dr. Coe has come home from Calcutta on sick leave.

REPORTS RECEIVED.

Reports have been received from the Revs. Tara Chand, H. J. Harrison, and J. R. Hill, of the Diocese of *Calcutta*; E. H. Bickersteth, of *Lahore*; J. M. Strachan, of *Madras*; C. Ah-Luk, W. H. Gomes, J. Holland, W. R. Mesney, and E. B. Shepherd, of *Labuan*; J. F. Curlew and F. Greenwood, of *Capetown*; C. Taberer, of *Grahamstown*; T. Button and H. T. Waters, of *St. John's, Pondoland*; E. W. Stenson, of *Bloemfontein*; W. Chalmers, of *Melbourne*; S. H. Davis and A. Macintosh, of *Honolulu*; W. Anderson, J. Johnstone, R. Lonsdell, J. W. Pyke, E. G. Sutton, and T. A. Young, of *Montreal*; A. J. Balfour, J. B. Debbage, M. Ker, E. C. Parkin, P. Roe, and C. B. Washer, of *Quebec*; A. Jamieson, of *Huron*; R. M. Edwards, G. S. Jarvis, J. Neales, R. Simonds, W. W. Walker, and C. Willis, of *Fredericton*; T. Cook and W. C. Pinkham, of *Rupert's Island*; C. J. Brenton, J. Forsythe, C. E. Groser, and F. M. M. Young, of *Nova Scotia*; C. Ellingham, W. J. Hoyles, W. Netten, and A. S. H. Winsor, of *Newfoundland*; R. de M. Dodsworth, of *Antigua*; and W. H. Brett, of *Guiana*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, Westminster, on Friday, January 17th, the Right Rev. Bishop Piers Claughton in the Chair. There were also present the Right Rev. Bishop Selwyn, the Master of the Charterhouse, Canon Gregory, Archdeacon Harrison, T. Turner, Esq., *Vice-Presidents*; Colonel Anderson, Rev. B. Belcher, Archdeacon Blomfield, Rev. W. Cadman, Rev. B. Compton, General Davies, Rev. J. W. Festing, Rev. H. V. Le Bas, Rev. A. Pownall, Rev. G. P. Pownall, Rev. C. H. Rice, Sir B. Robinson, Rev. E. J. Selwyn, General Tremeneheere, General Turner, Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; Rev. J. Allen, D.D., C. Anstead, Esq., Rev. S. Arnott, Sir Talbot Baker, Rev. Canon Barry, J. B. Beers, H. Bigge, H. R. Blackett, W. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, V. G. Borradaile, Canon Borton, J. G. Bryan, J. W. Buckley, C. J. Bunyon, Esq., F. J. Candy, Esq., Rev. N. G. Charrington, H. N. Collin, A. R. Cooke, Esq., T. Copeman, Esq., Rev. T. Darling, Dr. Deane, H. J. De Salis, H. G. Dickson, A. Duncan, R. J. Dundas, J. D. Dyke, T. S. Echazal, G. A. Festing, Dr. Finch, E. J. A. Fitzroy, W. C. Fox, C. D. Goldie, O. Gordon, G. Greenwood, Col. Hardy, Rev. C. M. Harvey, J. W. Horsley, E. Hoskins, E. G. Houndle, Esq., Rev. W. W. Howard, Blomfield Jackson, J. H. Jowitt, T. R. Kewley, A. C. King, Esq., Rev. Dr. A. T. Lee, W. H. Lyall, Col. Makins, M.P., Capt. Malet, Rev. T. O. Marshall, M. M'Coll, J. F. Messenger, J. Frewen Moor, Alfred North, Esq., E. Palmer, Esq., G. J. Palmer, Esq., Rev. T. Peacey, A. L. B. Peile, E. B. Penfold, E. Pennington, Esq., C. R. C. Petley, Esq., Rev. C. F. Porter, F. B. Price, Esq., J. W. B. Riddell, Esq., Rev. T. Rooke, Admiral Ryder, Rev. J. H. Snowden, J. A. Shaw Stewart, Esq., Rev. S. D. Stubbs, H. S. Syers, H. D. Thomas, F. G. Trevor, Esq., Rev. R. Tweed, Denny Wilin, Esq., Rev. Canon Willes, T. J. Williams, Alfred Wilson, and C. F. Wyatt Smith.

1. Read Minutes of the last Meeting.
2. Read a letter dated 30 Dec. from His Grace the President, thanking

the Society for its expression of sympathy with him in the decease of Mrs. Tait; and a letter from General Ponsonby, dated 23rd December, acknowledging, on behalf of the Queen, the Society's address of condolence on the death of the Princess Alice.

3. Resolved, on the recommendation of the Standing Committee, to allow the Bishop of Northern Queensland to draw on the Society's grant from the 1st of January, 1879.

4. On the recommendation of the Board of Examiners, Messrs. C. E. Jones, W. Greer, and A. Sweet, of St. Augustine's College, Canterbury, were accepted generally for Mission work; and Mr. F. Matthews, of St. Boniface Mission House, Warminster, for work in Tinnevely.

5. The Rev. Dr. A. T. Lee brought forward the motion of which he had given notice, viz.—

"That whenever a question involving the Rules of the Society is coming before the Board, notice of the motion be given by the Secretary by post to all incorporated members."

The Rev. T. Darling moved the following amendment, which was subsequently carried as a substantive resolution:—

"That the Standing Committee be requested to consider whether any, and, if any, what steps should be taken to give fuller notice to the Incorporated Members of any proposed new Bye-Law or alteration of an existing Bye-Law, and to report to the Board."

6. On the motion of the Rev. T. Darling, it was resolved—

"That in Standing Order No. 6, viz., 'No member shall make any motion except in pursuance of a notice given in writing, and read at a previous meeting,' 'a previous meeting' be altered to 'the meeting next preceding.'"

7. Mr. J. W. B. Riddell brought forward the motion of which he had given notice, which, after discussion and the addition of the words "*and to report thereon to the Board*," was carried in the following form:—

"That the Standing Committee be requested to take into consideration the question of reporting the meetings of the Board to the newspapers, and to report thereon to the Board."

8. Canon Gregory gave notice that he would move, at the February meeting, in the following amended form:—

1. "That the Standing Orders be suspended for the purpose of rescinding the addition to Bye Law 19 passed in November."

2. "That such addition be rescinded."

3. "That a Committee be appointed specially to consider Bye-Laws 19 and 20, and all matters connected with their working."

4. "That such Sub-Committee consist of T. Turner, Esq., Canon Barry, Rev. Dr. Currey, Rev. B. Compton, Rev. R. T. West, Canon Gregory, Rev. J. W. Festing, Rev. G. H. Wilkinson, and Archdeacon Blomfield."

The Rev. C. D. Goldie then undertook to withdraw, at the February meeting, the motion of which he had given notice.

9. The Rev. R. T. West gave notice that at the next meeting he would move:—

"That a new Bye Law be enacted in the following terms:—'That no sum of money be voted by the Society except on the recommendation of the Standing Committee without two months' notice, nor any grant proposed to be made by the Standing Committee or by a member be increased or be diminished without having the question referred back to the Standing Committee.'"

10. On the recommendation of the Standing Committee, Colonel Gillilan was elected a member of that body.

11. The Rev. G. H. Wilkinson, Rev. J. W. Festing, Major-General Dalton, Rev. E. Capel Cure, C. M. Clode, Esq., the Hon and Rev. E. C. Glyn, and the Hon. and Rev. A. Legge, were nominated by the Standing Committee for election at the next meeting as members of that body.

12. Read letters from the Bishop of Lahore, dated 4th December, reporting on the Delhi Mission, and suggesting the establishment of a High Class College there ; and from the Bishop of Gibraltar, dated 17th December, giving an account of a visit which he had made to Cyprus.

All the Candidates proposed at the Meeting in November were elected into the Corporation. The following were proposed for election in March next :—

Major-General R. W. Lowry, C.B., 25, Warrington Crescent, W. ; Rev. C. Everitt, Chalvey, Slough ; Rev. J. E. Symns, Bancroft's Hospital, E. ; Rev. S. P. Downing, Sutton Waldron, Shaftesbury ; Rev. H. M. Daniell, Kinson, Wimborne ; Rev. W. Clarke (Chaplain, Bombay), Springfield, Chelmsford ; Henry Webb, Esq., The Pleasance, Wimbledon ; Rev. Lionel C. Stevens, Holy Trinity, South Wimbledon ; Rev. George Burn, Hatfield Broad Oak, Harlow ; Rev. J. G. Carey, Boreham, Chelmsford ; Thomas Kingscote, Esq., The Trench, Tonbridge ; Rev. Reginald P. Daniell-Bainbridge, Harrogate ; Howard Gurney Daniell-Bainbridge, Esq., Hollybrake, Chislehurst ; Rev. John Lamb, Blofield, Norwich ; Rev. Robert Eyton, 29, Chester Place, Eaton Square, S.W. ; Rev. W. Calvert, St. Peter's, Dulwich, S.E. ; Rev. C. T. Moore, Appleby, Atherstone ; Henry McL. Backler, Esq., Dulwich, S.E. ; W. H. Heaton, Esq., Meadowcroft, Reigate ; Rev. W. S. Boyle, St. Luke's, Torquay ; Rev. Dr. Pinnock, All Saints', Dalston ; Rev. J. H. Armstrong, Staines ; Rev. T. Henry Freer, Sudbury, Derby ; Rev. Canon Ashurst, Waterstock, Oxford ; Rev. E. L. Gardner, St. Michael's, Louth ; Rev. W. Oldham, L.L.D. ; Rev. W. F. Hobson, Alms Houses, Faversham, Kent ; H. S. Redpath, Esq., Sydenham, Kent ; Rev. J. P. Farler, of the Central African Mission ; Rev. F. A. Gregory, Antananarivo, Madagascar ; R. N. Cust, Esq., 64, St. George's Square, S.W. ; Rev. Philip Deedes, Netherbroughton, Melton Mowbray ; Rev. A. B. Chalker, Abbey, Carlisle ; Rev. T. K. Richmond, Crossthwaite, Keswick ; Rev. B. W. Wilson, Lazonby, Penrith ; Rev. E. H. Curwen, Plumland, Carlisle ; Rev. J. G. Bulman, St. Mary's, Frome ; Rev. Clarence E. Paget, Mission College, Dorchester ; Francis Hughes, Esq., Maidstone Cottage, Upper Tulse Hill ; Rev. R. J. Baker, Lanteglos, Camelford ; Rev. W. Rowe, St. Teath, Camelford ; Rev. E. A. Hammick, Forrabury, Boscastle ; Rev. C. J. Gillett, Michaelstow, Camelford ; Rev. E. Townend, Lesnewth, Boscastle ; Rev. J. D. Lane, Redruth, Cornwall ; Arthur P. Nix, Esq., Mount Charles, Truro ; Rev. Basil K. Woodd, Filey, Yorks ; Barnabas Cheshire, Esq., Birmingham ; Rev. G. Cuffe, St. John's, Coventry ; Rev. E. M. Evans, Ratley, Kington ; Rev. L. T. Rendell, Bishop's Tachbrook, Leamington ; Rev. J. L. Sutton, Eastern Green, Allesley ; Rev. J. A. Davis, Ettagh, Roscrea, Ireland ; Rev. P. Barker, St. John's, Bromley, Kent ; C. W. Wilshere, Esq., The Frythe, Welwyn, Herts, Rev. W. H. Browne, 8, De Beauvoir Square, Kingsland Road ; C. Sleep, Esq., Sunnyside, Bexley Road, Erith ; Rev. H. D. Nihill, St. Michael's, Mark Street, Finsbury ; Major A. Heales, The Chimes, Streatham Common ; H. M. Chapman, Esq., 5, Sheffield Gardens, Kensington ; Major E. S. Harvey, R.H.A., East Mascalls, Old Charlton ; Rev. W. Crouch, Colwall Rectory, Malvern ; F. Janson Hanbury, Esq., 11, Warwick Road, Upper Clapton ; Rev. N. G. Armytage, 6, Rothwell Street, Primrose Hill ; Rev. H. R. Baker, 30, Wood Street, Woolwich ; Rev. James Hildyard, Ingoldsby, Grantham ; Rev. W. Done Bushell, Harrow ; William Ford, Esq., 4, South Square, Gray's Inn ; Lieut.-Gen Fooks, 5, Basset Road, Notting Hill ; Lieut.-Gen. C. E. Michell, 18, Inverness Terrace ; Rev. G. S. Leigh Bennett, Sutton, St. James, Wisbech ; Rev. George Rogers, Gedney, Wisbech ; Rev. George Clark, Gedney Hill, Wisbech ; Rev. Grant D. Macdonald, Holbeck ; George Sheward, Esq., 3, Albert Gate, S.W. ; Rev. F. J. Causton, All Saints', Alton, Hants.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MARCH 1, 1879.

THE INFLUENCE OF CIVILISATION ON THE AFRICAN RACES.



WE made some few observations in our December number upon the principles in accordance with which Missions to the African races ought to be carried on. If we pursue that line of thought, the further question suggests itself as to whether the vicinity of Europeans has not an influence of its own over the less advanced races of men, which operates inevitably without our co-operation, and even in spite of our wishes, to bring about their progressive decay and extinction.

It may be said that this has happened and is happening elsewhere. The Tasmanians have gone already; the native Australians are rapidly decaying; the Red Indians of North America are a doomed race, that dwindle year by year: the Hawaiians, it is said, will be utterly extinct in another half century, and American immigrants will have taken their place. And it is said, Is not this a natural law? The survival of the fittest—the destruction of the weakest—and is it not beginning to operate upon the South African races?

Yet to any one who considers the teeming numbers of the native races, the intense vitality of the Africans generally, and the

comparative handful of whites who are intermixed with them, the question seems well nigh absurd.

It is true, however, that there are not wanting signs of deterioration in some which can be traced directly to the contact with Europeans.

Here and there the Kaffir's life is becoming aimless and lazy. The modes of strenuous and healthful exertion which were open to him in a savage state are gradually closing. In years past the country was teeming with game and he hunted. Now game is becoming rare, cultivation advances, the whites take possession of farms, and hunting grounds are becoming scarce. But a far more powerful stimulus to him was the constant occurrence of inter-tribal wars, which obliged every Kaffir to be assegai in hand at all times, in a state of watchfulness and preparation to resist any sudden raid from neighbouring chiefs. But under the *pax Romana* of British rule, these little wars are not allowed, and some of the Kaffirs who will not adopt the habits and industries of peace and civilisation lay aside their weapons, and pass their time in a state of lazy sloth and torpor.

To such a great part of the incentive which they had to activity of mind and body has gone. It is well known that inaction drains the springs of vitality, that those who are aimless, slothful, and therefore vicious—living a life that is merely existence, can never be really healthy.

There are various specific causes apparent that act in the same direction upon such of the Kaffirs who cling in mind to the old state of things, although deprived of the conditions which kept them vigorous. *Habits of Drunkenness* are making rapid way among the idle Kaffirs. They have learned to while away the hours of inaction by drinking brandy and by smoking tobacco prepared with it, until they have become, in too many instances, confirmed drunkards; this applies especially to the chiefs and the elderly people; and the raw corn brandy of the colony is the most destructive drink imaginable.

Here, then, we meet with a variety of causes, all tending to the disadvantage of some, from which many infer that civilisation is a disadvantage to the whole, but this is not the case. For arts and industries of civilised life are being adopted by many, and to their greater comfort. They have become carpenters, blacksmiths, wheelwrights, house builders, &c., and accumulate property. The spread

of education is opening out to them new mental activities, and raising their standard of life. Wherever they have tried to adapt themselves to the new state of things they have succeeded fairly well. Failures there are, and many of them, but as time goes on and the older generations pass away, the rising generations will have less difficulty than now in conforming themselves to the new order of life, and profiting by it. This is a view apart from the influence of Christianity, for wherever that has been made the basis of civilisation the result has never been really doubtful. The advantages of a more civilised life have been possessed without the drawback of its disadvantages, and life not death, progress not decay, have unmistakably exhibited themselves.

It may, however, be doubtful whether the partial adoption of European habits, such as the clothing of the whole body, has not tended to give a great impulse to a new class of diseases among Kaffirs. The skin being constantly covered, becomes sensitive to changes of temperature. The man *takes colds*. A shower of rain chills him thoroughly; and wearing his wet clothes, as he probably continues to do, the chill is retained and intensified. It is owing to this we are told of the great increase of consumption among the natives of late years. But sooner or later this disadvantageous adoption of a more civilised custom, will be rendered less injurious by the compensating elements of warm, weathertight dwellings, sufficient clothing, and improved sanitary conditions of life.

Certainly some means should be taken of making known to the Kaffirs simple "Rules of Health" which they must observe, if they would wear clothes like white men, and yet live in health. Some subjects of interest, some legitimate objects of ambition, should also be put within their reach. We have shut them off from their wars and their hunting, we rule them and judge them ourselves, hence there is now no apparent career open to many. It is hardly possible to lay too much stress on the inculcating of habits of industry upon all natives, particularly upon converts. "The gospel of work," as it has been called, should accompany the gospel of Peace, of which it is distinctly a part, and be taught as constantly and unflinchingly as it was in Apostolic times by the first Missionaries of the Gospel of Christ (1 Thess. iv. 11, 2 Thess. iii. 10-12). Unquestionably the native in abandoning native habits and adopting European ones, should be careful to adopt that of regular and

systematic bodily labour; and this would be a safeguard to him against the too real dangers and evils arising out of the change. But this is perhaps too large a question to enter upon at the close of an article.



CAPETOWN.

WORK AMONG MOHAMMEDANS AND HOTTENTOTS.

FROM the Lower Paarl, the Rev. J. F. Curlewis writes to report a state of things, on the whole, progressing and hopeful. His new church, built of stone, had been consecrated, and was being used for service, and Mr. Curlewis is already looking forward to the erection of another small church in Wellington, one of his out-stations.

He has had the pleasure of performing no less than ten adult baptisms. On March 31st, 1878, he wrote:—

“I am thankful to say that our unworthy labours have not been without some visible fruits during the past quarter. On the 28th April I had the privilege of admitting into the Church, by baptism, ten adults, four men and six women. Two of them have been known for many years as respectable and good moral men; they are both 64 years of age, but I could never impress them with the necessity of embracing Christianity, and openly professing the Lord Jesus Christ as their God and Saviour to their salvation. I need hardly say that I was very much encouraged, and my heart was glad when, now about a year ago, those two men applied to me for admission to my catechism class that they might publicly prepare for holy baptism.

“Again, on the 19th May I baptized three young women at Wellington, a small village in this parish where I conduct divine service every Sunday and take a week-day class twice a month for catechetical instruction for candidates for confirmation and baptism.”

Dr. J. M. ARNOLD's work among Malays at PAPENDORP continues (November 26th, 1878) with vigour and success. It would seem that a deep impression must be made by these earnest endeavours upon the whole body of Mohammedans in the colony, now, as we have before mentioned, a very large one. And there are not wanting signs that this is the case. The publication, in Capetown itself, of a singular tract by an educated Mohammedan layman, pointing out the defects, moral and intellectual, of the Mohammedan belief in comparison with Christianity, may be mentioned as one such.

The following incident refers to the conversion and baptism of an aged Hottentot woman; which is described by the charitable and earnest worker who was made the instrument for bringing her to the knowledge of the Saviour:—

“I tried to teach her as simply as I could. She was struck with the picture of our Lord on the Cross, and seemed to understand it well. She had a great wish for baptism, or, as she expressed it herself, she ‘would like to have the mark put on her before she died.’

“She seemed so glad when I stripped her of her dirty rags and washed her, and she was so simple and childlike. I prayed she might be clothed in the white robes of Christ’s righteousness, and that she might be kept to the end. Poor old woman! she seemed so glad and thankful after her baptism.

“Her whole life has been spent in minding cattle for farmers. She is now, though very old and weak, talking of going to Bok-Veldt to see some relations; she will walk all the way, and sleep in the Veldt at night. Her ‘old man’ does not yet care for baptism; I trust he may some day. The old woman’s heathen name was ‘Sauchie,’ her Christian name is Elizabeth.”



GRAHAMSTOWN.

NEW MISSION OF HERSCHEL.—KAFFIR INSTITUTION AND THE WAR.—
CHRISTMAS AT KEISKAMA HOEK.

FROM this diocese the reports are far more favourable than we had in our last number relating to Africa. The Rev. C. TABERER writes from ST. MATTHEW’S Station, September 30th, 1878, to announce:—

“The close of the war in this neighbourhood, and the gradual settling down of the country into quietness and order. . . . To feel that we have passed through all these troubles safely, and can now settle down again to our ordinary work is therefore such a relief to our overstrained nerves and our overtaxed energies, that all the incidents of the quarter sink into comparative insignificance compared with this. I am sorry to say, however, that other evils, almost as great as war, still threaten to press heavily upon us. Drought and scarcity of food prevail to an alarming extent in this and many other parts of the country, and unless we get rains very soon the planting season will be over, and how the natives are to struggle through another year without crops, with grain at famine prices even now, is a question I am afraid even to contemplate. These additional evils interfere with all material progress just now, and make the work of restoring the Mission to its former prosperous condition one of increased difficulty.

“Through all this, however, I am glad to be able to say that neither war, drought, nor threatened famine have, in any great degree, influenced

for evil my spiritual work. On the 28th of July I had the honour and pleasure of presenting to the Bishop for confirmation the large number of 105 candidates, and his lordship expressed himself as not a little gratified and pleased to see our fine Mission church filled from end to end with a densely-packed congregation to witness the interesting ceremony. This is the largest number his lordship has ever confirmed (up to the present time) in his diocese at one time ; and I am pleased to be able to add that I have about forty more preparing to receive the rite."

The country was still in great distress through prolonged drought ; but Mr. Taberer was enabled to state, in a postscript to his letter, dated November 25th, that "good rains have fallen, brightening our prospects for the coming season, but leaving the evil of scarcity of food just where it was."

The Rev. JOHN GORDON writes from KING WILLIAM'S TOWN (September 30th, 1878) that "four natives whom he had been preparing were confirmed, and ten who had been catechumens for some time were baptised."

An entirely new Mission had been commenced at HERSCHEL by the Rev. S. W. Cox, who, writing on December 31st, thus describes his early experiences :—

"The Missionary Conference of the diocese was held in King William's Town on September 4th, 5th, and 6th, upon the close of which it was arranged that the Rev. A. J. Newton, late of the Gwatyu, and myself should begin our anabasis. Whilst the Conference was sitting a native young man came and asked for work as a teacher. He had not long left the Kaffir Institution at Grahamstown, having there obtained a government certificate. As the Principal was present at the Conference he was able to say what was the young man's character. That being satisfactory, he was engaged, and sent on to Queenstown to meet Mr. Newton and myself.

"This [the Mission] house is about thirty miles from the Magistracy, eight or nine miles south of the Orange River, and the same distance west of the Tele River. It was formerly a Kaffir trading station, but has been empty four years, so that we found it in rather a dilapidated and filthy condition. Detached from the house were a blacksmith's shop, and a room formerly used as shop and stable. There is also a fruit garden, and a small stream of beautiful water, running at the bottom of the garden, which is most precious in this land of droughts.

"To return to the first day here. On the Sunday morning appointed, about eighty natives, headmen and others, assembled. And a remarkable assembly it was ; one to be recollected by the first Missionary all the days of his life. It consisted of about as wild a set of heathen as ever young Missionary dreamt of. About half a dozen were clothed, the rest had their red blankets thrown round them ; whilst some had the additional covering of red paint. I omitted to say that there was a small avenue of willow trees in front of the house, and in this avenue the meeting took place. Mr. Newton said a few words to the people, and then I, as the one who was about to remain with them, spoke to them, through Mr.

Newton. I should say the first thing we did was to kneel down in their midst and say the Lord's Prayer. After I had explained to them the purpose of our coming, and their share in our future work amongst them, some of the older men replied; one or two very philosophically, but all very respectfully. One remarked on the difficulty of older men to give up the customs in which they had grown up from childhood. The practice of circumcision, night-dances, and polygamy, are all indulged in by these people.

"It was at once arranged that we should have a Mission service every Sunday morning; and so, on the following Sunday, the Feast of SS. Michael and All Angels, the first Mission service was held; and from that circumstance the Mission is called after SS. Michael and All Angels. God grant that 'as they always do Him service in heaven, so may they succour and defend' both clergy and people who shall take part in this Mission, to the end of the world. The Sunday services have been fairly attended, the number attending varying from twenty to about eighty. This, of course, is nothing to the number about us; but they are all very shy of us; and I suppose we must work on for some time before we gain their confidence.

"A school has also been opened, which is now attended by seven children and five men, three of the men coming four or five miles every morning. Two schools have been opened at places eight or nine miles from here, in diametrically opposite directions, at the repeated earnest request of the 'head men.' Solomon Gawe has gone to one, and has already twenty-eight children; another native has gone to the other, named James Lethlaka, and he has twenty children. One of these is held in a large Kaffir hut, the other in a small mud building, both lent by the headmen. One of these headmen was formerly at All Saints' Mission, the other has had Dutch instruction; whilst the headmen and people in the neighbourhood of what is at present the home station, are what are called 'red Kaffirs,' *i.e.* wild and heathen; and so probably it is, on that account, the best place for the home station. Mr. Newton and I have been in different parts of the district at different times, once quenching our thirst at the Orange River. We have failed to find a more eligible site for the home station than that occupied by the house we now inhabit; and so hope to be able to settle here.

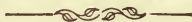
"On Sunday morning before last I went on horseback to the outstation near the Orange River to have service. It was held in a large Kaffir hut, to get into which you have to bend almost double. The hut was crowded and very close: happily I was placed opposite the entrance, and had a cool breeze blowing upon me. Solomon Gawe, the native teacher and I said a few collects in Kaffir, and then Solomon interpreted my sermon. The service lasted an hour and a quarter, and then having put off surplice and stole, I had a good long talk to them as to the desirability of a larger and better building for a school-chapel. They expressed themselves very ready to do what they can towards it; and I believe they will, for they have already shown that they wished for a teacher by sending twenty-eight children to school at the outset.

"And now I must tell you of our manual labour. Both Mr. Newton and I have in turn been butcher, baker, builder, glazier, and roof-mender. As I said above the buildings had been much neglected, we therefore had to set to work to make them habitable, and had all the floors smeared, and the walls whitewashed by natives. About forty panes of glass were broken; we therefore got glass as soon as possible, and mended as many as we could, but our putty ran short and that work remains unfinished. The blacksmith's shop is now a neat little Mission Room, the chimney having been

cleared out, and stone seats built to accommodate sixty people ; this room is 30X10 feet, and once or twice has failed to accommodate the number who came to us. Stone is plentiful about us, but wood is at a fearful price, being nine, ten, and twelve shillings a plank sixty miles away. With the exception of the two or three trees on the trading stations, the country is utterly destitute of trees. For this reason stone seats were built, and a stone and brick altar at which we have celebrations for our own company. The school is held in a square room formerly a shop, the roof of which needs much repair. On the whole we are singularly fortunate in having these places to begin with, and they will do for a short time ; but they are not ours, and we may be called upon at any time to quit them."

From a Report (signed by the Rev. R. J. MULLINS, Principal of the KAFFIR INSTITUTION), we learn that during eighteen months seventy-four names have been on the books ; and that there were then resident two Kaffirs, nine Fingoes, nine Basutos, two Barolong, one Bechuana, two Matabele, three Bakathla—twenty-eight in all. He is able to state that "as far as it has been possible to ascertain, not one of those at the time resident, or of those who in years past have been trained here, has joined in the rebellion or war ; whilst very many who were of age to bear arms have been employed in Her Majesty's various native levies"—which, the former especially, is a significant and gratifying fact.

In a later letter from Mr. Taberer, dated December 31st, he states that notwithstanding the late war and prevailing depression, he had had most encouraging and glorious services on Christmas Day in his new church. "At the 11 o'clock service the church was crowded from end to end, and no less than 165 communicants were present at the celebration afterwards—a larger number than I have ever before administered to since I took charge of this station in 1870."



ST. JOHN'S, KAFFRARIA.

WORK OF THE BISHOP, THE ARCHDEACON, ENGLISH MISSIONARIES,
AND A NATIVE PRIEST.

THIS diocese, which was the scene of much of the fighting during the late rebellion, is apparently settling down slowly after its suppression. The native priest, P. MASIZA, has naturally much to say on the state of his rebel countrymen, and in the course of a striking and interesting letter, moralises on the folly and blind-

ness of many of the leaders, educated and Christianised Kaffirs, who had everything to lose and nothing to gain by the success of the rising. Even against superior education and strong material interests, the tribal tie asserted its supremacy. We may regret but can hardly be surprised at it. Mr. Masiza says, September 24th :—

“In looking back to the time of Noganse, being a time of starvation, what great privilege had Sir George Grey made for them, that a good number of young men were sent to Zonnebloem with several chiefs' sons amongst them, to have a free education, and some who had the privilege, were sent to England, thinking they will return to be an example to their own people.

Where is Henry Navel? who being a clever scholar in Algebra, and a quick beautiful writer, and many others from Zonnebloem, who had considerable talents in different subjects; Joseph Bunge and Jacob Jamela, also two Kaffir young men educated at Genadendal. The last mentioned was an excellent organist; all this talents they have hide it under the cloud of heathenism. Chief like Edmund Sandille, counsellor like Dukwana, and that a son of their Prophet Ntsikane, men of renown in the church and congregations like Nyosi Paulus, and John Mayaba, and many others, who ought to have been leading men for their barbarous countrymen in Christianity, education, and civilisation, they have just take the contrary, having made themselves wise leaders in a very foolish way; in doing so had very near demolishing the Ngoka tribe into utter destruction, if our Government had not open his merciful arms to receive those that asked for peace.

“I am very sorry for Edmund Sandille, for having acted so foolishly; however, he may have been persuaded in doing what he has done, he knew better than that, a man who been placed in a good office, good house, and good salary, and a farm. Of course he must have considered all these beforehand, before he had taken his gun and ammunition, to turn out, and to fight, so to speak, against his father the government, who gave him all these things.”

The quarterly report of Archdeacon WATERS (September 30th) is naturally more brief than usual. A day of thanksgiving he mentions had been held for the termination of the war; and was well observed both by Europeans and natives. “The congregations were large, specially the European. Shops were closed, and all works stopped.” Amidst much that is painful, he mentions one fact which shows that the Christian kindness shown by the Missions to the native races had by no means fallen on barren soil :—

“Although in the fire, they were not burnt. During the war there was a current report that the chief Kreli had given orders that no one was to injure anything at St. Mark's. No communication direct or otherwise, ever came to me from that chief during the war, but I gladly mention the report to the Society, as showing that the services of the Church were remembered kindly by the paramount chief of the Kaffir nation.

“Had Kreli followed the teachings of the Church, he would not now be a fugitive, poverty-stricken man.”

A new stone chapel, named St. Mary, has been opened at Ixilingxi, in Fingoland. We have from the Archdeacon the following description of the building, and its quasi-consecration:—

“At mid-day the procession, four deep, was formed. Mr. Ayliff and Mr. Gladwin, preceded by a powerfully built Fingoe, carrying the Union Jack, and by P. Qongo, carrying a sword of state, took the lead. The choir sang *Omnia Opera* as a processional, and halted at the third time round the chapel, to allow of Mr. Barr handing the key to P. Qongo, who again passed it to Mr. Ayliff, who again handed it to P. Qongo, requesting him to open the door. This being done the procession entered, and a short choral service without sermon was sung, and the chapel declared open. The chapel is of stone, sixty feet by twenty, with iron roof and boarded floor. The altar stands upon a raised platform, and has a good effect. The lights are lancets, and the arched doorway gives an ecclesiastical character to this simple building. Many things are yet required to furnish the chapel, and are in a fair way of being supplied. There is a fair set of communion vessels from the Bishop, and an altar cloth from St. Marks.”

To the same effect writes the Rev. T. BUTTON (November 21st). “Men’s minds are disturbed,” he says, “by wars and rumours of wars,” and he points to the Zulu difficulty as still unsettled. The drought, too, was causing much suffering. Much of his work was suspended for the time:—

“As far as the Industrial Institute is concerned—we have 40,000 burnt bricks ready, and a quantity of stone quarried. The drought has been so severe that we could not go on, as cattle have been too poor to work. Lately we have had nice rains, and everything looks happy again.”

Nevertheless he saw openings for new work in various directions, which he would endeavour to take advantage of:—

“Last month I went with our magistrate, Mr. Strachan, for a five days’ ride amongst the heathen. We visited several chiefs, who asked me to do what I could for them. Two of them with their people were very busy buying farms for themselves, and they found it hard work to raise what was necessary. One chief has bought 11,000 acres, and another 6,000. They both ask me to supply them with schoolmasters. The Government will give 20*l.* a year, and the rest I must find elsewhere—I want 100*l.* yearly for five years, to start and keep going ten out-stations,—after that time all will be right, and the schools self-supporting.”

The Rev. T. W. GREEN had taken up his residence at the Mission of All Saints’, and was working hard to repair the church and Mission buildings, which were in a sad state through having been left to themselves for a year past.

The Bishop’s translation into Zulu of the Bible and Prayer-book has been steadily going on, and portions of it containing the Epistles

and Gospels for the Sunday Services, have lately been circulated by means of the Papyrograph, and put into use with much benefit to hearers. The Bishop is now anxious to *print* this translation, but is unable for the present to get the press to work for want of a building. One well acquainted with the work of the Mission writes :—

“ In former years we have frequently spoken from time to time, of Dr. Callaway's translations into Zulu of the different parts of the Prayer-book successively, and of considerable portions of the Bible, which were printed at his own printing press. This was set up in 1865 at Springvale, and after a few years was removed to the branch station of Highflats, where the kind liberality of English friends enabled him to put up commodious printing offices and a printer's cottage, the want of which, only two small veranda rooms having been available for the purpose at Springvale, have been a great hindrance to the work. The current expenses were chiefly met by a large grant from the S.P.C.K. which became exhausted shortly before the Doctor left England in 1874, to return as Bishop to South Africa. During this period, the whole of the Prayer-book, the Pentateuch and book of Joshua, and the Prophets had passed through the press, and the Gospels were in progress. The Bishop, with some assistance from the S.P.C.K., completed the printing of these under great discouragements and interruptions, and at a heavy increased expense, caused by his long and distant journeyings, and by the distance of Highflats from his then head-quarters at St. Andrew's Mission : and, having in the meantime made over the whole of his property at Highflats, as well as at Springvale, to the Church at Maritzburg, he then necessarily put a stop to the printing work.

“ Knowing, as he did, that he should require the means of printing far more than ever, it was his plan and earnest hope to have set the press to work again as soon as he was settled at his central station, and with this view, he had the whole of the printing plant conveyed to the Umtata as soon as it was safe to do so. But the recommencement of printing work involves the necessity of providing printing accommodation, and the means of obtaining this by putting up suitable buildings have hitherto been altogether wanting. Now, however, some Kaffrarian friends have undertaken to raise 100*l.* out of the 600*l.*, which is the smallest sum for which the buildings can be erected, provided the remaining 500*l.* can be obtained from other quarters, and we trust the greatness and urgency of the need, which is becoming more evident every day, will lead to a real and combined effort to supply it, especially by those who realise the importance of giving natives the holy Scriptures in their own mother tongue. Not only are further *Zulu* translations of books of the Bible waiting to be printed, but also a revision of the *Kxosa* translations of the Prayer-book and Bible, which the Bishop is engaged in, at the earnest request of the natives and their Missionaries. And there are besides ready for printing numerous theological and educational helps in Zulu and Kxosa ; such as catechetical instructions, hymns original and revised, reading books, vocabularies, grammars, &c., of untold value to the natives and their teachers.

“ Last summer, at the Bishop's request, the ‘ Papyrograph ’ instrument was sent out to him, and in October, as soon as he received it, he began to issue ‘ notices ’ by its means ; and then he undertook to circulate each

week a revised Kxosa translation of the Collect, Epistle, and Gospel in time for use. This, even during the short time it has been going on, (since the beginning of Advent), has he says, had an excellent effect, promoting unity, and showing there is life at the centre. And it is also already the means of eliciting valuable criticisms, which he invites and values exceedingly; but 'Oh!' he exclaimed, 'for the PRESS! What would it not do for us?'

The Bishop had recently held a visitation of the south western Mission stations, during which he was absent twenty-five days, travelling about 350 miles. He confirmed 299 persons, baptized fifty-three, mostly natives, and communicated with 557. At St. Mark's he held a local synod, or assembly of the natives.

Since his return he has begun to build in order to accommodate the pupils of the "College and Boys' Institution," of whom there are now seventeen; and an Industrial School for natives, both of which promised to be very useful.

As to changes in the staff of the Mission we learn as follows:—

"We have the prospect of sending out to the Umtata in the course of the spring, an experienced and competent medical man, with a very superior German wife, who was trained for many years at Kaiserwerth, and who has since had much experience in nursing, and we have every reason to believe that they will be a most important acquisition to the Mission. As the population of the place increases, the medical cases become more and more numerous and heavy, and it will be a great comfort to the Bishop to be relieved of them.

"We regret not to be able to report such marked progress as we had hoped in the health of Mr. Broadbent, who is now in England. Mr. Chater, now working at Ensiken and its branch stations, seems to be conducting all that is in hand with intelligence and warm interest. He is a candidate for Deacon's Orders, and the Bishop is carrying on his preparation for it by examination papers and correspondence.

"Mr. Tonkin, of whose intended move from Clydesdale to Mataticla we made mention in December, left for his new work in November, and we shall hope shortly to have some account of his proceedings, and also of the progress of the schoolmaster who has succeeded him at Clydesdale, from whence we have been unusually long without receiving any report."

The Bishop himself writes on December 3rd, giving an account of the financial condition of the Mission, and remarks with respect to the recent retirement of the Rev. J. O. Oxland:—

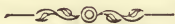
"Mr. Oxland has accepted the post of Resident Magistrate for Pondoland, and, however much we may think that he may do as much, and, it may be, more good as a Magistrate than as a Missionary, the Finance Board' could not approve of the step; and considering that he has virtually secularised himself, does not see its way clear to recommend the S.P.G. to allow anything to St. Andrew's Mission, either

for a white or native teacher to be under him ; it believes that any such arrangement would work badly. The war alarms in the country led to the virtual abandonment of Mission work there from about June last. The boys' boarding school has been given up : and it was thought best that Mr. Oxland should, as he thought he could attend to the two duties, take charge of the Mission. Time will show whether the Board will be justified in recommending any grant. Mr. Oxland himself proposed to give up his S.P.G. income at the end of the current year. Mrs. Oxland will no doubt, to her utmost, do a Mission work there, and St. Andrew's will continue to have the interest of the Finance Board and my own earnest consideration. It is not known what the Government wishes ; if it wishes to take over the buildings for Government purposes, the Finance Board considers it desirable to offer no obstruction, but to accept compensation for the past outlay, and watch for an opening to begin a Mission in some other part of Pondoland."

He also proposes the carrying into effect of the Mission to Fingoland, determined on last year, but not carried into effect, owing to the difficulty in finding a suitable Missionary. The Bishop thinks that after the recent war, Fingoland "requires most especial attention." He also proposed new undertakings at Kokstad, and Mataticla, amongst the Sutos:—

"I am working without interruption in the various duties of the diocese. and when at home am engaged in revising the Prayer-book in Kxosa, Of course this dialect is far less familiar to me than the Zulu, but I am beginning to comprehend its peculiarities, and in order to bring the revision fully before the Missionaries, we are issuing weekly, by means of the papyrograph, the Collect, Epistle, and Gospel, and such hymns as we may succeed in composing. This, we hear, is very acceptable to the Missionaries, who return the papers, some with such remarks as occur to them ; in this way we hope by the end of 1879 to have a thoroughly revised translation of the Prayer-book ready for the press. It has come from Springvale, but remains unpacked, for want of a room. I had just erected at Highflats printing premises at a cost of about 600*l.* or 650*l.*, which I left to the diocese of Maritzburg."

Few gifts would be more acceptable or more useful to the Mission cause than the 500*l.* which, as we see in page 107 of the present number of the *Mission Field*, Bishop Callaway urgently needs for the erection of printing offices.



MARITZBURG.

WORK AND WANTS AT DURBAN.

A VERY interesting work is being done in DURBAN among the native population by the Rev. H. F. WHITTINGTON, of St. Cyprian's, and Mr. J. A. BLAIR, catechist and schoolmaster. A school-church has been erected, and is well attended by them. Two adult baptisms have already taken place, and other natives are coming forward as catechumens. Mr. Blair says (September 30th):—

"When it is considered that these natives are all at work either in shops or kitchens of persons of European descent from early morning till after tea-time, and many of them on Sunday mornings also, it is gratifying to record the self-denial some of them undergo in making time to attend school after their day's work is done, and in attending divine service at the only time apparently at their disposal. It is noteworthy, too, that all school materials are bought by themselves at the shops in the town, in consequence of which their books are of various kinds. Daniel alone has just spent 13s. in furnishing himself with school and other books for use on Sundays."

His statement of wants is also deserving of notice:—

"We are very much in want of Prayer-books in Zulu, and of a Hymn-book in Zulu compiled by the Church—a work that has yet to be done. In default of this, we are compelled to use a Hymn-book published by the American Mission, which is not altogether satisfactory. *Bishop Callaway's edition of the Prayer-book*, together with Collects, Epistles, Gospels, and the Psalms, is nearly all sold, and copies of it are scarcely to be got. Mr. Whittington and myself would suggest the advisability of having that work *reprinted by the S.P.C.K.*, upon the recommendation of the S.P.G."



BLOEMFONTEIN.

HIGH ORGANISATION.—VIGOROUS WORK.

THE Archdeacon of Bloemfontein, the Ven. D. G. CROGHAN, has compiled (October, 1878) a remarkably complete and detailed account of the diocese, from which we make the following extracts:—

"APPROXIMATE ABSTRACT OF DIOCESE.

"No. of clergy, 28, viz.—

"Engaged in Mission work only	8
" " Parochial work only	7
" " Parochial and Mission work conjointly	4
" " Parochial and School work conjointly	5
" " Scholastic only	4

"Clergy who receive no stipend, 6, of whom 4 contribute to the support of their work.

"Average stipend of clergy who receive stipends, 200*l.* per annum—equal to 120*l.* per annum in England.

"No. of communicants, 1,200.

"No. of Church members, 4,000.

"Income of parishes from local sources, 4,123*l.*

"Expenditure on Missions, 1,210*l.*

"Expenditure on Mission buildings within the last eighteen months, 1,575*l.*

"No. of Missions, 9.

"No. of parishes, 10.

"No. of Diocesan Institutions, 7.

"I beg to call the venerable Society's attention to the above report, as showing (1) that the members of the Church are contributing liberally to the work ; (2) that, notwithstanding, the actual incomes of the clergy are very insufficient, in consequence of the fact that the English population is in a minority, and scattered ; (3) that the work done bears a large proportion to the grant of the venerable Society ; (4) that the Diocesan Institutions are numerous and important.

"To this I may add that in Basutoland especially, there is a large field now open, of such a nature as to give great advantages to any religious community which is able to enter the field effectually. The Government are prepared to make large grants for educational purposes to any community which can undertake the work. The conditions are due provision of teachers, school-buildings, and furniture by the subsidised community. We are not able to take advantage of those privileges through lack of funds, and the natives wonder and often ask, not without *sarcasm*, why the 'Church of the Queen,' the rich Church of England, cannot do what the French Missionaries, both Protestant and Romish, are doing effectually."

The organisation of this diocese deserves very high praise, especially in the department of education ; and the care and skill devoted to this branch of Church work is apparently appreciated by the inhabitants of the district. A church had been finished at MOHALIS HOEK, and opened for service. The laborious Missionary, the Rev. E. W. STENSON, states (31st December) that he had been "compelled to close a school attended by twenty children, at the village of Rathocamain, mentioned in my report of last year ; and I am forced to face the question of closing that at this place during 1879, as, owing to my constant absence on duty, I am unable to superintend myself, and the cost of a teacher is more than I can possibly meet. Towards the expense the Government contribute 20*l.* per annum, but this leaves 40*l.* more to be provided. I have only received 25*l.* from the Diocesan Fund during the year now closing, and find myself indebted to the schoolmaster a quarter's salary, &c., in all about 40*l.* For this I have begged and written in all directions in vain, and with much sorrow see no other course before me than to

close the school and wait for God's time." The same cause hinders some extensions of the Mission :—

"The Fingo Mission is still a matter to hope for. I have tried to keep the door open, but the people are losing heart and trust in our power to establish the work amongst them.

"During the year three adults have been baptized. Two more are to be admitted at Christmas. Three of our young women have been married; ten Basuto infants and six English baptized; two children died.

"The congregation worshipping at Wepener have contributed towards building a small church at that place; 135*l.* has been subscribed, and the building in some degree commenced. We hope to have it complete by 30th June, 1879. It is to cost 250*l.*, so that we will have to appeal for 100*l.* A letter accompanies this report on the subject.

"The venerable S.P.C.K. has granted me 20*l.* subject to my obtaining elsewhere 80*l.* to build a schoolroom, with two sleeping rooms and teachers' quarters; but as yet I have been unable to avail myself of the grant. They have also made grants of 10*l.* worth of books and 30*l.* worth of printing material."

As an illustration of the laborious life of the Mission clergyman we may quote from Mr. Stenson's letter once more :—

"There is abundant work here for two clergy. I have for four years done all I could single-handed, but cannot do the duty efficiently by myself.

"As a case in point, I have to ride 200 miles and hold services between Sunday, 22nd December, and Sunday, 29th December, at three places; and the total services for the week will be English, celebrations three, matins and evensong six; Sesuto, celebrations two, matins and evensong eight. Midnight celebration Christmas Eve and New Year's Eve, make up the round of services within the Octave of the Feast of the Nativity."

The number of baptisms during the year seems small.

The Rev. W. H. R. BEVAN of St. Matthew's Mission, KIMBERLEY, has little new to report (September 30th) of strictly Mission work; but he gives an account which is well worth transcribing, as far as we can find space, of the crisis which the Missions have recently been passing through :—

"The war which the Bathaping beyond the Vaal River, incited by emissaries from the Kaffir tribes who have been recently in rebellion, raised against the British Government, is now almost at an end. It is too soon to predict what its eventual results may prove to be. Everything that breaks down tribal distinctions is no doubt in favour of the setting up of the Universal Kingdom; but for the time being our converts are scattered like frightened sheep, and we cannot tell how they will reassemble. One may trust that their dispersion itself may conduce to the spread of the Gospel which they have received. I have just heard of one of the Christians returning to Phokoane (St. Michael's-in-the-Hills), and it is probable that others may be preparing to do the same, and that

our infant Church there, founded with so much difficulty, may be restored again upon the old foundations.

"The time of war was a time of trial to us here at St. Matthew's; not only from our sympathy with our suffering brethren, but on our own account as well. The colonists lost their heads and took fright, and treated every black man as an enemy, no matter of what race. Hundreds of people were imprisoned for no other crime whatever than that they had dark skins, and were detained there until the authorities thought good to release them. I was able in several instances to interfere effectually on behalf of our converts; but we passed through a season of considerable distress and anxiety, which was happily relieved by the Administrator's return from the seat of war in the middle of August. I did my utmost to turn the opportunity to good account; teaching the people that since the Government treated us as enemies, our duty was to treat them as such in return, according to the rule of the Gospel, by loving them, and praying for them, and doing them good in every way in our power. Some ground, I trust, was gained: the Church was realised as a refuge in distress very literally, since when the police made their raids, people fled thither, and found protection; and the just influence and power of doing good of the Mission priest have been increased by the open way in which he took the part of his converts in their time of trouble.

"The numerical increase of this congregation during the past six months has been small. Five catechumens have been received—all young men—and seven adults were baptised during the Paschal season, who are all going on satisfactorily. I have also baptised three infants, children of converts.

"There were eighteen communicants on Easter Day, and seventeen on Whitsunday: but several of these upon each occasion were from other places, and we cannot reckon our own communicants at more than fourteen.

"The attendance at the ordinary services remains steady, though not large, nor at present increasing. We have just been keeping our first Dedication Festival, on St. Matthew's Day, and have brought our year's accounts to a close. The congregation has given 54*l.* altogether during the past year, of which 18*l.* has been received in offertories, and 36*l.* in monthly subscriptions; and friends in England have sent us presents of church furniture to the value of at least 40*l.* more. Of our 54*l.* part has been spent in candles, &c., and in necessary furniture, such as forms and tables for the school; and part remains on hand towards paying for a bell and harmonium, which are ordered. The congregation have subscribed far less than they could and ought to have done; and I hope that next year their offerings will be less disproportionate to their means.

"We have taken great pains with the singing during the last four months, and it is much improved in consequence. We now have a bright choral service every evening. Our Psalmody is very scanty; because so few can read that each new Psalm has to be learnt by heart before it can be sung well; but we are steadily adding to our store; and it is no small benefit thus to commit the Psalms to memory one by one.

"I have lately been spending a good deal of my time in translating hymns into Secoana rhythm, preferring for that purpose the Ancient Hymns of the Church. I trust that these translations will be a great boon to the Christian Becoana.

"Mr. Crisp, as Director of the South Becoanaland Mission, has sent you a report of the visit which, at his desire, I paid to St. John's-on-the-

Vaal in the month of June. I hoped to have gone again at this time; but in reply to my letter, asking Jeremiah Gooimane, the headman there, to send the oxen for me, he wrote to say that he was in the act of removing to a new locality, and could not send for me at present. I hope to accomplish this visit, however, before Advent, and if I hear that the people have returned to Phokoane, I shall visit them too.

"I desire that this work may be continually remembered before God by the Society in their prayers."

The Rev. JOHN WIDDICOMBE, of St. Saviour's, THLOTSE Heights, asks (November 2nd) for help to carry out a plan he has in view for a native training college for boys:—

"A grant of 100*l.* per annum to Sekubu would set Mr. Balfour free to return to St. Saviour's, and we should then endeavour to establish a native training-college here for boys. We are hoping that Mr. Champowne may be able to join us early next year, and there will be then three friends working together here; one engaged in the work of evangelisation, one taking charge of the day and night-schools, and the third conducting the training-college. There are *seven* heathen villages on the heights alone, besides the large police camp at our very door, so there is a great work to be done here for our Blessed Lord. At present heathenism is rampant; witch-doctoring, rain-making, and the grossest sensualism prevail everywhere. But we must be patient and pray on."

The *Quarterly Paper of the Bloemfontein Mission*, which was printed in January, contains a letter written to the Associates by the Bishop on January 22nd, from the steamship *Nubian* off Madeira. Bishop WEBB tells the sad news of the death of Mrs. Widdicombe, who was a true helpmeet for that faithful Missionary, whose wife she was, in these words:—

"You will all mourn with me over the sad tidings of Mrs. Widdicombe's death. So much of the work at her husband's mission station seemed to depend upon her presence and personal help, and she had thrown herself so entirely into it, winning the hearts of the native women and girls in a wonderful way. She had previously, [as you know, done a good and faithful work at S. Michael's Home for four years. God called her away on the anniversary of the date of Mr. Lacy's death, to pray for the Mission in Paradise; surely not meaning otherwise than to put His blessing upon the work, giving it the promise of victory by the 'corn of wheat' so falling into the ground and dying, and therefore not abiding alone."

BARKLY High School was, with the exception of the Bank, the best built house in the town. It has been totally destroyed by fire:—

"The whole place, with all its contents, was burnt down in half an hour. People who live in England can hardly understand what the loss of all one's English things would be in Africa. Canon Doxat's library—a rich one for our diocese—all the fittings for the boarders, the furniture, the beds, &c., all provided most liberally from his own income, are all gone, and he alone can calculate the loss. Mr. Borton and his wife have also lost all



that belonged to them—his books, most precious to him, and all else with which three years ago they started happily from England. It is too sad. To be at home, surrounded by all the luxuries of an English house, makes me feel all the more acutely the position of those who, so far from their relatives, are left without the bare necessities of life. What the people at Barkly *can* do to remedy their misfortune I am sure they will do. But the population is now small, and very little help to repair this loss can come from them. Can any help be obtained in England?"

The Bishop mentioned that some ladies were accompanying him to his diocese with a view to joining the Sisterhood, and living there as associate workers. How useful the work of the Sisters is may be seen by the following extract from a letter written by a patient in St. George's Hospital:—

"A gentleman from the Fields arrived at the — Hotel here the day after I did, both of us strangers to the place; he had been hastily summoned to a dying brother, who had left the Fields on his homeward way only ten days before, but on arriving here was found too ill to go any farther, and after a night in the hotel, where the coach stops, had been taken to the hospital, where, in a few days he passed away, and was buried a few hours before his brother, after incessant night and day journeying, was able to reach this. I remember well the brother's grief upon his arrival, and how he exclaimed, 'My sorrow is heavy enough, but, oh! to think that they should have taken him to a hospital to die is more than I can bear.' Before the next evening, after seeing the cemetery first, and then the hospital and the Sisters who had nursed his brother and were able to tell him about his last moments, his words were, '*Never* can I be thankful enough that my brother died where he did, nor for all the care which I am *sure* he had there.' He gave a substantial proof of his gratitude, for the Cottage Hospital was better off next day by £100.

A very good idea of KIMBERLY is given in a letter written there by the Rev. C. TOBIAS on the 1st of last November:—

"Thousands of people settled on a few miles of as barren a flat as you could conceive; situated, remember, some hundreds of miles from the nearest seaport; destitute of wood for building, well-nigh for household purposes; riverless, and often rainless. Picture to yourself an enormous hole, a *little* like Penrhyn slate quarry, looked down into, supplying millions of pounds worth of diamonds, and showing no signs of exhaustion; at intervals of a few miles farther, mine-works, looking like the banks of a coal-pit, only washed a bluish grey colour! Fill up all intervals with shops, houses, churches, halls, and theatres of corrugated iron, or structures of raw brick plastered over, and houses of framework, over which canvas is stretched. Let Cape carts, and spring carts, rush wildly about in every direction; and people the town you have constructed with Kaffirs, Coolies, Hottentots, Englishmen, Germans, Frenchmen, &c., &c., and you have some notion of what Kimberley is like. Then get a gigantic pair of bellows to work, and blow clouds of dust in every direction, light a furnace or two at convenient spots, bring the temperature up to about 120°, and you have some notion what Kimberley is like to-day.

"A critical friend says this is not half strong enough, and wants a dry

thunder-storm, some brick-bats, portions of reef and 'maiden-blue' (*i.e.* diamondiferous) soil to appear in the description !

"At any rate, I am free to confess that I never saw weather till I came up here. We have had no rain, and so everything is dear. Water is from 7s. to 10s. per load, the load equal to two fair-sized casks full. Firewood realises in the market about £24 per wagon-load ; deals for building are scarcely obtainable at 4s. 3d. per foot.

"Board at an hotel costs from £8 to £10 per month, but nobody minds much, 'diamonds are up.' However, it falls heavily upon people with fixed incomes, or the sick.

"Money is easily made here. Any steady man who can read and write, can make his £300 per annum without any difficulty. I wish I could send you some small diamonds, if only as a curiosity ; I must try and get hold of a few. It is a fact that they are occasionally picked up on the road ; but I wouldn't recommend anybody to look upon this as a profitable speculation.

"I have been busy collecting money for the new church ; we got nearly £1,000 last week, and have about £600 or £700 promised. To-day I think we have settled the new site ; and we hope to gain several hundreds of pounds by the exchange.

"There is nice society here, I think. Among diggers, you find Cambridge and Oxford men, army and navy, in fact, all sorts ; and then there are barristers, and many very superior business men. The camp is wonderfully orderly ; there is scarcely any rowdiness ; I expected to find far more. Of course there is sin, but not the sort of utter wickedness one would be prepared to meet with.

"It is a queer mixture of roughness and luxury ; a few years back, the place must have been terribly trying to live in ; now, I must say I rather like it."



ZULULAND.

THE WORK OF MISSIONS CHECKED BY WAR.

AS far as Mission work is concerned, the annals of this diocese are a blank. The Missionaries have been obliged to seek shelter on British territory, with most of their converts : and at the moment when we write, a terrible war is raging between the Zulus and the British. At such a juncture we can but wait and pray that after the tribulation of these days a voice will be heard :—"Behold the Bridegroom cometh"—the dead past will be broken up, and He will come Who maketh all things new.

The one piece of news is the arrival of the Rev. J. W. ALINGTON, Vicar-General of the diocese, who had, as we learn from Mr. Samuelson's letter, at once gone up to the frontier, to see for himself the state of affairs. The latter writes from the same place as before—"Bozumo, Stanger, Natal," but the letter contains literally no other fact of interest.

Under all circumstances Missionaries and Mission work have but to stand aside and wait the issue, with the certain hope that the issue will, sooner or later, afford a clear stage for Missionary effort, by the removal of those obstacles which have for so many years rendered it nugatory.



PRETORIA (TRANSVAAL).

LYDENBURG.—ZEERUST.—BISHOP BOUSFIELD'S TRYING JOURNEY.

THIS diocese also has, for the past six months, been the scene of hostilities, and Church work has suffered in the general disorganisation. The Rev. J. THORNE has the pleasure to report from LYDENBURG that the completion of his church is, in great measure, assured : and this is matter of greater congratulation, since his last letters, as we said (*Mission Field*, December, p. 572) were full of apprehensions for the safety of the half-finished building. We quote his letter (September 30th) in full :—

"We have had war raging during the whole term ; and although our town has been protected by a detachment of soldiers, the district has been the scene of constant pillage. Indeed, cattle have been stolen by the Kaffirs only three or four miles from the town. There has not been much fighting at the front ; the last attack on one of the mountain strongholds, in which several valuable volunteers were lost, and the enemy retained their position, ensconced in their caves—has served as a warning against rashness, and the throwing away of precious life.

"Slowly and quietly, but constantly, during the last three months, troops and munitions of war have been sent towards Secocoeni's central fortress. There must now be nearly 2,000 men of all ranks, and a number of good cannon, and within a week or two a grand attack is expected to be made. There is no time to be lost, as the summer with its rains, and its fever, and its horse-sickness is just upon us.

"This attack will correspond with that which occurred about three years ago, when the Boers, although numbering 4,000 men, beat an ignominious retreat, and paved the way for the abolition of the Republic, and the advent of the British Government. We who have witnessed these changes can only pray that the Queen's arms may be more successful. The peace and advancement of the whole country, and especially of our district, depend upon the overthrow of this audacious chief. He has achieved a place in history as the unwitting instrument of ending Boer power in this region, and the hoisting of the Union Jack, but I suppose this will afford him little satisfaction when he has to grapple finally with the power which, day by day, is hemming him in, beyond escape.

"Of course the war, with its constant arrival and departure of troops

with their trains of waggons, has made this place the scene of business and life, but it has also raised food to almost famine prices. One is always spending, and has nothing in return.

"The war also with its bands of thieves, who have made the Gold Field mountains one of their [favourite haunts, has interfered somewhat with my work among the diggers, whose number, however, has very much decreased in consequence of the hostilities.

"I have visited the camps twice during the quarter, accompanied by a government escort. One young fellow who acted as my guard in August, has since fallen by the hand of a Kaffir. His party had overtaken a commando with stolen cattle, and in the recapture he received a bullet of which he died. There were only seven white men besides himself, and they had to drive a hundred head of cattle, and to beat off the enemy. Quickly they dug a grave with assegais, and laid their companion to rest amid the wilds. But the diggers, to whom he was well known, would not allow him to be left in the wilderness thus, but bravely made up a party, started in the night, walked more than fifty miles, almost without a pause, and brought the body into Pilgrim's Rest, before the next night. This young fellow, a victim to this cruel war, had spoken of being confirmed when the Bishop should come.

"The last month has provided to a great extent the means of getting the roof on the new church. The Bishop has promised 100*l.*, and we have collected nearly another 100*l.* I have also been fortunate enough to secure a lot of well-seasoned wood, by riding out to the bush, and buying a quantity that was left there at the breaking out of the war. I also succeeded in engaging waggons, when the government service made it almost hopeless to think of such a thing—and when the carriage was paid, the wood cost less than 5*d.* per foot, while it cannot be got in town even for 1*s.* There were, however, not sufficient lengths of 20 feet; but the coloured men who brought in the wood have since gone to the bush, where they will load up the rough blocks of the required length, and bring them to a place of safety [to saw them. People wonder at these things; some say '*fortune* has favoured' me—but I know better—there is a God Who hears prayer, and Who hears too the reproach and blasphemy of the enemy.

"I am now justified in hoping that we shall have our Christmas services in the new building. The day of consecration will be one of great joy to me—for seldom has any work been carried on under such opposition. It is God's work, or it must have failed. There is still a large amount of money required to place the property free of debt, but I hope that the Bishop will have influence enough to induce the congregation to put their shoulder to the wheel. His lordship is now in Natal, and his coming hither will, I trust, be a great boon to us all."

Later letters bring our knowledge of events up to November 14th. The Bishop has met with many difficulties and misfortunes, in endeavouring to make the long journey up country. This can only be done with waggons and a train of oxen: and accordingly the Bishop with his party set off in that manner; but after reaching about 70 miles from the coast, all his fifteen oxen died from want of pasture for them. The country is described as utterly bare and not a blade of grass on it, owing to the want of rain. Under these depressing

circumstances, it is not surprising that the Bishop should not be able to write in a very cheerful strain :—

“We have now been here three weeks, living in our huts and waggons, the land so parched for want of grass that waggons cannot move up country. Wednesday was at last appointed as a day of prayer for rain, and no sooner were the prayers offered than it fell. We have since had a tremendous thunderstorm, to us new-comers, and a day of rain besides, so we are in hope of hearing of grass further on in about another week, and then hope to move. I make the best of my time in coaching my young men and boys, and preaching on Sundays at the various places where services are held in this parish. There are in it three churches, and services are also held in various outlying spots. Going on these journeys I have been twice fairly benighted, having to travel about two miles an hour from my companion not knowing his road, and once we were four hours going as many miles, because we lost the track among wild hills and really dangerous steep lorantzes. All this is colonial experience, and the visits to some of the farmhouses have been full of interest and some strongly confirmatory of my long-formed opinions from experience of the like people in England.”

Rain, however, having since fallen, it must be hoped that the Bishop will soon be able to get up to Pretoria ; though even when there it may be doubted whether much Church work will be possible for the moment, since all thoughts and activity are absorbed by the war on the frontier. Pretoria was pervaded by a rumour that small-pox had broken out at a Kaffir location about thirty miles off. The Rev. ARTHUR J. LAW mentions that the Churchwardens and Committee of St. Alban's had deferred the commencement of the new church building until the Bishop's arrival, in face of the high price of labour and other difficulties. He thinks that the Transvaal can never prosper until a railway from the coast is constructed :—

“I am more and more convinced every day that this country can never progress until we get railway communication with the coast. And as I think I have told you before the easiest and more useful line would be from the old colony—say Capetown or Port Elizabeth right through to the Diamond Fields, Bloemfontein, Potchefstroom, Pretoria to Delagoa Bay.

“All our imports must be carried 400 miles in ox-waggons, and when one takes into consideration the facts that during only half the year ox-waggons can travel with comparative ease, that this method of conveyance is always dependent upon immunity from cattle sickness, it will at once be seen how important it is if the Transvaal is to prosper that some surer and swifter method of transport should be introduced.”

That the Bishop must have found some way out of his difficulties we gather from a letter received from the Rev. HENRY SADLER, “Zeerust, 2nd December,” in which he says, “I am just starting for

Pretoria, to be there at the reception of the Bishop." Mr. Law is circulating an appeal for funds to erect a parsonage at ZEERUST:—

"The town of Zeerust stands on the western frontier of the Transvaal, under a fine range of hills, and foregrounded by picturesque rolling country. Within a couple of miles of it eastwards there is some grand scenery. When a traveller from Potchefstroom leaves the dreary high veld with its wearisome, utter sameness of view, he abruptly enters a richly-wooded vale which descends for miles and seems never-ending, but at length opens out on a lovely landscape, framed with mountains and hills. Before him stands one huge mountain, at the foot of which, under a lofty towering cliff of jagged rocks, flows a river through a cool, delicious, shady glen, while hundreds of feet up the perpendicular side of this cliff, which looks like only a prominent pedestal to the mountain sloping away from it upwards, are to be seen full-grown trees coming out of clefts and niched or bare ledges of rock.

"Zeerust is a town of rapid growth, and of great commercial promise. But the members of the English Church are very few in number, and their means are not equal to their will. They have shown their zeal by what they have done already in getting a minister and building a pretty church. But there is still a debt on the building, and funds are required for the total extinction of this debt before the consecration of the church can take place, and for building a parsonage. A general meeting of parishioners was held in Zeerust on the 22nd of May last, at which it was resolved to make a strenuous effort by means of a public appeal to the charitable in South Africa to raise the sum of 400*l.* for the purpose of building a parsonage house for the use and occupation of the clergyman in charge of the parish. It is now found that the estimate of 400*l.* for building the parsonage is too low, and that 700*l.* will be required for this purpose."

A later communication from the Bishop has since been received, dated "Between Ladismith and Newcastle, December 13th, 1878," in which he writes:—

"We are now travelling briskly some three stages a day. We were off at 3.30 this morning, and, if hope on such a subject were not annihilated, I should hope to be in Pretoria in another fortnight.

"Mr. Roberts and Mr. Spratt have been occupied during our long delays in the diocese of Maritzburg, and have been very acceptable to the people. The latter I have left, at the Bishop's request, at Escourt, to allow of the curate, Mr. Smith, going with the troops. I shall have him up when we are really at Pretoria.

"All agree that our experiences of South Africa are exceptionally severe, and the season altogether unprecedented. I can only say I hope no one may ever have the same to endure. No mother and children ought to have such to go through. I am writing on a paraffin case in the mouth of the waggon, with a sharp cold wind blowing in."

Letters just received contain the welcome information that the Bishop and his party reached Pretoria on January 7th in good health.



CENTRAL AFRICA.

LETTERS FROM BISHOP STEERE AND FROM THE BISHOP OF
MAURITIUS.

THE last three months of the year (1878) have been full of incident. In the first place there has been a considerable revival of the slave trade, and more than fifty released slaves have been received by the Mission during the quarter. A father, mother, and daughter formed one group; the two former were quite old people, and they were on their way to die at Pemba, when the *London's* men released them. On All Saints' Day there were two weddings at Mbweni, the Mission farm on the island of Zanzibar, amongst the old scholars. Almost the whole boys' school was asked over to the feast, and Miss Hinton took over the infants, now seventeen in number, from the town. About forty adults have been baptised during the quarter at Mbweni, and several confirmed. Mr. Johnson is indefatigable in his classes and conferences, and pays regular visits to the neighbouring villages for preaching and night-school work. The natives call him "the man who never sits down." A good lathe would be a most acceptable gift for Mbweni. At Kuingani the boys' school has gone on well under the charge of Mr. F. I. Williams (late of Warminster), whom the Bishop ordained deacon at Christmas. In the town the great event has been the removal of the centring from the first ten feet of the roof of the Slave Market Church. Before doing so the western gable was finished, and the cross placed on it at a height of seventy-five feet from the ground. It was an anxious moment, but all went without a hitch, and the second ten feet has since been completed. From Masari and Newala, the two mainland stations towards the Nyassa, news of steady progress has continued to come down. Mr. Maples had finished his new church, and Mr. Clarke had succeeded in acting as mediator between the Maviti and Makua, and warding off what threatened to be a serious tribal war. Passing thence to the north of Zanzibar, Mr. Phillipps reports a journey made by him some distance inland from Magila, and his friendly reception by the various chieftains, whilst both at Magila and Umba the normal work went on steadily. The one disaster of the quarter has been the loss of a dhow, which was carrying supplies to Magila. The Mission party were saved, but the provisions—about 35*l.* in money—were

entirely lost, a serious matter in the present state of the funds. This notice may fitly be closed by an extract from a letter of Mr. Randolph's, who has just returned to his work in Zanzibar :—

“I found all fairly well, and am much astonished at the great progress made on all sides during my absence. This has been done at the cost of much self-denial by the whole staff, and I am confident that if friends in England could see what I have seen they would press forward to our aid. And we should not have again and again to refuse work ready to our hands for want of men and means.”

A private letter says :—

“As Dr. Kirk was returning from a visit to Mbweni, he sat down to rest under a thick tree, and presently saw a man come with a bottle in his hand out of a hut suspected of being a secret drink-shop. He had the man brought to him. He came up readily, and being questioned, said with a smile, ‘No, sir, I am not one of that sort,’ holding out his bottle; ‘I am one of Bishop Steere’s men.’ And sure enough the bottle was full of American oils.”

Bishop Steere writes as follows :—

“ZANZIBAR, Dec. 9th, 1878.

“... I have some hopes of setting on foot a station in a new country in connection with the road now being made from the coast to the Lake Nyassa I hope to baptize next week about thirty adults at our free slave settlement, Mbweni. These lads have just come down from Masasi to be taught in our school here, and more are expected. Sixty slaves have lately been set free by the men of war and received by us.”

The Bishop of Mauritius, in a letter dated on board the *Punjaub*, on September 26th, when returning from a visit to Mission stations of the Church Missionary Society, wrote to the S.P.G. :—

“I must acknowledge the kind reception given me by Bishop Steere and his colleagues, and express my sense of the earnest and self-denying efforts of his Mission party. He was good enough to take me to the three Institutions in Zanzibar, and I need not say how much interested I felt in all. The long-standing connection between Mauritius and East African work, especially with relation to the Seychelles and the C.M.S. Mombasa work, has long been a link whose strength I have deeply felt.”

It may not be without interest to mention that a Zanzibar youth named Acland Schera, trained at the Kuingani school, and afterwards under the Rev. P. Farler, has been sent to England for education, and is now a student at the Mission House of St. Boniface, Warminster.



MAURITIUS.

TAMIL, TELOOGOO, AND CHINESE CONVERTS.

THE Rev. C. M. BLACKBURN writes from PRASLIN, in the Seychelles, to give details of his pastoral labours among the scattered population there. His method is to itinerate from hamlet to hamlet, holding services with small congregations at each, as they can be gathered. To do this he has to cross the interior of the island, which consists of high mountains; and of these he has to cross sometimes two or three in one day. The only alternative is to go round the coast in a boat, and very often this is not possible from stress of weather. "I would like," he says of one place, "to go there oftener, but it is ten miles off, and one has to climb over three ranges of high mountains, or proceed by a very rough sea, where no boat can go during monsoon." It is with more regret and surprise that we learn that this isolation in mountain glens prevents the children from gathering, in any numbers, to a central school; and it is hard to see what is to be done for them, unless there should be an itinerating schoolmaster as well as an itinerating clergyman. The Rev. R. J. FRENCH, missionary among the Tamil and Telooگو Indians, reports (September 30th) fifty-seven baptisms during the year; thirty-four adults and twenty-three infants. He had thirty-three catechumens under special instruction, and about fifty were being prepared for confirmations. Among the baptised were two Chinamen. With regard to the Chinese immigrants, Mr. French says:—

"There is a work to be done among the Chinese of this place if we had a man who knew their language. The ordinary daily work of visiting camps, market-places, shops, houses, hospitals, and prisons goes on without interruption. Fourteen weekly services are regularly maintained. As far as can be our catechists go out two and two together; they meet with much indifference. Many Indians fall under evil influences which seem always actively at work here. Drunkenness and gambling claim many votaries among them. The kingdom of God may be brought very near to them, but they retire behind the old lines of gross ignorance, delusive superstition, and Pagan hate of gospel light. Hindoo priests are coming here from India to revive heathenism among their countrymen, and as Christianity spreads among them the struggle against it will grow more vigorous. A knowledge of the gospel is spreading among the people, but not of the kind which awakens the soul from death-shadowed slumber, convinces the mind of sin, and converts the heart to God. Many heathen here do not believe in heathenism, but still they hold to it because the uncleansed heart loves darkness rather than light. Few are altogether ignorant of the chief doctrines of the Christian religion; but, because

only those who will try to do God's will can know of the doctrine whether it be of God, there is no manifest desire to declare for Christ. The knowledge of Christianity that is spreading throughout the island may be preparing the people for some such awakening as is now taking place in Tinnevely. It may come after a deepening of the present surface work, or with the rise of some evangelists ardent with the fire that touched Isaiah's lips, or with the spread of education, or in a way we look not for it."

As to the circumstances of his own Tamil flock, and the plans he is meditating for their good, he writes as follows :—

"The industrious and thrifty Tamil race seem to be emigrating largely. Several hundreds, and many Christians among them, have emigrated from here to Natal and Bourbon. Some of them came to me for letters of introduction to take with them to the country to which they are bound. During the past year not fewer than seventy-two persons connected with the congregation of St. Mary's have left this place for other countries. I am trying to enlist the services of unpaid voluntary workers who have attended church a long time, can read well, and are better educated than their brethren. Unfortunately few among the people have any leisure; all belong to the working class and therefore have little time to give up to this work. Still a few do something on Sundays and other opportune times, and the dispositions such help begets in them shows how true it is that 'he that watereth shall be watered also himself.' I hope to form a small class of such helpers and give them some instruction weekly. I have at present five persons who thus assist in church work. Moreover, when I consider how difficult it is to get at the people during the hours of labour, I am inclined to think that we might do more than we do by the pen, and let such voluntary helpers as I have mentioned take about with them short telling appeals printed in their own language. The same might also form the substance of addresses given by them to small bands of people who might not be disinclined to hear an old truth in a new dress. And this will appear all the more necessary when it is remembered that many heathen books are imported from India, sold in the bazaars, and eagerly read. Every word of truth substituted for a lying fable is a gain to the cause of Christ. Besides the regular monthly meetings there is also a sort of mothers' meeting for women held once a month, and conducted by Rev. John Baptiste and Catechist Alphonse.

"I am continually reminding the Christians that self-help is the only true test of Mission work, and that they must expect to be called upon to show more of it. They have been frequently reminded, and many of them are ready to admit, that the expenses of public worship and pastoral care cannot always be borne by the Missionary Society. I am of opinion that the system of establishing native pastorates, as congregations grow sufficiently large, will work well and receive substantial support from the people. I was in hopes of being able to bring forward on the approaching day of Intercession for Missions, Catechist Alphonse as pastor of the Telugoos in connexion with St. Mary's. He is generally accepted by those best able to judge as a worthy and competent man for the position; and we only await the consent of the Home Committee to the arrangements that have been submitted concerning him. I have given him instruction as often as I could, but lately I have had but little time for such work. I have another young man, Stephen, whom I hope to see so devote

himself to Mission work as to enable me, in due time, to bring him to the notice of the Bishop. He has been in the preparation class about a year, and is at present working in Souillac, partly to gain experience, and partly to acquire the Telugoo language, in order that he may eventually work among Tamils and Telugoos, who are much mixed together in the southern districts.

"The Souillac chapel building is going on steadily. The whole of the roof and the hurricane shutters will be finished in about six weeks, and early next year, with the assistance of another grant from Government, we hope to complete the chapel and open it for services. This will be the third instance within some four years of converting an S.P.G. school building into a chapel."



MADAGASCAR.

MISSION NEEDED AT MAHANOVO.—CHURCH BUILT BY RACNIBALANA.

FROM the Rev. H. W. LITTLE, Missionary at ANDEVORANTO, we have a long and deeply interesting letter (January 1st), which deals with a variety of subjects. It will be observed that he anticipates a considerable increase in the production of sugar and coffee in the island, and the development of an export trade at Mahanovo, which place he would preoccupy with a Mission:—

"My health has never been better in my life than it is now, or has been during this exceptionally tropical summer. I have passed a longer term of continual residence on this coast than any S.P.G. or C.M.S. Missionary before me, and when I remember how one after the other had to withdraw on account of sickness, either broken down themselves, or with wives and children at the point of death, I cannot but be grateful when I contrast with theirs my own condition, and I am led to feel that the immunity which I enjoy from this climate is a sign that God has special work for me to do here, and that He has ordained that as my day so my strength should be.

"Mr. Tibbey has also suffered less than in former years, but he still has attacks which disable and dishearten him for the time. I trust, however, that a change of residence which he is contemplating, will remove him from the fever district, and put him on higher and more healthy ground.

'We are arranging for opening a Mission at MAHANOVO, a port two days' south of Andevoranto. I have already secured premises, and Mr. Tibbey goes down to reside in a week or two. There are several English and French traders and the English Vice-Consul living at Mahanovo, where there is much commercial activity, a good trade being carried on in rice, coffee, hides, gum, bees-wax, and other products of Madagascar, with Mauritius and even Australia. An interesting attempt was made a few years ago by some Englishmen to introduce the cultivation of cotton and tea, but, I believe, only a sad failure was the result of this spirited enterprise. Sugar is likely to be successfully cultivated, and coffee already forms a considerable article of export. This town is also the

seat of Hova authority in the district, having a custom-house, battery, governor, lieutenant-governor, officers, and soldiers. It is also the centre of church life, all the smaller village congregations being connected with the congregation meeting at Mahanovo. But I look forward to Mahanovo becoming a much more important seaport even than it has been, as soon as the vast plantations of sugar-cane and coffee, which are formed along this coast, begin to produce fruit for exportation. An energetic and wise man with a staff of native helpers, placed at this station of Mahanovo, will therefore occupy a most important position, and one of peculiar usefulness. As the S.P.G. grant for Madagascar is already distributed, this new work must be entirely supported by *special help* from home, or by drawing upon my own stipend. I trust therefore that friends at home will take up Mahanovo, and direct a portion of their alms to the establishment of this interesting Mission. It will be necessary to build a church, in which English and Malagasy congregations can meet, and also to erect a Missionary's residence; as well as to engage native teachers, and assist the general work of the Mission whilst yet in its infancy. What I could not now ask for Andovoranto, on account of its age and position, I can still without hesitation make application to home friends to afford for Mahanovo."

The following is well worth careful consideration, and states no doubt the right principles on which the Missionary should work :—

"We shall adopt in this new Mission the boarding-school system, and train up our teachers and native-helpers in the Mission-house. This has been done at Andovoranto during the past three years, and I am not discouraged by the results so far. It is a difficult and trying undertaking, and requires all one's patience and hopefulness. Children often disappoint us, some relapse into heathendom, and others are troublesome and idle without actually going away from us. But such trials are really the marks which show the reality of the system. In the boarding-school, where the scholars are constantly under the eye of the Missionary, we endeavour to train mind and body, and not merely to impart to our pupils a few superficial ideas. We touch the character and disposition of the person under tutelage, we go to the root so to speak of the individual life, and hence the exceeding difficulty of such a work. But I hold that one boy or girl who has passed through this training will be of more use to us in the future than hundreds whom we only see just for a few hours daily in the schoolroom. With reference to native help I have made up my mind to use it everywhere, and to trust that it may be blessed. The Missionary must not be afraid to venture, or to employ the natives. We ought to be at first content with poor abilities, imperfect views, and weakness of character, whilst always striving to improve these as occasion may offer. Strength will come, and a native ministry be gradually developed if we are only trustful, patient, and laborious. If a wise man detects a faulty brick, or a decayed piece of timber in his new house, he does not pull down the whole structure; he takes out the brick and puts in another, and so also with the timber, even repeating the operation again and again, until he is satisfied with the condition of his dwelling. This must be our course of action with reference to those of our native agents who give us anxiety or trouble. We must judge of particular cases, and not mistrust a system because of its failure in certain instances. We must, as in war, keep up our courage, and be constantly replacing the fallen and the wounded, until we are at length able to present a firm and powerful front to the

great enemy. But this will only result after years of labour, and it is the one point to which Missionary clergy here and elsewhere ought to be working. Every Mission, however small, should have its two or three lads, as the case may be, in actual and systematic training for future ministerial work, and to those of my brethren who have not yet considered seriously this question, I would say—if you wish your work really to be lasting, and bringing forth fruit long after your own personal labours are brought to a close, look out a few (no matter at first how few) of your best boys, not the quickest, but best all round, take them into your house, love them for your work's sake, treat them as your children. If you cannot like the people you live amongst, or if you cannot bear to see them about you always, you will never be able to break them. You must get to be friends with your flock, for if there is no sympathy there will be no real work effected. Be patient with your pupils. Forgive their faults. If they fail, or fall out of the ranks for the time, get others at once to fill their places. Directly the lapsed show signs of amendment take them back with a joyful and loving welcome. If they go away and are lost to sight, keep them always in your mind, always before you, believing that they will return. That miserable and peevish cry of the half-hearted, 'It is no use trying to make that man or woman lead a Christian life,' crushes the heart out of Missionary work if we listen to it for a moment. Let us rather hope that, in the end, it will be found that of the sheep our Father has given us, we have not lost one. Do not condemn yourself nor your charge too readily, if things go wrong. Want of knowledge of customs, language, habits of thought, &c., often at first disturb the harmony of the work. Time and experience and quiet confidence will bring all right in the end."

Mr. Little goes on to relate a pleasing incident in his work afforded by the invitation to him of one of the principal chiefs of the Betsimisaraka to open a church, which he had erected at his own expense, for Christian worship:—

"On March 21st I went a two-days journey south-west of Andevoranto to open the new church of St. Andrew, NASANA, which has been built by Racnibalana, the chief of the powerful family of Zafi-maba-fefy. This man has been a Christian for some years, and is an able preacher, as well as a consistent member of the Church. He is very wealthy and hospitable as well, and retains still much of the old state of the Betsimisaraka chiefs. Having completed this building, he sent up a letter by his son, who is a teacher at St. Andrew's, and the catechist I had sent him about six months before, inviting the governor and officers of Tammandry, the school and congregation of Andevoranto, and myself to open the church, and take part in the festivities on the occasion. The governor was unwell and could not respond to the invitation, but as Racnibalana is much respected by the Hova authorities for the manner in which he rules his little territory, he sent the officers and his military band to represent him. Just outside Nasana, upon the top of a high hill, we were met by the messengers of the chief with kind words of welcome, further on we were met by the congregation, and presently were surrounded by the school-children, all dressed in holiday attire. In the centre of the town, at the foot of the flagstaff bearing the royal ensign of Madagascar with the name of Ranavalona II., stood the honest old chief, surrounded by his people, his face beaming with pleasure, waiting to greet us. But before

this could be done the royal flag was saluted, the soldiers presented arms, and the band played the Malagasy national hymn, and 'God save the Queen' in honour of myself, whom they described as 'my vazaha havan' Andriana,' or, the friend of the Queen. We then shook hands with our host, and I asked about the building we had come to dedicate to God's service. 'I cannot say whether the building is good or bad,' he answered, 'but you must judge when you see it. If you say it is good, that is well; if you say it is bad or unsuitable, I will build again.' His son and myself fixed up the large cross on the western gable, and the house was ready for dedication. On the afternoon of our arrival we had simple evensong, with a short explanation of the services to be held on the morrow.

"Early in the morning the people were all astir, the royal flag was again hoisted and saluted, and the people clustered round the new church, ready to enter when we had taken our places. The processional hymn was a very good translation of 'Jerusalem the Golden' by Archdeacon Chiswell. This is already one of the most popular hymns in the Malagasy language. We had special services of selected lessons, psalms, and prayers. I preached on the building of the temple of Solomon. I then baptised twenty-four persons, and celebrated the marriage of the chief, a most interesting event to all concerned. His cup of happiness was full, and when in the names of the great Head of the Church, and of the Queen, and of the people, I took his hand in mine and thanked him for his zeal in thus giving of his substance to build a house for the Lord, he could not restrain his emotion. I too shared his joy, and as I gazed at that moment upon his face, and remembered that a while ago a cloud had risen up between us, which at one time threatened to sever our friendship, I thanked God and took courage. After the services were over, oxen, rice, and money were distributed to the people by the chief in honour of our visit and in celebration of his wedding-day, and he sent me a silver dollar as my fee for performing the ceremony. This man is honoured by the authorities on account of the faithful discharge of his public duties and for his fidelity to the Government. I trust he may be long preserved to further the advancement of his people and to help forward our work on this coast.

"We have been cheered by a visit from the Bishop, who stayed with us for a few days at Easter. He confirmed about seventy of my people at All Saints', chiefly adults, some advanced in years; and I baptised at the same holy season about forty persons from the country stations, and joined together in holy wedlock Samuel Idrey, our catechist at Andavakamenavana, and Eliza his wife."



ST. HELENA.

WORK IN JAMESTOWN.

THE Rev. P. F. CADMAN, Curate of JAMESTOWN, writes to report generally that all was going on well within his Mission. The floods, mentioned in our December number, had subsided, but not until two lives were lost and a number of persons rendered

homeless. Mr. Cadman exerted himself in their behalf, and was enabled to shelter them in a disused barrack, and to provide for them until they could get housed again. He says :—

“In April a terrible flood occurred in the middle of the night, which partially destroyed the town. More than twenty houses were completely washed away, the inmates barely escaping with their lives, some almost without an article of clothing; only two lives were lost, but thirty-six persons were left homeless and destitute. Directly daylight appeared I got permission from the colonel commanding the troops to house the poor creatures in an empty barrack room, and he also kindly supplied me with rugs, &c., for them as a loan. I opened a subscription list, which was at once responded to, to the amount of 23*l.* 15*s.* With this, together with donations of food and clothing, I was enabled to keep them until they could provide for themselves. Many of them were ill from fright and exposure to the night air without clothing. I inclose you a copy of the letter they wrote me, to show you that they appreciated what was done for them.”

The congregation was increasing, and the number of communicants showed a steady rise. But the emigration from the island was still going on, and the poverty was as marked as ever—“the entire population depend on the amount of shipping calling at the island.” A Church of England Benefit Society for Women had lately been founded, which numbered as many as 300 members, and had 150*l.* in the savings-bank.



TRAINING OF MISSIONARY STUDENTS.

THE Mission House of St. Boniface, Warminster, now in the 19th year of its existence, still continues to fulfil its object of educating young men who wish to devote their lives to the Foreign Missions of the Church, and to supply with increasing efficiency the need which caused its foundation in the year 1860. Nine students have passed on to St. Augustine's during the past year; four have gone direct to the Mission field, whence reports continually arrive of the services rendered to Missions by former students. This present winter will probably also see four others on their way out to aid in the warfare against heathenism. Young men are received at St. Boniface' at any age over seventeen years, and the course of study extends over three years, the first half-year being generally a period of probation. For admission a fair knowledge of Holy

Scripture is required ; and some knowledge of Latin and Greek Grammar, and Arithmetic, is advisable. The full course of study includes Holy Scripture, the New Testament in Greek, Ecclesiastical History, doctrine studied in Pearson and Butler, classical Greek and Latin, English literature, Mathematics, preparation of sermons, and preaching *extempore*.

Besides the theological and scholastic course, a distinct and important part of the training given is industrial. The manual departments are—printing, carpentering, smiths' work, bookbinding and illuminating, gardening, shoemakers' work. Every student is required to go through two or three, at least, of these, and to acquire a practical mastery of them. Besides the above, vocal and instrumental music are regularly taught throughout the course ; it being found that the power to sing, and to lead others in doing so, is of the highest value for Mission work, especially among the heathen. Lately there has been also added a regular course of lectures on medicine and surgery, by a medical practitioner of skill and experience—some knowledge of this kind being required by all who are to do work abroad. One great need within the Mission House has recently been supplied by the erection of a small iron chapel in the grounds ; but the greater need of larger and more convenient buildings still remains, or rather continually grows, with the increasing pressure of men wishing for admission.

Scholarships of from 30*l.* or 40*l.* yearly, from the various Missionary Associations, are generally available for necessitous students, after they have been accepted for entrance. Students attend daily services in the chapel of the Mission House, and on Sundays, and occasionally at other times, attend the churches in Warminster. Endeavour is made to give them a practical knowledge of teaching in Sunday-schools, and in Bible-classes.

Candidates for admission must produce (1) a certificate of baptism, (2) a testimonial of their religious and moral character from their parish clergyman, or two others, (3) a guarantee that the charge for their maintenance, or such portion of it as is not otherwise provided for, will be paid.

It will be seen that the training has been carefully adapted to the practical requirements of the young Missionary to heathen countries, who requires a variety of resource, and a degree of practical helpfulness, which the dense population of the mother-country, and the great division of labour, render unnecessary in England. We bid

the Warminster Mission House God-speed in the useful work ; and wish that the wants which press upon it may be speedily supplied.

In St. Paul's Mission House, Burgh-le-Marsh, there are now twelve students, and more are expected. The drain on the pecuniary resources is consequently very great. Additional contributions are earnestly sought to enable the Committee to pay their way. The Bishop of Lincoln bears high testimony to the efficiency of the institution.

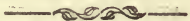
The Mission College at Dorchester, Oxfordshire, has opened its doors to two students, the forerunners, it is hoped, of many more. The Principal is the Rev. E. C. Paget, M.A.

While these younger institutions are thus springing up and giving promise of usefulness, it is satisfactory to know that St. Augustine's College, Canterbury, now in its fourth decade, is quite full. Ten students went forth from its walls at the close of last term.



REPORTS RECEIVED.

Reports have been received from the Rev. B. C. Choudhury and T. W. Hunter of the diocese of *Calcutta* ; J. S. Diago, A. Gadney, C. Gilder, H. Lateward, J. J. Priestley and J. Taylor of *Bombay* ; H. Wikkramanayake of *Colombo* ; J. L. Zehnder of *Labuan* ; W. Bramley, T. Brown- ing, R. M. Clark, F. D. Edwards, J. A. Hewitt, J. Maynard, A. Morris, W. J. R. Morris, B. C. Mortimer and R. G. Nichol of *Capetown* ; A. J. Newton, W. Rossiter and C. Taberer of *Grahamstown* ; T. Button of *St. John's, Pondoland* ; S. M. Samuelson of *Zululand* ; J. Widdicombe of *Bloemfontein* ; P. F. Cadman and H. Whitehead of *St. Helena* ; J. B. Stair, and J. M. Watson of *Ballaarat* ; W. Ballachee of *Wellington* ; A. C. Soutar of *Waiaapu* ; T. L. Ball, J. Kemp and W. King of *Quebec* ; F. D. Brown, J. Chance, J. Hill, A. H. Miller, T. E. Sanders, E. Softley and J. Stone of *Huron* ; H. H. Barber, W. Le B. Fowler, S. J. Hanford, E. S. W. Pentreath and J. S. H. Sweet of *Fredericton* ; W. M. Tooke of *Algoma* ; S. Pritchard of *Rupert'sland* ; G. A. Foneret and C. E. Wood of *Saskatchewan* ; J. Abbott, R. Avery, F. J. H. Axford, R. F. Brine, P. Brown, C. Croucher, W. Ellis, P. J. Filleul, W. E. Gelling, W. M. Godfrey, F. P. Greatrex, H. H. Hamilton, A. D. Jamison, R. Jamison, H. M. Jarvis, T. Johnston, B. C. Macdonald, D. C. Moore, G. W. Metzler, J. T. T. Moody, T. Richey, J. P. Sargent, R. Shreve, J. S. Smith, W. H. Snyder, F. Skinner, H. Stamer, H. Sterns, G. Townsend and F. M. M. Young of *Nova Scotia* ; H. Dunfield, J. Godden, T. P. Massiah, C. Meek, T. G. Netten, B. Smith, F. J. J. Smith and R. Temple of *Newfoundland* ; J. Parry of *Barbados* ; J. Clark of *Antigua* ; W. H. Brett of *Guiana* ; C. G. Curtis, Missionary at *Constantinople*, and H. J. Foss, Missionary in *Japan*.



ANNUAL MEETING.

THE Annual Meeting of the Society was held in compliance with the Charter on Friday, February 21, at 11.45 A.M., at the Westminster Palace Hotel, His Grace the President in the Chair. There were also present the Bishops of London, Winchester, St. Alban's, Lichfield, Truro, the Bishop Suffragan of Guildford, the Bishops of Moray and Ross, Edinburgh, Capetown, Saskatchewan, Bishops Selwyn, Claughton, Kelly, McDougall, Perry, Tufnell, the Earl of Powis, Sir C. Hobhouse, Bart., the Dean of Lichfield, Archdeacon Harrison, the Rev. Dr. Bailey, Canon Gregory, Canon Harvey, E. C. Woollcombe, R. Foster, Esq., R. Pryor, Esq., J. G. Talbot, Esq., M.P., T. Turner, Esq., and L. T. Wigram, Esq., Q.C., *Vice-Presidents*; and Col. Anderson, Rev. B. Belcher, Canon Bennett, Hugh Birley, Esq., M.P., Archdeacon Blomfield, W. Cadman, F. Calvert, Esq., Q.C., Rev. B. Compton, Maj.-Gen. Davies, Rev. the Hon. H. Douglas, Rev. J. W. Festing, J. Floyer, Esq., M.P., Colonel Gillilan, Rev. F. Hockin, J. W. Irving, H. V. Le Bas, A. Pownall, G. P. Pownall, C. T. Procter, C. H. Rice, E. J. Selwyn, H. J. Thompson, General Tremenneere, W. Trotter, Esq., General Turner, Rev. Canon Venables, R. T. West, G. H. Wilkinson, and S. Wreford, Esq., *Members of the Standing Committee*; and 421 other members of the Society.

1. Read Minutes of last Meeting.

2. The Auditors' report was presented by C. J. Bunyon, Esq. and was accepted, and the cordial thanks of the Society were tendered to the Auditors and Treasurers for the care which they have bestowed on the business of their departments in the past year.

The Rev. J. E. Kempe presented the following Report of the Treasurers on the Society's income for the past year as compared with that for 1877:—

I.—GENERAL FUND:—

	1878.			1877.		
	£	s.	d.	£	s.	d.
Collections, Subscriptions, &c.	73,069	8	7	74,225	9	0
Legacies	14,424	6	1	11,499	11	11
Dividends, &c.	4,928	6	4	4,733	2	5

II.—APPROPRIATED FUNDS	92,422	1	0	90,458	3	4
	20,807	8	11	28,651	2	1

III.—SPECIAL FUNDS	113,229	9	11	119,109	5	5
	32,007	7	10	29,329	3	6
	£145,236	17	9	£148,438	8	11

3. Resolved that His Grace the Archbishop of Canterbury be requested to accept the office of President of the Society for the ensuing year: that the surviving Vice-Presidents of last year be re-elected, and the Bishop of Lichfield, the Bishop Designate of Durham, the Bishops of Ossory and Cork, the Bishop Suffragan of Nottingham, the Bishops of Waiapu, North Queensland, Nassau, and Newfoundland, the Bishop of Montreal, Bishop Baring, and Bishop Oxenden be elected Vice-Presidents for the ensuing year: that the Bishops of the Church in the United States of

America in communion with the Church of England be elected Honorary Associates of the Society for the ensuing year: that Philip Cazenove, Esq., the Rev. John Edward Kempe, Henry Barnett, Esq., and A. Strickland, Esq., be elected Treasurers; C. J. Bunyon, Esq., E. M. Browell, Esq., H. W. Prescott, Esq., and R. M. Harvey, Esq., Auditors; that the Rev. W. T. Bullock be re-elected Secretary, W. F. Kemp, Esq., and the Rev. H. W. Tucker, Assistant-Secretaries, and the Rev. G. C. Campbell, Honorary Assistant-Secretary for the ensuing year.

4. The thanks of the Society were voted to J. W. Ogle, Esq., M.D., the Society's Honorary Consulting Physician, and he was requested to continue his valuable services.

5. Major-General Dalton, Rev. J. W. Festing, and Rev. G. H. Wilkinson were re-elected, and C. M. Clode, Esq., Rev. E. Capel Cure, Rev. the Hon. E. C. Glyn, and the Rev. the Hon. A. Legge were elected members of the Standing Committee in accordance with the Society's Bye-Laws.

6. The elections of the Rev. Prebendary Salmon and the Rev. Prebendary Buller as Diocesan Representatives for the Diocese of Bath and Wells, of the Rev. E. J. Selwyn and S. Wreford, Esq., for the Diocese of Canterbury, of Colonel V. A. King and Canon Brown for Chester, of Canon Ashwell and Rev. J. Goring for Chichester, of Canon Churton and Canon Macaulay for Ely, of Canon Cook for Exeter, of Archdeacon H. G. Randall and W. K. Wait, Esq., M.P., for Gloucester and Bristol, of Archdeacon Purey-Cust and Canon Butler for Oxford, of Canon A. Pownall and Rev. H. J. Thompson for Peterborough, of Canon Burney and F. Wigan, Esq., for Rochester, of Rev. F. Hockin and T. R. Polwhele, Esq., for Truro, and of Sir W. Farquhar, Bart., and the Rev. J. F. Moor, jun., for Winchester Diocese, were confirmed.

7. The Acting Secretary presented the following report from the Continental Chaplaincies' Committee:—

“The Continental Chaplaincies' Committee appointed by the Board at the Annual Meeting in February, report to the Society that out of the sum of 200*l.* granted to them by the Society, they have made grants to the following places where British subjects of poor condition are supplied with the ministrations of the Church—Athens, 20*l.*; Caen, 25*l.*; Havre, 25*l.*; Lisbon, 15*l.*; Marseilles, 30*l.*; Ostende, 20*l.*; Patras, 20*l.*; Barcelona, 20*l.*; and from the Special Fund of the Continental Chaplaincies' Committee, 10*l.* have been voted to Blankenberge, 20*l.* to Darmstadt, 30*l.* to Frankfort, 10*l.* to Spa, and 10*l.* to Cologne; 30*l.* have also been voted from the Society's grant to Bremen, but the grant has not been taken up, no clergyman having been found for the place.

“The Committee report that during the past year the Church of St. John, Mentone, has been conveyed to the Society, and the church at Mürren has been completed and used for divine service. Additions have been made to the Pontresina Church Building Fund, and it is probable that next year will see the church commenced.

“The Summer Chaplaincies have been duly provided for, and the past season seems to have been more favourable than several preceding seasons in regard to the amount of offertories on which these Chaplaincies depend.

“In analogy with the constitution of the Standing Committee, no change will be made in the members of the Continental Chaplaincies' Committee this year—but the Committee request the Board to add 4 to their number, thereby making their number 16, under which the rules for the retirement of members by seniority and non-attendance will easily be carried into effect.”

The report was adopted, and the following gentlemen were added to the Committee—the Right Hon. J. G. Hubbard, M.P., the Rev. W. Panckridge, J. C. Sharpe, Esq., and F. Wigan, Esq.

8. Resolved that the cordial thanks of the Society be given to the following Honorary Deputations for the valuable assistance which they have rendered to the Society during the past year in pleading its cause, by preaching sermons or addressing meetings :—

The Bishop of Aberdeen, Bishop of Adelaide, Bishop of Albany (U.S.), Rev. J. Ambrose, Bishop of Antigua, Ven. Archdeacon J. Baly (Calcutta), Bishop of Barbados, Rev. Canon R. H. Baynes, Rev. A. L'Argent Bell, Rev. Canon F. Bennett, Bishop of Bloemfontein, Ven. Archdeacon Blomfield, Rev. E. H. Blyth, Bishop of Bombay, Bishop of Brechin, Rev. C. Bull, Rev. C. E. Byrde, Bishop of Capetown, Bishop of Carlisle, Bishop of (North) Carolina, U.S., Rev. J. D'Arcy Cayley, Colonel Childers, Bishop of Christ Church, Bishop Piers Claughton, Rev. W. Rupert Cochran, Rev. J. Coley, Bishop of Colombo, Bishop of Colorado (U.S.), Rev. Astley Cooper, Bishop of Cork, Rev. W. Crossland, Rev. C. Crosslé, Ven. Archdeacon Daykin, Rev. Dr. Deane, Bishop of Delaware (U.S.), Rev. J. Denton, Rev. J. H. Dixon, Rev. Canon Duckworth, Bishop of Dunedin, Rev. F. W. Ellis, Bishop of Falkland Islands, Rev. Canon Farrar, Rev. F. Farrer, Rev. R. W. Forrest, Bishop of Fredericton, Rev. E. L. Gardner, Very Rev. Dean Gegg (of Perth), Rev. W. Green, Rev. F. B. Gribbell, Bishop of Guiana, Bishop of Haiti, Bishop of Hereford, Rev. E. Hill, Rev. F. Hopkins, Bishop of Huron, Rev. W. T. Image, Bishop of Iowa, Rev. Blomfield Jackson, Rev. J. S. Jackson, Rev. E. H. Jones, Ven. H. H. Jones, Rev. Canon T. Bedford Jones, LL.D., Rev. Canon W. H. Jones, Rev. F. H. Joyce, Bishop Kelly, Bishop of Kingston, Rev. P. N. Laurence, Bishop of Long Island (U.S.), Bishop of Louisiana (U.S.), Rev. C. J. Machin, Rev. Dr. G. F. Maclear, Bishop McDougall, Bishop of Missouri (U.S.), Bishop of Nebraska (U.S.), Earl Nelson, Rev. Dr. Nevin, Bishop of New Jersey (U.S.), Bishop of Western N. York (U.S.), Bishop of Niagara, Bishop of Nova Scotia, Rev. J. H. Nowers, Bishop of Ohio (U.S.), Rev. Dr. W. Oldham, Rev. A. O'Neill, Bishop of Ontario, Bishop Ashton Oxenden, Rev. W. Panckridge, Bishop of Pennsylvania (U.S.), Bishop of Central Pennsylvania (U.S.), Bishop Perry, Archdeacon Potter (Ballarat), Bishop of Pretoria, Bishop of North Queensland, Archdeacon Read (P. E. Island), Rev. C. H. Rice, Rev. J. Roberts, Rev. J. W. Robinson, Rev. T. Rooke, Rev. Dr. J. W. Rotton, Rev. U. Z. Rule, Bishop of Rupertsland, Bishop Ryan, Bishop of Saskatchewan, Rev. F. S. Pierpoint Scale, Bishop of Shanghai, (U.S.), Rev. E. Shears, Rev. C. Sloggett, Rev. A. R. Symonds, Rev. W. Tebbs, Rev. J. H. Thomas, Rev. J. D. Tovey, Bishop Tufnell, Rev. L. Tuttielt, Rev. E. R. Tuttle, Rev. Dr. Vaughan, Rev. J. R. Vernon, Rev. J. P. Waldo, Rev. G. Ward, Rev. G. H. Wilkinson, Rev. A. Wilson.

9. The Rev. Canon Gregory moved, and the Bishop of London seconded :—

“That the Standing Orders be suspended for the purpose of rescinding the addition to Bye-Law 19, passed in November.”

The motion was carried *nem. con.*

The Rev. Canon Gregory then moved, and the Dean of Lichfield seconded :—

“That such addition be rescinded.”

This was carried *nem. con.*

The Rev. Canon Gregory moved, and G. A. Lowndes, Esq., seconded :—

“That a Committee be appointed specially to consider Bye-Laws 19 and 20, and all matters connected with their working.”

After discussion a division was taken, on which Canon Gregory's motion was carried by 286 to 158, and the following Committee was appointed :—

“Bishops of Ely, Carlisle, and Rupertsland, Earl Nelson, Admiral Ryder, F. H. Dickinson, Esq., T. Turner, Esq., Rev. Dr. Bailey, Rev. Dr. Currey, Rev. Canon Barry, Ven. Archdeacon Blomfield, Rev. B. Compton, Rev. R. T. West, Rev. J. W. Festing, Sir Walter Farquhar, Rev. C. T. Procter, Very Rev. the Dean of Manchester, Rev. Canon Gregory.”

10. On the recommendation of the Standing Committee the following new Bye-law was enacted, and will be known as 14A :—

“That no sum of money be voted by the Society, except on the recommendation of the Standing Committee, without two months' notice, nor any grant proposed to be made by the Standing Committee, or by a member, be increased or be diminished without having the question referred back to the Standing Committee.”

11. The Standing Committee reported on two matters referred to them by the Society at the last meeting :—

1. In reply to the motion of the Rev. T. Darling on the question of giving wider publicity to the Agenda of the Monthly Meetings :—

“That inasmuch as notice in detail of business at every monthly meeting is already given by public advertisement, and by the circulation of the agenda paper among the regular attendants at the Board, and to all those who pay a shilling annually for a copy of it, and also that the Standing Committee can already give notice to all the incorporated members whenever they think it desirable, the Standing Committee are of opinion that no further steps should be taken to give fuller notice of the business of the Monthly Meetings.

“The Standing Committee would further remind the Board that at the meeting on January 17th, the Standing Order, requiring that notice of any motion should be given at a ‘previous’ meeting, was altered into ‘the meeting next preceding.’”

2. In reply to the motion of J. W. B. Riddell, Esq. on the question of publishing the proceedings of the Monthly Meetings :—

“The Standing Committee advise that no steps be taken for reporting the proceedings of the Society to the newspapers further than has already been prescribed by way of instruction to the Secretary.”

The two reports were adopted.

12. The Rev. T. Darling gave notice that he would move at the meeting in May :—

“That no new Bye-Law be added, and no alteration of an existing Bye-Law be made, until such new Bye-Law or alteration of an old law has been affirmed at two meetings of the Board.”

13. On the recommendation of the Board of Examiners, the Rev. H. Plume, M.A., and B. Reed, Esq., B.A., were accepted for work in the Diocese of North Queensland.

14. The Rev. C. H. Bowly, Vicar of Messing, and Rev. A. E. Evans, Vicar of Kirk Hallam, were appointed Organizing Secretaries for the Archdeaconries of Colchester and Derby respectively.

15. In accordance with Bye-law 24, a revised copy of the Regulations was laid on the table by the Acting Secretary.

16. All the persons proposed for incorporation in December were elected.

17. The following will be proposed in April :—

Charles Boys, Esq., Gravel Walk, Upper Deal ; Rev. Albert Wood, D.C.L., South Reston, Alford ; Rev. T. W. Adam, Hollington, Hastings ; Richard Rose, Esq., J.P., Aylesbury ; Rev. A. H. Ferris, Charlestown, St. Austell ; E. J. Treble, Esq., 24, Crawshay Road, Brixton, S.W. ; Charles Kirk, Esq., M.A., Sleaford ; J. H. Selfe, Esq., Highclere, Westwood Park, Forest Hill ; Rev. Edgar Sherlock, Bentham, Lancaster ; Rev. R. Devereux Jones, Pondsbridge, Ramsey ; George John Rust, Esq., Alconbury, Huntingdon ; Rev. Canon J. R. Walker, Chichester ; J. D. Chambers, Esq., 16, Princes Gardens, S.W. ; Rev. Frederick Young, Pett, Hastings ; Rev. F. G. Hodgson, Pilton, Oundle ; Rev. C. J. Gibbon, Luton, Oundle ; Rev. W. E. A. Young, Pyecombe, Hurstpierpoint ; Rev. A. Stead, Ovingdean, Brighton ; Rev. J. S. Teulon, Theological College, Chichester ; Rev. G. F. Daniell, Aldingbourne, Chichester ; Rev. J. R. Bloxam, D.D., Beeding, Hurstpierpoint ; Henry Gorges Moysey, Esq., Batheaston Court, Wiveliscombe ; Rev. C. W. Bond, Haddenham, Ely ; Rev. E. L. Roxby, 6, Chesham Place, Brighton ; Rev. James Bowden, Ardingley, Hayward's Heath ; Rev. W. H. Cave-Browne, Brighton ; Rev. D. T. Gladstone, Rye, Sussex ; Rev. W. P. Crawley, Firle, Lewes ; Rev. Rowley Lascelles, Lavington, Petworth ; Rev. Howard Hopley, Folkington, Hawkhurst ; Rev. Woodthorpe Johnson, Grainsby, Great Grimsby ; Rev. John F. Taylor, Trin., Cliftonville, Brighton ; Rev. J. P. S. Woodward, Plumpton, Hurstpierpoint ; Rev. James Vaughan, Ch. Ch., Brighton ; Rev. R. W. Underwood, West Wittering, Chichester ; Rev. F. H. Bolingbroke, Melchbourne, Bedford ; Rev. W. H. Denison, Carlton, Bedford ; Rev. P. F. Hamond, S. Mymms, Barnet ; Rev. F. Colbourne Fisher, Walton, Burton-on-Trent ; Rev. S. Theodore Wood, St. Saviour's, Eastbourne ; Robert Tusoll, Esq., Old Orchard, Eastbourne ; F. C. S. Roper, Esq., Palgrave House, Eastbourne ; Henry Evenden, Esq., Eastbourne ; Wm. Routledge, Esq., Eastbourne ; T. H. C. Coles, Esq., Eastbourne ; Rev. H. R. Whelpton, St. Saviour's, Eastbourne ; Rev. Forbes E. Winslow, St. Paul's, St. Leonard's-on-Sea ; Rev. W. D. Underwood, West Wittering, Chichester ; Lt.-Col. John Aldridge, St. Leonard's Forest, Horsham ; Rev. H. S. Budge, St. Neot's, Hunts ; Rev. Francis Slater, St. Giles & St. Peter, Cambridge ; Rev. F. G. Howard, Trinity College, Cambridge ; Rev. F. A. Stapley, Midhurst ; Rev. W. H. Roach, Broad Blunsdon, Highworth ; Francis Mount Durnford, Esq., The College, Eton ; Rev. T. G. Hall, Hythe ; Rev. E. T. Waters, Highclere ; Rev. Viscount Molesworth, Little Petherick ; Rev. F. Ernest Utterton, Letherhead ; Rev. F. Middleton, Yorktown, Farnborough Station ; Rev. W. Chetwynd Stapylton, Malden ; Rev. T. P. Brandram, Chichester ; Rev. J. B. Pearson, D.D., Emanuel College, Cambridge ; Rev. F. Caudwell, St. Matthias, Stoke Newington ; Major Lowther Crofton, Heavitree, Exeter ; Rev. J. N. Palmer, Bembridge, Isle of Wight ; Rev. Walter Lock, Magdalen College, Oxford ; Rev. T. Lingard Green, St. Gregory and St. Peter, Sudbury ; Rev. L. H. de Fontaine, Holy Trinity, Wimbledon ; Rev. C. Alan Dickens, Tardebigge, Bromsgrove ; Rev. Preb. Ainslie, Hents-tridge ; W. P. Dewes, Esq. Ashby-de-la-Zouch ; Rev. W. F. Drury, Trinity, Burton-on-Trent ; Hon. and Rev. Latimer Neville, Magdalen College, Cambridge ; Rev. W. J. Packe, Feering ; and Rev. L. Fisher, Barkway, Royston.


THE MISSION FIELD.

The field is the world. The seed is the Word of God.

APRIL 1, 1879.

In Memoriam

W. T. BULLOCK, M.A.

“HE Church, both at home and abroad, has lost a faithful and conscientious servant by the decease, at Mentone, on Thursday last, of the Rev. W. T. Bullock, so long identified with the work of the Society for the Propagation of the Gospel in Foreign Parts.”

With these words a writer in the *Guardian* of March 5th began a brief but appreciative notice of him whose name has been familiar to all who, within the last quarter of a century, have shared in the work of the Society, or who have taken interest in the extension of the Colonial Church. To few clergymen is it given to be so widely known as to the Secretary of the S.P.G.; hundreds who have never seen him face to face are familiar with his handwriting, his manner of correspondence, the principles of his action as set forth in such correspondence: probably it is no exaggeration to say that hundreds of men are now at work in the widely-scattered Missions or Stations of the S.P.G., whose fitness for the work which they proposed to themselves, was examined by him whose removal we now deplore; who received from his lips words of God-speed when they went forth to that work, and have been cheered by the letters, necessarily

infrequent amid the press and claims of more exacting duties, which from time to time they have received from him.

Mr. Bullock was appointed to the office of Assistant-Secretary in May, 1850, just as the Society was entering on the celebration of its third Jubilee; to a subordinate position no direct power is attached, but it was the result of his earnest representations that the Society undertook the publication of a Missionary periodical. For six years (1852-7) the *Missionary Record* gave historical sketches of the growth of the Churches, of our Communion in Foreign Parts, which to this day have an undiminished value. In 1851 the *Gospel Missionary*, which has now a monthly circulation of more than 12,000 copies, was commenced; and in 1855 the necessity for a periodical dealing with current events in the working of the Society produced the *Mission Field*. These publications were always under the immediate supervision of him to whom they owed their existence.

On the resignation of the late Rev. Canon Hawkins Mr. Bullock was unanimously appointed Secretary at the Annual Meeting in February, 1865. Immediately on his appointment a Manual of Missionary Offices for daily use was drawn up by him and sanctioned by Archbishop Longley; and the custom of commencing the daily work of the office with Divine Worship began in the Board Room of the Society's House at 79, Pall Mall, was continued in a small room in the inconvenient house which the Society occupied in Park Place, St. James' Street, and subsequently in the comely chapel at 19, Delahay Street, which is licensed by the Bishop of London. It is not the least of the results of his tenure of office that in the daily office work of the Society the secular element, which must necessarily prevail to a large extent, has been leavened by the spiritual, and the subsequently appointed Days of Intercession for Missions have given to the external work of raising funds that religious prominence which had already been secured by his care for the work done within the walls of the Society's House. The income of the Society increased from 89,000*l.* in 1850 to 145,000*l.* in 1878, and the Society, as the handmaid of the Church, established Missions during that period in five new countries, viz. British Columbia in 1859, Madagascar in 1864, Independent Burmah in 1868, Japan in 1873, China in 1874.

Not without much thankfulness can the present condition of the Colonial and Missionary Churches be compared with the condition in which the year 1850 found them. It would have been alien from the humble spirit of Mr. Bullock to have claimed for himself the credit, even to the extent that belonged to him, of such extension; but it is due to his memory to record the fact that, in the progress of Church extension, he had no insignificant share.

In 1850 Bishop Selwyn was the only Bishop in New Zealand, and was making those pioneering voyages in the South Pacific which have developed into the Melanesian Mission, with the sacred traditions of Bishop Patteson's life and death, and with his own son the successor in the vacant Episcopate; while in New Zealand six Bishops have entered on the labours which he carried on single-handed for sixteen years, and a see has been founded in the Hawaiian Islands. Bishop Gray was making those laborious journeys, which laid firm the foundations of the Province of South Africa, with its now eight sees and its neighbouring sees in Central Africa, Mauritius, and Madagascar, in addition to which the dioceses of Sierra Leone, and Niger with its native Bishop, have been established in West Africa. In Australia and Tasmania there were five Bishops where now there are twelve. In Asia where there were five Bishops there are now eleven: Missionary work in India was in its earliest stages, and was soon to be tried and searched by the Mutiny; the establishment of two new sees at Lahore and Rangoon; the recent harvest in Tinnevely, with more than 30,000 adherents to Christianity, and shepherded by two Missionary Bishops in that region, and a large body of the native clergy; the corresponding movement in Ahmednagar, in Bombay, and the bright prospects of the Delhi Mission, afford a hopeful and thankworthy contrast. Mauritius was until 1854 connected with the recently-founded diocese of Colombo, and Madagascar was closed and sealed to all Missionary work. In British North America there were five dioceses, where now there are fifteen, with the probability of early increase; and in the West Indies and South America four, where now there are seven.

The actual multiplication of these sees and the corresponding multiplication of the clergy in each case becomes more remarkable when we remember that the Synodal action on which the practical

efficiency of the Church depends, has entirely been the growth of the last twenty-eight years. No life that was concerned with such a glorious work could be insignificant, and if there be one painful thought in the retrospect which is now taken, it is that, but for the stern and unflinching devotion to work and daily, nightly anxiety for its progress, valuable service, so long and so ungrudgingly rendered, would, in all human probability, have been continued for some years yet to come.

Mr. Bullock found time, amid the engrossing duties of his official life, to devote himself to theological and biblical study, which found expression in articles in Smith's *Dictionary of the Bible*, and in *The Speaker's Commentary*. An unpublished Commentary on the Book of Daniel was in the hands of the S.P.C.K. at the time of his death. On May 1st, 1878, he preached a sermon on the occasion of the consecration of the Bishop of Newfoundland—*Builders of the Temple*—which was published by the command of the Primate.

The office of Honorary Secretary of the Colonial Bishops' Fund was held by Mr. Bullock from December 1868 till the time of his death. In 1867 he was appointed H.M. Chaplain to the Household at Kensington Palace, and in 1875 the Bishop of London conferred on him the Prebendal Stall of Oxgate in St. Paul's Cathedral.

At the Monthly Meeting held on March 21, the Society, on the recommendation of the Standing Committee, passed a Minute of condolence¹ with the family, and of appreciation of the long and faithful service of the late Secretary. His Grace the President kindly offered to convey the same to Mrs. Bullock.




SINCE its foundation the Society has been served by eleven Secretaries, of whom five died in office, viz., John Chamberlain, Esq., elected in 1701, and not re-elected in 1712, when W. Taylor, Esq., was elected. Rev. Dr. D. Humphreys was appointed in 1716, and died in 1739, when he was succeeded by Rev. Dr. P. Bearcroft. On his death in 1761 he was followed by Rev. Dr. D. Burton, who resigned in 1773, and was followed by Rev. Dr. Hind, who resigned 1778. His successor, Rev. Dr. W. Morice, died in 1818, and was followed by Rev. A. Hamilton, who resigned in 1833. The Rev. A. M. Campbell, his successor, resigned in 1843, and was followed by Rev. Ernest Hawkins, on whose resignation in 1865 the Rev. W. T. Bullock was appointed.

¹ See page 180.

WORK IN AMERICA AND ITS ISLANDS.

CHANGES IN THE EPISCOPATE.

HE interval since last the Church's work in America was reviewed in the *Mission Field* has been one of intense interest so far as the northern dioceses are concerned; a period fraught with anxiety and important deliberations, which, by God's blessing, have been brought to happy and hopeful conclusions. The recent political and administrative changes in our neighbour country France have drawn from all quarters sincere congratulations on the quiet and order with which a dangerous crisis has been passed through; and it is surely with more than congratulation—with deep thankfulness to the Divine Head of the Church—that those who “pray for the peace of Jerusalem,” and the extension and consolidation—upon which its extension so largely depends—of her kingdom, will hear of the circumstances attending the election, consecration, and installation of Bishop Bond, as successor to Bishop Oxenden in the see of Montreal; and the nomination by the House of Bishops of a new Metropolitan, in the person of Bishop Medley of Fredericton.

Changes in the episcopate must always be events of much concern to the Church at large, and especially when the diocese to be occupied is such as Montreal, and the prelate to be followed such as Bishop Oxenden. But peculiar anxieties were connected with the recent vacancy; chiefly in reference to the previous decision of the Provincial Synod that the Primacy should no longer be of necessity attached to Montreal, but that, on each avoidance, a Metropolitan should be named by vote of the House of Bishops; a canon to which the Montreal Diocesan Synod had never given its assent.

Many earnest prayers for Divine direction have been offered, and any fear of division in the Church has now passed entirely away: and with Bishop Medley as Metropolitan, and Bishop Bond as Diocesan of Montreal,—the new principle being unanimously accepted, at least by acquiescence—the North American Church begins a new page of her history with prospects altogether peaceful and encouraging.

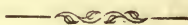
The office of Metropolitan becoming personal instead of local, it was hardly possible that any other choice would be made than

that of the venerable Bishop of Fredericton. By natural character, culture, scholarship, and long experience both in England and America, Bishop Medley is every way well qualified for the position, his election to which is full of promise to the province. In Bishop Bond Montreal has a spiritual leader of its own choice, and thoroughly identified with the city and see.

The accounts which reach us of his consecration and installation show them both to have been unusually heart-stirring and impressive ceremonies. The former took place on the Festival of the Conversion of St. Paul, in St. George's Church, Montreal, wherein the Bishop-elect had laboured continuously, first as curate, and afterwards as rector, for thirty years, and was the first consecration which the city has seen. It can hardly fail to give a fresh impetus to the Church's work there, and to the Missionary spirit. How much of past labour and blessing, since in 1787 British North America first received an episcopate, was represented by that large assembly of Bishops, laying their hands upon the head of one to be henceforth added to their number! How much of glorious expectation must have mingled with the memories suggested by such a scene!

The installation was carried out in the cathedral on the following day, and was witnessed by some 2,000 of the laity.

Two Bishops only were absent from either ceremony—the Bishop of Huron, being still in Europe, and one who will never again take part in any earthly service—the aged Bishop Bethune of Toronto, a predecessor of Bishop Bond in the deanery of Montreal, absent through illness, which removed him to the Church unseen a few days later. A native of Canada, for more than half a century a distinguished member of her Church, for twelve years one of her Bishops, at first as coadjutor of Niagara, his death, after seventy-eight years of holy and laborious life, leaves a blank which will be long felt in the ranks of her ministry. Thus ever are faithful and useful servants called home, as more are “called and sent” into the field; some “rest from their labours,” while others enter into them; and, though their wisdom and their work are sadly missed, the Church's progress is not stayed, by reason of the never-failing Presence of One Who is with us as with them, with the militant as with the triumphant; according to His promise, in the confidence of which alone any dare go forth, “Lo, I am with you always, even unto the end of the world.”



MONTREAL.

PECUNIARY DIFFICULTIES.—CHURCH EXTENSION.

THE reports from this diocese speak of quiet steady work during the last six months, with no very special features. The Church in the various Mission stations appears to be at least holding its own, in spite of very great commercial depression on all hands. From a pecuniary point of view things are at a very low ebb; so much so that it has become absolutely necessary for the Diocesan Synod to determine to considerably reduce almost all the grants to Missionaries. We are glad, however, to learn that several laymen have undertaken to raise large sums towards the deficiency, and that some of the clergy have made noble offers to relieve their brethren.

Our latest information is from the new Bishop, dated January 16th, nine days before his consecration. He writes:—

“The grant of the Society has been most useful during the past year, because of the great depression in the lumber trade rendering the people in our backwoods almost altogether unable to contribute to the Missionary Fund.

“The power of our people in the diocese to aid our Missions is very much decreased, insomuch that we have been unable to meet our promises to some of the Missionaries dependent on that fund.

“A number of our Church members who had means have emigrated to the north-west, leaving the poorer people to be cared for by the Church.

“We have been now nine months without a Bishop, which has rather thrown back our work; but I hope that this will be remedied on the 25th January.

“We have a very faithful body of clergy; and if we can only keep up our numbers during these times of adversity, we shall, through God’s mercy, see the Church prospering.”

Archdeacon Lonsdell, writing from St. Andrew’s, October 1st, 1878, speaks of

“The erection of a very neat church in the township of Wentworth, situated in one of the valleys of the Laurentian Mountains. The poor people deserve great credit, as they must have made many sacrifices to bring the building to its completion. We were able to assist them with Communion-table, pulpit, altar-cloth, &c.

“There being no Bishop in the diocese to consecrate, the Dean of Montreal met me by appointment, and with the Rev. O. Armstrong, of Lakefield, and the Rev. H. Evans, of Lachute Mission, we held services morning and evening; the church could not contain the numbers who collected, and many had to stand outside at the door and windows.

“The Church service had been held many years in a dilapidated school-

house, where a clergyman had many a time to try and exclude the cold by stopping apertures with mufflers, &c.

"The people appeared happy with now having a church in which to worship the God of their fathers.

"The Rev. O. Armstrong assumes the charge of the new church, and thus adds considerably to his extensive Mission."

In a previous letter Archdeacon Lonsdell had mentioned the addition of a chancel to the church at St. Andrew's, by the persevering efforts of the ladies of the congregation; also the gift by three friends of a handsome altar-cloth; and, by a clergyman's widow, of an east window, representing the Ascension of our Lord.

The ladies have been active also at Coteau du Lac, having raised by sewing-parties and a sale of work, under the leadership of Mrs. W. B. Simpson, a sufficient sum to erect a suitable fence round the church ground, which both improves the appearance and keeps out cattle. Mr. Young is encouraged by the increased regularity of attendance at the Sunday-school, from which he hopes much.

The following letter from the Rev. J. Johnson will be read with interest:—

"HULL, Dec. 18th, 1878.

"My old Mission has been divided into six distinct ones, and that portion which I now serve consists of the small town of Hull, with a few miles outside the town. The population at present is chiefly composed of French Roman Catholics and Protestant Dissenters, the latter bearing but a small proportion to the Roman Catholics. The Church families in Hull are, with about four exceptions, poor labouring people who work in the lumber mills. The morning congregation at St. James' Church is chiefly composed of people who come across the river from the neighbouring city of Ottawa, and they not being residents we find it hard to get them into any parish work. A few years ago I expected that by this time we should see a large Church population here, but the fearful depression experienced in commercial circles has nearly put a stop to the manufacturing works of the place, and thrown hundreds out of employment. This may continue for a few years, but ultimately this place must be the centre of a large population. It is therefore of the utmost importance that the Church should continue to occupy the ground, and be ready to improve the opportunities which we hope and trust to see yet afforded.

"The Protestant population, with the exception of a few families, are newcomers to the place, chiefly from the United States. These bring with them strong sectarian proclivities. Though their aggregate number is so small, we have Methodists, Baptists, Presbyterians, Universalists, and outrageous infidels.

"Yet our little congregation of Church people keep together, and it would be difficult to find anywhere a more devout congregation than they are. The influence of our dear old Church upon the masses around, both Roman Catholic and sectarian, is, I trust, growing and deepening.

"For forty years I have held the conviction that the Divine Head has yet a grand Mission for our branch of His Church to accomplish in the

world as a rallying point amidst the discords, the strifes and divisions, wrought by schisms on the one hand, and corruptions of Church doctrines and discipline on the other.

"Your Missionary here finds it hard enough to support his family and share his little with surrounding suffering, since this terrible commercial depression set in. The poor people who occupy the two hundred feet square of ground belonging to the Church in Hull, and on which they have erected small wooden houses, have not for three years been able to pay their ground-rent. Were it not for the income I draw from the Society for the Propagation of the Gospel I really do not know how I should manage. As it is, I am sometimes puzzled to know how to meet my necessary expenses. But Blessed be His Holy Name Who has ever watched over me, through many a dark and trying hour in my forty years of Missionary life. I can still trust Him for the future.

"When I look back through the past years of my earlier Missionary work, when I had to ride fifty, sixty, and eighty miles, most of the way through dense forests, to visit the widely-separated settlements, and minister to them the Word and Ordinances, I can realise how great is the debt of gratitude which the Church in Canada owes to the Venerable Society, which then almost entirely supported our Missionaries, and enabled them to carry on the Church's work where, otherwise, as far as we can see, it must have been left undone.

The Mission fund of the diocese of Montreal is at present in a very depressed state. It has been feared that they will have to abandon some of the Missions. This is terrible to think of, and I trust that they will yet be saved from such an alternative. His well-known ability and long experience, as well as the earnest devotion of his character, will, I trust, enable our Bishop-elect, Dean Bond, to rescue, with God's blessing, our diocese from this sad consummation, which has for the last three years been threatening us."

The Rev. W. Ross Brown is somewhat cast down by peculiar difficulties in his work at Aylwin, a backwoods settlement on one of the tributaries of the Ottawa, aggravated by the failure of the lumber trade; but is yet working on manfully. Mr. Lockhart tells of great interest manifested by the settlers scattered round Ormstown in special services he has held for them.



QUEBEC.

BISHOP'S COLLEGE, LENNOXVILLE.—LIBERALITY OF CONGREGATIONS.—
DILIGENT PASTORAL VISITATION.—INCREASING CHURCHMANSHIP.

THE *Montreal Gazette* of July 1st, 1878, in a long account of the Annual Convocation of Bishop's College for the conferring of degrees, states it to have been "one of the most successful Lennoxville has ever seen." We are glad to supplement this opinion of the outer world as to the position and progress of the College by the following report of Principal Lobley, dated Dec. 4th, 1878:—

"I am thankful to say all things are quietly prospering with us. Of the divinity students whom I mentioned last December as being then in residence, four are not now with us. Two were ordained by the Bishop of Quebec in our own chapel on Trinity Sunday, when we had a service of so impressive a character that I think we shall all remember it always. The two who were then admitted into Holy Orders were Mr. G. R. Walters and Mr. A. M. St. John Brennan, both Licentiates in Theology of this university. The former is now Missionary at Malbaie, one of the posts of honour, because of difficulty, in the maritime part of this diocese. He has already, I am told, won the hearts of his people, and is doing very good work among them. The Rev. A. St. John Brennan was one of the Montreal students, but when the time came for his ordination it was found that that diocese was for the moment so fully supplied with clergy as to afford no opening for a new deacon. Quebec was glad to have him, and he became assistant to the Rev. Charles Hamilton, M.A., Rector of St. Matthew's Church, Quebec, a position for which his musical acquirements seemed particularly to fit him. I regret exceedingly to have to add that his health has completely broken down, and that he is at this time lying in the hospital at Quebec, grievously and dangerously ill. To all here this is a great sorrow, but we pray that God will be pleased graciously to spare and restore him.

"Mr. James Simpson, B.A., whose name appears still in the list of S.P.G. Jubilee scholars, would have finished his course last June but that an affection of the eyes prevented him from giving himself to continuous study. He is not at present in residence.

"Mr. A. H. Judge, B.A., who was one of the Quebec Exhibitioners last year, has left us also for a time, intending to return and take his course in Theology after the lapse of a year or two, so as to be ready for ordination when he shall have reached the canonical age. In the meantime he is working as lay-reader under one of the most active and experienced clergy of the diocese, Rev. I. M. Thompson, Rector of Melbourne.

"Among the new students received into residence this term four are candidates for Holy Orders and Exhibitioners. Some of them have not yet matriculated in the university, but are taking a short preparatory course.

The list of Scholars and Exhibitioners now stands as follows :—

	<i>Name.</i>	<i>Age.</i>	<i>Parentage.</i>
S.P.G. Jubilee Scholar.....	Mr. J. Simpson, B.A.....	25	English.
" " ".....	" R. W. Colston, B.A....	25	"
" " ".....	" R. W. Brown, B.A....	25	"
S.P.G. Exhibitioner.....	" F. M. Webster, B.A....	23	"
" " ".....	" C. D. Brown, B.A.....	26	"
" " ".....	" E. J. Harper.....	22	Eng. Canadian.
" " ".....	" Rd. Henton.....	19	" "
Quebec Diocesan Exhibitioner.....	" R. J. Henton.....	18	" "
" " ".....	" A. T. Brown.....	30	English.
" " ".....	" M. G. Thompson.....	15	Eng. Canadian.
" " ".....	" W. G. Lyster.....	18	Irish.
The above are for the Diocese of Quebec.			
<i>Diocese of Montreal:—</i>			
S.P.G. Exhibitioner.....	" A. Lee, B.A.....	23	English.
" " ".....	" I. W. Weatherdon, B.A.	26	"
" " ".....	" W. P. Chambers.....	21	"
" " ".....	" R. L. Macfarlane.....	18	Scotch.

"I am very pleased to be able to say that the favourable impression that I received of the character of the students during the first few weeks of my residence here has been abundantly confirmed. They are without exception, so far as it is possible for me to judge, animated by the desire to serve Christ and His Church, and I have every confidence that they will all prove useful men.

"Even now several of them give their Sundays, or at least a portion of them, to the service of the Church as lay-readers, thus gaining at the same time experience and aptitude for their future work. Thus the church at Milby, five miles from Lennoxville, is kept open, and the congregation held together, by the ministrations of Mr. A. Lee, B.A., to whom the charge was transferred a few weeks ago from Mr. R. W. Colston, B.A., who had held it for some time, but has now given himself up to more distant work. Milby is regarded as belonging to the parish of Lennoxville, and the services are held under the direction of the Rev. Professor Scarth, M.A., the highly esteemed Rector of this place. It is my privilege also to be associated in this work, by taking the service on Communion Sundays, and at other times when there is any special need for the presence of a clergyman. The congregation numbers generally from fifty to sixty, sometimes as many as eighty or ninety, and there are about twenty communicants.

"The other Missions in which our students are at work are under the superintendence of the Rev. Professor Roe, M.A., part of whose functions as Professor of Divinity it is to train the men in pastoral work, and than whom, if I may presume to say so, they could not have a better director. In two of these Missions, Westbury and Ascot Corner, which are under the care of Mr. C. D. Brown, B.A., and Mr. Chambers, respectively, there are churches, the one built through the exertions of the Rev. Thomas Chapman of Dudswell, the other through those of Professor Roe. In the other Missions—Sandhill, where Mr. F. M. Webster, B.A., has charge of a congregation consisting largely of Universalists, and Moulton Hill, where Mr. R. Brown, B.A., is at work among a somewhat unimpressionable people, there are yet no churches, but the services are held in the school-houses of the districts. In all these places it would be difficult, if not impossible, for the services of the Church to be maintained if it were not for the gratuitous labour of our students.

"When I wrote my last report the work of rebuilding the College was proceeding. This was completed early in April, and we took possession, greatly to our comfort, at the beginning of the Trinity Term.

"The enlargement of the chapel, which was undertaken by the late Principal, and carried on after his death as a memorial to him, was also completed in the earlier part of the year. On the 14th of June it was consecrated by the Bishop of Quebec, on which day, and on the following Sunday, when the Bishop held an Ordination, our services were largely attended by the people of Lennoxville and the neighbourhood. The chapel is greatly admired, and when the four memorial windows which Messrs. Clayton and Bell are making for us are put in their places, the interior will be one of the prettiest of the kind in Canada. Our daily services are bright and hearty, full-choral on Sundays and Festivals and their Eves, and are, I believe, a means of blessing to us all.

"The College Staff consists at present of the Principal, who is also Professor of Classics and Acting-Professor of Mathematics, the Rev. P. C. Read, M.A., Rector of Bishop's College School, Professor of Moral Philosophy, who also kindly takes part of the classics off my hands, the Rev. H. Roe, M.A., Professor of Divinity, the Rev. A. C. Scarth, M.A.,

Professor of Ecclesiastical History, C. T. Grey, Esq., B.A., Lecturer in Classics, and A. Leray, Esq., B.A., Lecturer in the French Language.

"We are training all the men needed for work in the diocese of Quebec, and as many as the diocese of Montreal can send us. We desire your prayers and the prayers of all Christian men that we may have grace and wisdom to do our work for these young men rightly and effectually, and more and more for the glory of God."

The reports from Missionaries in this diocese are especially satisfactory on three points—the amount of parochial visiting which has been done; the necessary consequence of this, a decided growth of *Churchmanship* as well as of Christianity; and the cheerful readiness of the congregations to respond to the call for larger contributions to the maintenance of the Missions. Frequent mention also is made of highly-prized visits from the Diocesan, when the number of adults baptised and confirmed has been considerable.

Mr. Balfour writes from Hatley, December 2nd :—

"I have given much time and thought to parochial visiting. I have travelled during the past year close upon four thousand miles in the discharge of this duty; frequently spending an evening with a family living at a distance from their church, and sometimes with a family not belonging to our communion, in order that I might bring home to them, as far as it was in my power, the office and duty of a pastor. I hope and I believe that I have done much good in this way in stimulating an interest in the spiritual welfare of the Mission, and in removing misunderstandings and prejudices as to our doctrines and practices.

"Referring last year to the contemplated increase in the assessment of this Mission, I ventured to express my belief that my people would not be found backward in taking upon them their share of the increased liabilities thrown upon the diocese by the reduction of the S.P.G.'s grant. I am happy to say that when the deputation came my people at once, and most cheerfully, undertook to raise the additional amount asked of them by the Diocesan Board. And not only so, but, learning that their sister congregation at Walworth was not in a position to increase their annual contribution, generously volunteered to assume their share also."

Mr. Kemp from Leeds, December 11th, says that in addition to three services, with twenty-two miles travelling, on Sundays, he has also—

"Certain week-day appointments, in places remote from any church, and where the people would never receive the ministrations of the Church at all, were they not carried to their own neighbourhood; one distant ten or twelve miles, and another seven miles from home, with one or two others not so distant. I usually take the holy-days of the Church for these places, which gives me an opportunity of inculcating Church doctrine and Church principles. Besides these public services there is the stated visiting to be made to the people at their own homes, which involves

much labour and much travel also. The preparation of candidates for confirmation adds to the work in 'journeyings often.' The Lord Bishop of Quebec has just held confirmations at two of the churches, when forty-eight were the recipients of that rite. But the preparation :—I took a class in each of the churches before or after service ; on Sundays I took a class at each of the three or four stations where I had week-day service, and made some special appointments to meet some, and went to their residences to see others. I found on reckoning up the miles, that to see each candidate *once* I had to travel over one hundred miles. So that by this it will be seen that the life of a Missionary in these backwoods is not likely to be a very idle one.

"I may just add, by way of conclusion, that to do the work above stated, I have this year travelled more than 2,200 miles."

The following is from the Rev. J. B. Debbage, at Port Neuf, December 3rd, 1878 :—

"I thought the parsonage would have to be sold. It was bought from French Canadians, and we have yearly instalments to pay. As it became due this year, I could not see how it was to be made up. We had a meeting of one congregation, and a resolution was passed to let it be sold, in order not to lose the money already paid on it. The other congregation, however, would not agree to this, but subscribed liberally towards making up the amount required. Then the other congregation joined, and so the amount was made up, and so my 'workshop,' as I called it, was saved for another year.

"The first meeting referred to was held in the morning, the second in the evening of the same day. When those who were present had subscribed, two of their number were authorised to go and solicit other subscriptions. It was nearly 9 o'clock P.M. But they, accompanied by five others, started at once, and did not hesitate even to make people get up, in order to subscribe. There was great rejoicing over the result, because some thought that if the parsonage were sold they would be left without a minister."

"At Kingsley," writes the Rev. J. Boydell, December 1st, "the visits of your Missionary to the sick and afflicted have been prized, I verily believe, above gold and precious stones."

Should not the identity of the work, under widely different circumstances, with that of the Church at home, as shown in these extracts, deepen our sympathy with the Missionary and his flock?

The Bishop in his last letter, dated February 8th, 1879, dwells sadly upon the partial paralysis of Mission life caused by the long-continued distress throughout the North American dioceses. It is the old oft-repeated story of difficulties nobly struggled with, and the Church in spite of all hindrance steadily going forward. He says that in the last twelve months—

"The condition of the diocese has changed but little. The condition

of the country has not improved. On the contrary the distress, as is I suppose always the case, has increased in intensity through continuance.

"When the Society reduced its grant, two years ago, it was resolved to increase the assessments, rather than diminish the number of the Missions. The Missions met this demand at the time with a good spirit; but in many cases they have failed, from increasing poverty, to fulfil their engagements.

"The Diocesan Board, therefore, which pays the salaries of the Missionary clergy from the fund formed by (1) the Grant of the Propagation Society; (2) the assessments of the Missions; (3) contributions through the Church Society, is in a strait to maintain the Mission stations already open; and all the while fields for fresh enterprise are presenting themselves.

"I have now a young man, who has taken his degree at Bishop's College but has not yet begun his Divinity course, engaged, in what should be an organised parish, as a lay reader. He has three good congregations, and a district to travel over large enough to give constant occupation to the most active Missionary.

"A year ago I spoke of the Missionary exertions of Professor Roe, assisted by the students whom he is training for Holy Orders. Their work, if it comes to anything, must ultimately be consolidated into parochial organisation. And some help the newly-formed parishes will certainly need. But that the work *will* come to something, if only, when the time is ripe, we are ready to take it up, I have seen enough with my own eyes to be sure.

"In the early part of this winter a 'Mission,' lasting ten days, was held at Westbury, one of Professor Roe's stations. The Missioner was the Rev. I. Thompson, of Melbourne. I was present during two days of the Mission. The church at all the services was filled, and a reverence of demeanour prevailed, which, to those who know the habitual frame in which the inhabitants of these townships attend to 'hear preaching,' was, in itself, a manifest and unmistakable token of the presence of unwonted spiritual influence; whilst the calls of those who sought the Missioner for closer and more confidential conference were incessant. Many who had lived without religion turned from the errors of their ways. And I am to visit the station again, in the course of this month, to gather up in baptism and confirmation the fruit of the seed then sown. Before long these people will be asking for a clergyman to reside amongst them, and ready to contribute to his support; and it will be a grievous calamity if we are unable to consolidate the work begun. So far, however, from our being able to occupy new ground, we shall, if the resources at our disposal are curtailed, be unable to maintain clergymen in the Missions now occupied.

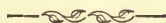
"Twice recently it has been proposed to withdraw our Missionary from Barford and Hereford for want of means to defray expenses. And in view of this proposal I required from the Missionary a precise statement of the condition of the several stations under his charge. He writes that \$150 can be obtained: (this is one-half only of what was originally contributed.) But he adds that there are lands belonging to the Church which, with the revival of trade, can be sold, and will yield \$100 a year more; and that the Barford and Coaticooke Endowment Fund will in a few years be available, and that this will give \$100 a year more, making in all \$350. And with a return of better times the direct contributions of the people might be reasonably expected to increase. That is the prospect.

In regard to the work, he says, I have at

	Families.	Communicants.	Scholars.
Dixville	22	23	40
Barford	5	13	5
* Stanhope	1	4	0
Hereford	6	21	20
Perryboro	12	27	25
Total	46	88	90

"Baptisms in 3 years, 70; confirmed, 24.

"And this Mission, under pressure of immediate necessity, is in imminent danger of being broken up. Every effort will undoubtedly be made to prevent such a catastrophe. I mention the case only because it illustrates the straits we are in."



HURON.

DIOCESAN SYNOD.—INDIANS PRESENT FROM WALPOLE ISLAND.—
INCREASE OF CLERGY AND SERVICES.

NOTHING of especial interest is reported from this diocese since October last, but almost all the Society's Missionaries speak of more or less encouragement, although diphtheria has ravaged many districts, and in some the harvest last year was a failure. Mr. Jamieson mentions that at Walpole Island the Indian congregation for the first time expressed a desire to send delegates of its own to the Diocesan Synod, which met at London, Ontario, on June 18th, 1878. As the Indians undertook to defray the expenses both of travelling and residence at the place of meeting, he readily yielded to their wishes, and two of their number went. The result has been very satisfactory. Mr. Jamieson says :—

"For although they could not possibly understand all that was going on, they were much struck with the large attendance both of the clergy and laity, and pleased with the hearty interest taken in the proceedings by all present.

"The Church services of the first day were exceedingly interesting to them; for we had prayers in the Chapter House, followed by a sermon and the ordination of eighteen young men, eight of whom were raised to the priesthood, and ten to the diaconate. Moreover, my two native companions had the great satisfaction of partaking of the Holy Communion with so many of their fellow Churchmen—members of the same household of faith.

"They are now at home, full of what they have seen and heard, and there can be no doubt that their attendance at the Synod will have a

* Stanhope is a manufacturing village, now almost deserted.

most happy influence on their friends and neighbours. It will show the Indians that they are not isolated, that they are not alone; but that they are intimately connected with a large and influential body of fellow-Churchmen, all holding the same faith, and sharing the same hopes with themselves."

Mr. Jamieson tells of several little incidents manifesting the thoroughness of the effect of Christian teaching upon the members of his congregation, such as the following:—

"A number of Indians being at a distance from home were asked by some whites to get up a war-dance, and go through some of their pagan ceremonies. They quietly declined, and though bribed by the offer of whisky—no trifling temptation to the average red man—they steadily refused, saying that they had given up these things when they embraced Christianity."

At the Synod in June the Bishop spoke from personal knowledge, with high commendation, of the activity of his clergy and the hearty co-operation of the laity; and expressed his great thankfulness for a large increase in the number of clergy, which enabled long vacant Missions to be supplied and fresh fields occupied. The clergy and lay-delegates, on their parts, in the address presented to his lordship, congratulate their Diocesan on the generally "happy and prosperous condition" of Church matters in his diocese, and the success of his able administration of its affairs.

A church which had long stood unfinished has been opened at Delhi with hearty services, through the exertions of the Rev. T. E. Sanders. Services are now regularly conducted also at Pelles Island in Lake Erie.



FREDERICTON.

THE BISHOP METROPOLITAN.—TRIALS OVERCOME.—A PAROCHIAL MISSION.—INCREASE OF CLERGY.

THE honour received by this diocese in the selection of its Bishop to succeed the late Bishop of Montreal as Metropolitan of the Canadian Church has been referred to elsewhere. Sickness and commercial depression here, as in other parts of North America, have tried faith and zeal, but the Church has but shone the brighter for the trial.

A Mission within a Mission is no common occurrence, and, in

these days of successful Parochial Missions at home, it is very interesting to hear of one of a precisely similar character to those with which we are ourselves so familiar being held, with similar results, at Richmond in New Brunswick. The Rev. H. H. Neales writes :—

“We have had a Parochial Mission at the central church (the first held in this diocese), and the results make me anxious that my brethren in the colonies generally should know of it.

“With the Bishop’s consent and approval I invited Rev. F. Partridge, Rector of Rothsay, a Missionary of the Society, and a brother Augustinian, to come to hold the Mission. In the meantime we prepared for his coming by the distribution of leaflets, and by gathering the faithful together at stated intervals for the purpose of intercessory prayer on behalf of the special effort about to be made. We also secured a large special choir for the Mission, and practised suitable hymns three times a week until the Missioner arrived. The hymns we had cheaply printed, on sheets.

“On the 19th of October Mr. Partridge arrived, and the following day the Mission began with the Holy Communion. The plan was as follows :—

“Sunday, October 20th—

“*Morning*—Matins, Holy Communion, and sermon explaining the object and method of the Mission.

“*Afternoon*—4, Litany and instruction.

“*Evening*—7, Evensong, with first Mission sermon.

“Week days— 3 P.M., communicants’ class.

“ 4 P.M., Litany and instruction.

“ 7 P.M., Short service and Mission sermon.

“*After Meeting*—A prayer by the Missioner and instruction, lasting until about 9.30 P.M.

“Sunday, October 27th—

“*Morning*—Matins, Holy Communion, with sermon.

“*Afternoon*—4, Litany and instruction.

“*Evening*—Evensong, with concluding Mission sermon.

“The afternoon instructions were plain, practical directions with regard to the devotional life. The evening Mission sermons were, earnest appeals to the careless, and negligent, and sinful. The instructions at the after meetings were fearless, forcible expositions of the distinctive teaching of the Church. The direct, visible results of this Mission were that large numbers had the Gospel forcibly preached to them; that nine persons were brought to baptism, that thirty-five were added to the roll of communicants, and a zeal and deepening of the convictions of Church people generally was produced, which would have taken years of labour under ordinary circumstances. As a consequence of the ‘Mission’ we have been able to form a Parish Guild, in which the people are united in Church work in a thoroughly systematic way. Thus we thank God and take fresh courage.”

As a specimen of the labours of the Society’s Missionaries we may instance those of the Rev. H. H. Barber, of Newcastle, whose throat has temporarily failed him :—

"For the twelve months ending September, 1878, I drove in parochial work nearly 6,000 miles, preached nearly 250 sermons, besides services without sermons, and made nearly 1,500 parochial visits."

On the other hand, as an instance of the appreciation of ordinances, Mr. Jarvis, of Stetin, mentions the case of a woman who brought her child for holy baptism three miles upon the ice, from an island, with the thermometer at more than twenty degrees below the cipher.

On the eve of starting for Montreal to take part in the consecration of Bishop Bond, and, as we have seen, to receive a unanimous call to the Primacy, Bishop Medley wrote that he has now seventy-three clergy in his diocese, an unprecedentedly large number, and that in consequence of this he had been enabled, besides filling up nearly every vacancy, to open several new Missions. All this necessarily involves additional strain upon the resources of the diocese, and gives occasion for additional regret that the S.P.G. grant has been unavoidably diminished. Nevertheless, says the Bishop, "we cannot be too grateful for what the generous and venerable Society continues to give." It is pleasant to hear of efficient help being given by several clergymen of the American Church who have joined Bishop Medley's staff. That the ranks of the Fredericton clergy will continue to be well supplied we may hope from the fact that there are still nine divinity students on the list, all serving an apprenticeship under active clergymen, and some already doing excellent service.



ALGOMA.

CHILDREN'S HOMES.—LETTER FROM THE BISHOP.—DEFICIENCY OF MEANS.—MEETING IN MONTREAL.

THE Missionary work in few, if any, dioceses can vie in interest with that in Algoma. It has, moreover, the great advantage of being excellently reported from month to month in the very useful little publication, the *Algoma Missionary News*. Our readers are familiar with the names of the Shingwauk Home for Indian Boys, and Wawanosh Home for Indian Girls, and will be glad to hear of the children's happiness at a combined Christmas fête, with Christmas-tree, and other European customs. The work seems prospering greatly in

both Homes, though the anxiety on account of insufficient funds is often very great. Indeed the appeals for largely increased help, not only to these, but to the general work of the diocese, are most touching and urgent.

The following is from Bishop Fauquier himself, dated January 9 :—

“You ask for an account of events which have occurred in the diocese. Whilst I could fill sheets with accounts of touching incidents, showing how the members of the Church are hungering and thirsting for the ordinances and services, as well as of the hardships endured by my little band of Missionaries, I will confine myself to one which occurred during a most interesting tour made last summer, together with Rev. E. F. Wilson, and six of his Indian boys from the Shingwauk Industrial Home for our crew, amongst the Indians of the Lake Superior district. It is simply as follows :—On Saturday, August 10th, we found ourselves encamped near one of the Hudson Bay posts, on Lake Neepon, about ninety miles north of Lake Superior. During our stay we were called upon by the chief of a band of Indians, encamped on an island near by, from whom we learned that in another part of the Lake, about forty miles distant, there was another band, who, although at present pagans, were willing to embrace the English religion. They had in fact, he said, been waiting thirty years for an English Missionary to come to them. It was on Sunday evening that the chief (himself a Roman Catholic Christian), told us this ; and when he got into his canoe to return to his wigwam on the island near by, one of our boys went with him. This boy on his return to our camp, while crossing the water, encountered a small sailboat with Indians in it (a man and two boys), who, on being spoken to, told him they had come from the very place, and belonged to the very band of whom the chief had told us. He invited them to our camp ; and in answer to my inquiries, the man confirmed all that the chief had said about them. He said that ‘their old chief, who had died many years ago, had charged them not to unite themselves with the Roman Catholics, but to wait for an “English Black Coat” to come and teach them ; and so they had been waiting year after year.’ Early the next morning we started off to visit these Indians, and arrived at their camp late in the afternoon.

“The interview was most interesting, and from the principal man, a younger son of the old chief, we learned the following particulars. About thirty years ago there was a great gathering of Indian chiefs at the Sault Ste. Marie, to meet a great white chief, for the purpose of making a treaty, relative to the surrender of their lands to the Government. The chief of these people went to this council, and there received a promise from the white chief that he should have a teacher of the English Church sent to him ; and so the old man lived twenty years, and died in the faith of that promise, every year looking, but in vain, for the teacher to come. His last words to his people were that they should not join any other religion, but wait for the ‘English Black Coat’ to come and teach them ; and this they have been doing for ten years longer.

“We took down their names—fifty-seven in all—and before leaving persuaded one of them to give up his son to go with us to be educated at the Shingwauk Home. The lad, who is about thirteen years old, and named ‘Nin-gwin-ne-na,’ is a grandson of the old chief, ‘Muhnedooshans,’ and a very bright, intelligent, and interesting youth. His father expressed

his willingness that he should be baptised so soon as he had been sufficiently instructed ; and on Sunday, October 27th, I baptised him and two other Indian boys in St. Luke's Church, at the Sault Ste. Marie, chief Bukwjenene, with his wife, and John Esquimaux, Indian teacher, from Garden River, standing sponsors.

"Such is the incident, a most interesting one to myself ; the only painful thing connected with it being that I was compelled, for lack of funds, instead of at once cheering the hearts of these expectant pagans with the promise that their wishes should be speedily fulfilled, to leave them with a conditional understanding that I would do my best to send a teacher to them next summer.

"When will the professedly Missionary Church of England awaken to a full appreciation of her high privilege and Missionary responsibility ?"

Since writing the above the Bishop has spoken at a great Missionary meeting at Montreal, where a very deep impression was made by his simple statement of the progress and needs of the Missions in his diocese. The feeling in Canada is very decided that no better choice could have been made of a first Missionary Bishop ; and at the same time that, substantial as is the work done, it is nothing to what would be accomplished had he more men and means at his command. The Church in the Dominion is only just awaking to the greatness of the undertaking to which she has committed herself, and her consequent duty. Montreal is, however, now doing much, considering her own needs, and contributions are increasing every year. The total sum given to Algoma by the Canadian Church last year was a little over \$11,000. Much is being done in Montreal by Mrs. Simpson, who acts as Secretary to the Algoma Association. There are many who feel that the efforts made in behalf of Algoma have proved rich in blessing to the Canadian Church at large. This is no unusual experience of those who strive to extend the kingdom of God.



RUPERTSLAND.

SPECIAL CLAIMS.—NEW CHURCHES.

THE Bishop of this diocese has recently issued two papers setting forth the need his people have of largely increased support from England. This would certainly appear to be very great. The extreme fertility of the land is rapidly attracting immigration, and settlements multiply. Although Churchfolk are in a considerable majority, it would seem that the sects receive a much greater amount of external aid, especially from the Presbyterian and

Wesleyan bodies. Upon grants from without almost everything depends, for a succession of visitations of locusts in former years, together with other more recent untoward circumstances, have impoverished and, in many cases, ruined the old settlers, while the newcomers can at first give little help, for their funds are generally exhausted before they occupy their farms. The establishment of schools is a great necessity; and upon present active help must depend the building up of a self-supporting Church.

A new church was opened at St. Paul's on October 3rd last, at a cost of \$2,000. Its measurements are 50 ft. by 24, with a chancel 24 by 8. At Victoria, also, a very neat little church has been erected, with most satisfactory results.



SASKATCHEWAN.

WORK OF THE BISHOP.—EDMONTON.—PETITION FROM VICTORIA.

IF personal self-denying energy can recommend an appeal, that of the Bishop of Saskatchewan will not lack response. The fact that for several years his lordship has each winter travelled from 1,000 to 1,200 miles, sleeping nearly every night in the open air, with the thermometer often thirty or forty degrees below zero, is but a specimen of his arduous labours.

The most interesting recent report from the diocese is from the Rev. Dr. Newton, of Edmonton, an isolated Mission station in a tract of country measuring more than 100 square miles, through which Hudson Bay officers, traders, and other persons of all classes are continually passing:—

“Also there are a few Indians who occasionally come to Edmonton with their furs. Services are held for these as often as they can be collected, and the sermon is excellently rendered into Cree by my churchwarden, who, although a poor man, willingly does this service gratuitously. Formerly he was a regularly paid interpreter of a Wesleyan Missionary Society.

“During the year 137 services have been held, each service representing travel of about ten miles. There have been eleven baptisms; each baptism representing about fifteen miles of travel.”

Notwithstanding much sickness and other drawbacks, the people of Edmonton have contributed liberally towards a church, now building. Another great encouragement has been a petition from the population

of Victoria, an Indian and half-breed settlement seventy miles from Edmonton, begging for a Church of England clergyman to be sent to them without delay. Every family in the settlement is represented in the petition, in which they undertake to provide a house for their Missionary as soon as he shall arrive. Dr. Newton explains :—

“At that place there is a Hudson Bay fort, and from sixty to a hundred families, according to the time of year, and whether the people are out hunting or freighting on the plains. Some years ago most or all of these people were connected with our Missions in or around Manitoba, but moving westward after the buffalo they were lost to us, and became attendants at the Wesleyan chapel there. But, as they describe it, their connection was one of necessity, and not of choice. For hundreds of miles there was no Church of England Mission, and they were always yearning after old times and the self-sacrificing love of their former pastors.”

The Bishop still lingers in England in hopes of gaining further funds, though most anxious to return to his post.

The Church of England has as yet done very little for the thirty thousand heathen Indians of Saskatchewan, of the tribes of the Plain Crees and Blackfeet, and Sioux refugees from the United States. The Roman Catholics, on the other hand, are very active among them. The area of the diocese is nearly seven hundred thousand square miles.



NOVA SCOTIA.

APPEAL FROM GLACE BAY.—A MISSION WITHIN A MISSION.

AMONGST much that is cheering, though not of a novel character, from this diocese, comes an earnest appeal from the Rev. C. Croucher, S.P.G. Missionary at Glace Bay, for 100*l.* to supplement the efforts of his people to provide a parsonage and glebe. His Mission comprises some eight or nine colliery villages on the east coast of Cape Breton, in which, scattered among Scotch Romanists and Presbyterians, live about five hundred members of the English Church. The following extract from Mr. Croucher's letter will give an idea of “the noble efforts the people themselves have at all times made to secure the Church's ministrations among them” :—

“During the summer months a number of sailors of all nations and creeds frequent the five small seaports, or rather coaling-harbours, within my sphere of labour. Many of these sailors gladly accept my ministrations.

"During the past five years the great depression in the coal trade has closed the various collieries during the winter months, and four months' steady work are all any of the men can depend upon. The people are consequently reduced to actual poverty and want, and are quite unable to give anything towards the support of the Gospel.

"As instances, however, of their desire to give, I may mention that when building a new church at Cow Bay village, the men, besides giving large subscriptions, were often found labouring at the building after eight and ten hours' work in the coal-mine. Some three hundred dollars' (60*l.*) worth of labour was given by the congregation, besides a very large subscription, considering their means.

"Again, three years ago we added a small chancel to another church, every member of which congregation earned his living by fishing, &c. Thirty years from the day they and their fathers met to cut and hew the timber and saw the boards, &c., for the church, they commenced work on the new chancel. They were, however, now able to forego the arduous and slow process of sawing boards from logs of timber with simple hand-saws; but having purchased nails, shingles, boards, and laths, they framed and built the chancel without the disbursement of one shilling in paid labour. One man alone gave fourteen days' labour and ten dollars towards materials.

"Their wives and daughters (some forty persons) then undertook to earn sufficient money to place a stained glass window in the new chancel, to the memory of a Missionary who had lost his life by drowning, whilst labouring among them. With the help of some friends from other parts of the Mission and parish, this was also accomplished; and a very pretty window now teaches them the love of Christ, and reminds them of the self-denying work of one of His disciples."

The Rev. F. P. Greatorex tells of a Parochial Mission at Christ Church, Lower Granville, with results which cannot fail to interest the readers of the *Mission Field*:—

"The Mission lasted eight days, the church being crowded every day. On the last evening forty-two persons stood up and made a solemn promise to endeavour to lead a different life to what they had been accustomed. As a result of the Mission the attendance at the weekly service has greatly increased, and the number of communicants has been more than doubled. The good effected has been even greater than was at first supposed; during the past year I have been continually hearing with feelings of gratitude to God of persons living different lives, commencing family prayer in their houses, &c. Two men who were almost acknowledged atheists were seriously impressed; and one case especially I must not omit to mention, so blessed, that if the Mission had done no other good, it would not have been held in vain.

"A man sixty-five years of age, who had been brought up as a Baptist, but had never been baptised, and who had lived a godless life, in April last fell out of an apple-tree he was grafting, struck the back of his neck upon a stone, and was carried home insensible. The doctor said he could not live more than twenty-four hours. The dying man, now in full possession of reason and powers of speech, requested his family to send at once for me. I started off immediately, and was greatly surprised upon entering his room to find him peaceful and happy. Upon inquiring the reason, he informed me that he had attended the services during the

Mission ; and one evening as he was returning home much impressed, he felt what a bad fellow he was, and how he had spurned and despised the love of the blessed Saviour all his life. Tears came to his eyes and he was brought to his knees in penitence and prayer. I made inquiries amongst his friends and neighbours, and found that they had noticed a great change in him. Being naturally a retiring man, he had delayed making me acquainted with the fact of his conversion, although he said that he had been wanting to see me for some time about being baptised. He now requested Holy Baptism, which I duly administered, and an hour afterwards Holy Communion, and he died the same night in perfect peace."



NEWFOUNDLAND.

WORK AT CHANNEL AND ST. GEORGE'S BAY.

IT is impossible in the limited space of the pages of the *Mission Field* to enter into details of the work in every Missionary diocese, or, indeed, to do more than give glances at the results in any. Since, therefore, Newfoundland was dealt with at much length in the last number devoted to the American Church, it must suffice for the present to say that satisfactory and hopeful accounts have been received from a large number of labourers in the island and on its inhospitable coast, and to notice one in particular. Mr. Goode has sent from Channel some extremely interesting narratives of the admission into his congregation of two very prominent members of the Wesleyan body, with their families, who are now earnest and useful helpers of the Church. He also describes a Missionary tour which he made to St. George's Bay, the next Mission to his own to the west, a hundred miles distant. After ministering to many whom he found sick, dying, and in other need of the Church offices, and after many adventures, he reached Sandy Point at 1 A.M., to find that the captain upon whom he relied to take him home had left the day before. He continues :—

"Early in the month of May is the harvest time in St. George's Bay, as it is then the spring herrings strike into the Bay to spawn ; and if the fishermen are not prepared to seize them at that time they run the risk of being starved the following winter. Early in May the whole population is gathered together at Sandy Point to wait and watch for the coming of the herrings, and to find a vessel and crew at this time under ordinary circumstances would be almost next to impossible. However, the people said, ' Mr. Goode had done their work, and they, at all risks, would do their part.' They unmoored a schooner, bent the sails and ballasted her, and procured a volunteer crew of five hands, each man taking five days' pro-

visions with him. We set sail for Cod Bay early on Saturday morning, and reached it within two miles early on Sunday morning. I was dressed and ready to go on shore about 8 o'clock, but the wind died away, and then blew a storm, and we were driven off Cape Anguille. I could plainly see the flag hoisted on the Mission chapel by the lay-reader for morning service, but I could not be with him, although I longed with all my heart to be there when I saw the people enter the building. However, I was glad to get safely on shore at mid-day, and thanked God that I was safely again in my own Mission. I do affirm that 50% under ordinary circumstances would not procure the services of the men and vessels at my disposal during my visit to Bay St. George. This is but one mark of the love and esteem that the poor fishermen of Newfoundland have for their clergymen. There is one little circumstance connected with my visit to St. George's Bay that I must mention before I close this report. It is this :—Soon after I came to Channel, early in 1870, I knew a girl who was a servant in the house of one of the principal men of the place ; she was not the best of girls, judging from the words of her mouth. I prepared her for confirmation, and married her at an early age to a young Frenchman, who was a Roman Catholic. After the birth of their first child, which I baptised, they left my Mission, and went to St. George's Bay, where they lived with his father, who was married a second time. They were Roman Catholics. I had lost sight of the young man and his wife for some time, but when I was walking one day in St. George's Bay the young man came up to me and shook hands. I was glad to see him, but sorry to hear that he and his wife were very badly off. He told me he intended to come to Channel again, and I advised him to do so as soon as he possibly could. I promised to go to see his wife, but he did not call for me in his boat, as it rained hard that day. I went to the parsonage and found out all about his wife, and how she was faithful to the early training she had received in Channel, even in the midst of much suffering from hunger and persecution. A few days after the birth of her second child it was stolen from her when she was too weak and sick to know what took place, and carried to the Roman Catholic priest to be baptised. When she got stronger, and was preparing to take the child to be baptised by the clergyman of the Church of England, she was told by her mother that the child was already baptised. She did not believe her, and said she would have it done again according to her Church ; so she went across the Bay and had it baptised, as she did not know whether it was baptised before or not. Soon after I left, she and her husband, another man, and her three children—one being a young baby—started in an open boat to come to Channel ; and after *five days'* fearful suffering in an awful storm they reached Channel, almost half dead. I was glad indeed to be able to help them with some of the clothes which I had at the time received from England ; but only a short time afterwards her eldest child was drowned, and that, too, when her husband was away. The death of this little girl was felt by a great many in Channel, owing to the fact that she lived out the storm coming from St. George's Bay a short time before this sad event took place ; and owing to the fact, too, that the mother had kept her children, and brought them up in her own religion, even under the most trying circumstances, and far away from all belonging to her."

COLUMBIA.

INDEPENDENT WITNESS TO RESULTS OF MISSIONS.—HARVEST FESTIVALS.—AN INDIAN SIMON MAGUS.—LETTER FROM THE BISHOP OF ATHABASCA.

IT is always pleasant to have independent testimony to the good work of the Society's Missionaries, and the following extracts from a letter addressed to the Rev. J. B. Good, whose labours at Lytton have been before noted in the *Mission Field*, will be read with interest. It is from the head of the Indian Reserve Commission, lately occupied in adjusting difficulties in relation to the land, and is dated June 18th, 1878 :—

"Reverend Sir,

"I cannot leave Lytton without expressing to you my sincere appreciation of the good effect of your Missionary work among the Indians in this district.

"It has been a pleasure to me to be among your Indians, and to notice their good behaviour, their self-respect, yet respectful bearing, and the promptings—I might almost say the aspirations—of the awakened nature of many of them, towards a more civilised life.

"Those only who know what uncivilised men are can appreciate what the change which is visible here means.

"Mr. George Blenkinsop, the Secretary of this Commission, whose knowledge of the Indian people in this province is intimate and extensive, drew my attention to the healthy appearance and good conduct of the Lytton Indians as soon as we encamped among them; and in my daily intercourse with them since, I have found that what he said was perfectly true.

"They have been reasonable and well judging in discussing the land questions which have been the occasion of my visiting them.

"I may be permitted to add that I have rarely spent a more privileged or memorable time than the few hours I spent in your Mission church last Sunday.

"I feel sure that those who have contributed to the support of St. Paul's Mission would have been satisfied that their money had been well spent, if they had been with me in the church, with any knowledge of what the Lytton Indians were but recently, and had seen the numerous well-clad Indian congregation joining in public worship, not only with decency, but with becoming attention; and had heard you speak to them of the consoling truths of religion in their own language.

"Sincerely hoping that the seed sown may produce more fruit every year.

"I am, reverend sir,

"Your most obedient servant,

"GILBERT MALCOLM SPROUT,

"Indian Revenue Commissioner acting for
the Governments of Canada and
British Columbia."

The following is from a local newspaper, *The Standard*, of October 15th, 1878, and speaks well for the state of things at Cowichen:—

"On Wednesday last the annual harvest thanksgiving was held at the beautiful little Anglican church, in which nearly a hundred persons were assembled. Our clergyman, the Rev. D. Holmes, preached a sound, practical sermon, the sort of thing that is a treat to listen to: for alas! now-a-days the preacher of sermons is too apt to sink the Christian in the theologian. The reverend gentleman took the most hopeful view of our prospects, and reminded us that we had many things to be thankful for besides an abundant harvest. He declared himself to be thankful for the past, satisfied with the present, and hopeful for the future, and succeeded in instilling into his hearers the same happy state of mind. After the usual service was over, the whole party adjourned to the parsonage barn, and partook of a sumptuous dinner, kindly prepared for them by Mrs. Holmes, whose care for, and attention to, the numerous visitors was duly appreciated. After this some amateur musicians were soon found, and the young enjoyed themselves in an innocent and healthy dance, thus ending a most pleasant day."

The Rev. George Ditcham also reports a very successful Harvest Festival at Chilliwhack, on September 22nd, when the sermon was preached by Archdeacon Woods, from Westminster, and all the communicants of the settlement but two attended the celebration.

Mr. Good mentions, Nov. 4th, 1878, the sudden death of a native impostor, who for two years had much disturbed the diocese, and of whom Mr. Ditcham wrote, last April:—

"My district has been troubled by an Indian who gives himself out to be some great one—a prophet sent by God to turn the people from their sins. He has gained a vast influence, which I fear he will use to our harm. About a fortnight ago there were 500 Indians assembled at Spuzzum to meet him. They came most of them from the country above Spuzzum—from Lytton, Nicola Valley, Lilovet, and other places; but I hope now that Mr. Good has returned to his post the movement will be checked. I have visited the prophet three times, under difficulties which we get so used to in this country, that to write about them would cause the feeling in myself that I was boasting, and delighting in vain glory. There is such a great amount of pleasure, when one is in full health, in overcoming the difficulties of travel in a new country, that I for one at present think it capital fun. The prophet is to-day—April 4th—just across the river. He is going on a visit to the Thompson River Indians. I sent for him just now to come and show me some of his tricks. He has one which I should much like to see. He holds a bottle up above his head and prays to God, and the bottle becomes full of medicine. I said that if he would do this before me I would help him. He returns answer that if he performs before white men God will be angry, and cause the Fraser River to rise and sweep us all away. I have sent him word that to-day the steamboat is here, and he and the Indians can go on it if the River Fraser rises, and go to Victoria, and the white men will stay and be drowned; and that as I am a pretty good swimmer I am not afraid. I have had no answer yet, but have been teasing the Indians for

being so stupid, and telling them of the promise of God not to destroy the world again by water.

"The prophet has (1) changed the day of rest from Sunday to Wednesday.

"(2) Says God spoke to him in a dream.

"(3) Says he can control the elements.

"(4) Says that all those Indians who don't follow him will, after death, be changed into birds and beasts.

"(5) Can cause an abundance of salmon and berries to come."

We are thankful to learn that some time before his death his influence was on the wane, indeed almost overcome by the Missionaries.

The Bishop of Athabasca, being prevented by the distance and isolation of his diocese from attending the Lambeth Conference, wrote to the Society a letter dated June 28th, to assure them of his "heartfelt sympathy, from a distant quarter," with the meeting then taking place. In it he states that in a recent visit to the outskirts of British Columbia, to perform some episcopal acts for Bishop Hills, he was much struck with the want of any religious provision for the 3,000 miners in the Hickeen district. This is one of many calls for increase of funds.



JAMAICA (KINGSTON).

THE LATE ARCHDEACON CAMPBELL.—DESIRABILITY OF SUB-DIVISION.
—RESIGNATION OF BISHOP COURTENAY.

VERY great regret has been felt in the island for the death of Archdeacon Campbell, the Rector of St. Andrew, on the 20th of October, within a day of completing his fifty-eighth year. His life has been sacrificed to overwork and exposure in his habitual unselfish and unsparing labours. His holy life, fervent piety, and thorough, though liberal, Churchmanship, are a sensible loss to the Church. The funeral was attended by large numbers of the clergy and laity; and a touching feature was the grief of the children of the Orphanage, for which he has done so much.

The Rev. J. H. Geare, of Belize, pleads more earnestly than ever for a Bishop of Honduras. Without a recognised head of its own Church matters are likely to continue stagnant in the colony. The magistrates, however, being earnest men, are doing good; and from some places, Corosal for instance, come offers of stipend for more Missionary clergy.

The last mail from Kingston brings the news that the Bishop has announced his intention of resigning the see in the course of April, after the Synod has met on the 17th. In doing so he spoke thus :—

“ I do not intend to be idle ; and of employment—at all events of remunerated employment—in the Lord's vineyard I have a better prospect if I can offer myself as an aged but not wholly broken-down labourer. You will hardly need to be reminded that the duties to be discharged by a Bishop in Jamaica, in this our disestablished and disendowed Church, are becoming more and more anxious in every department. For cures like ours, in a tropical diocese, and with but small emoluments, offer no special inducement to highly qualified men, who, however zealous they may be, have no reason generally speaking to *prefer* Jamaica. We have to seek out our men with much diligence, or we have to train them, as well as we can, ourselves, and we are often much perplexed how and where best to employ them. The number of Church stations is increasing year by year, and many of our clergy with good reason *wish* that they should be visited annually by the Bishop, though aware that this is impracticable. The Bishop who visits them must be in full health, and have a good share of bodily activity, or he would break down on the road. Above all this there are very heavy responsibilities which a Bishop may find others to share with him, but can transfer to no one. Great indeed is ‘the care of all the Churches,’ and I ought to leave it to a younger and stronger man.”

Bishop Courtenay was consecrated in 1856, at first as coadjutor. Possibly the appointment of a new diocesan may afford an opportunity of giving Honduras a Bishop of its own. But many difficulties would have first to be overcome.



NASSAU.

ARRIVAL OF THE BISHOP.

ALL true Churchmen will rejoice that Bishop Venables' diocese is no longer without a head, as the following extracts from a letter received from Bishop Roberts (whose consecration was recorded in the *Mission Field* for July last) will show :—

“ADDINGTON HOUSE, NASSAU.

“We arrived here on 21st November, 1878, after having been delayed a week in New York through the breakdown of the steamer. . . . The cordial welcome given me on reaching Nassau was of a most encouraging nature. On our steamer nearing the harbour, Mr. Swann, Rector of the Cathedral, and a lay member of the Diocesan Council, came on board as a deputation ; at the landing stage the rest of the clergy on the island, and Mr. Strombon, of Harbour Island, met me. Owing to the lateness of the hour of landing the crowd had considerably decreased ; still there

were a large number of people, mostly natives, who were very hearty in their acclamations of welcome. We were driven straight to Addington House. . . . The next morning at 7.30 there was a celebration of Holy Communion in the Cathedral, as an act of Thanksgiving to GOD for His mercies vouchsafed to me and my family. The same day I received a most cordial address of welcome from the members of the Council. On Sunday, arrangements were made through the island for the closing of the churches at Morning Prayer, so that the clergy and their congregations might be present at my enthronement in the Cathedral. There was a very large congregation, and the various choirs joined in the procession into church. A form of service had been arranged for the enthronement. I was the preacher, and a curious coincidence occurred. The late Bishop preached his first sermon in the Cathedral on the fourth Sunday in Lent, and I preached my first sermon on the twenty-fifth Sunday after Trinity, and we both took the same words for text, from the Gospel for the Sunday (it being the same on both Sundays). There was a very large number of communicants. I have received several other addresses of congratulation, all full of deep gratitude to GOD for answering their prayers. I trust I may be found worthy of the high office to which He has called me. Since landing I have held four confirmations—total number of candidates about 230. At St. Agnes they were nearly all black people. It was a very impressive service. It was at 7.30 A.M., and all, I think, without an exception, received their first communion then. The native congregations are, as a rule, very attentive. The clergy have certainly worked most nobly during the long period of a vacant episcopate. The Church on this island seems to be gaining ground, and gathering many under her care. Of the out islands I can say nothing at present. I have been devoting myself to *home* work. I expect in about a fortnight to make my first visitation. The weather is charming. Christmas Day was most lovely, almost a cloudless sky, with thermometer about 74°, and a nice cool breeze. The church decorations were very striking to a European eye.

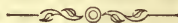
“I have been much struck with the attainments of the children in the schools I have visited: they certainly would put some of our country schools at home rather in the shade. The children are very quick, and make clear answers. . . . I have found a great deal of encouragement in my work, and also a heartiness and readiness to co-operate with me in any scheme I may propose.”



BARBADOS.

CODRINGTON COLLEGE.

THE report of the Executive Board shows Codrington College to be still working well and usefully, though the number of students has not been so large as in the previous year. Fluctuations such as this must of course be expected.



ANTIGUA.

FINANCIAL IMPROVEMENT.—SICKNESS AND DEATH AMONG THE
CLERGY.—IMPROVED MORALS OF THE PEOPLE.

DETERMINED efforts are being made in this diocese to place the Anglican Church upon a better financial footing; and steady progress is being made in the amount raised by parochial collections for the maintenance of the clergy. It is highly satisfactory in some respects to learn that a very large proportion of the money given comes from the labouring population and persons in the humbler walks of life, by penny-a-week contributions.

In some parts the scarcity of men as well as of money is very great. The Bishop writes, October 26th, 1878, in much perplexity:—

“The Rev. W. S. Serres, B.A., Rector of St. James’s, Nevis, was snatched from us in the end of August in a fit of apoplexy, leaving that already depressed and struggling island with the ministrations now of only one effective clergyman, the Rev. J. M. Collins. The exemplary and devoted Dr. Bovell, Rector of St. Paul’s and St. Thomas’s, is now laid, with a lingering disease, on his bed, from which he can never rise again.

“It is impossible for me to find any one here who can be spared to take Mr. Serres’s place.”

Mr. H. Semper, Missionary at the Virgin Islands, was also prostrated by illness during the greater part of last year, but is now able to resume his regular work.

In spite of such difficulties good is being done. A very hopeful sign is, according to Dr. James Clark, who writes from St. Philip’s, on the last day of the old year, a remarkable diminution of bastardy, always a crying evil in the colonies, especially those formerly demoralised by slavery.

With reference to the annual reports of his clergy for 1878, the Bishop writes on February 11th:—

“They will show satisfactorily that the Church’s work is being diligently carried on in every parish and district now subsidised, with the sole exception perhaps of Anguilla, where the incumbent, the Rev. H. Warneford, after labouring in that secluded spot for a quarter of century and more, has latterly fallen into feeble health, and for a part of the year was equal to scarcely any duty. I was able, however, in the beginning of June last year to send to him as schoolmaster, a well-educated and very zealous young man, who has my licence to assist him as a lay-reader, as well in his Church services as in the care of the congregations in the out-stations and in pastoral visitations, and I hear on all sides that there has been an encouraging revival of Church life among the people. One of its expressions has been a subscription (poor as they are) for the purchase of a very nice harmonium, which came out for their little church by the last packet.”

BRITISH GUIANA.

REMARKABLE MOVEMENT AMONGST THE HINDU COOLIES.

NEXT to the grand results recently recorded in India, nothing in the whole Mission field is more striking and encouraging than the opening now manifesting itself for evangelistic work among the immigrants in this diocese. A very large amount of information has lately come to hand, from which it appears that British Guiana must henceforth be reckoned one of the most important spheres of Missionary work. The following report of the Hon. Secretary will put the readers of the *Mission Field* in full possession of the main facts connected with the British Guiana Coolie Mission :—

GEORGETOWN, *Jan. 20th*, 1879.

"In surveying the present aspect of Coolie Missions in this colony, I must omit any reference to Berbice, as being beyond the sphere of my acquaintance, except to note that the Rev. E. B. Bhose (a native of India) ministers to his countrymen in a pretty little church erected through his exertions in the town of New Amsterdam, where also an experienced catechist, who has been recommended for the Diaconate, is employed; and that the Rev. J. G. Pearson, of Port Mourant, is engaged in the study of Urdu with a view to more efficient ministrations among the large Coolie population in his district.

"The want of adequate funds to do justice to the imperious demand—now being made by the Coolies themselves—for Christian teachers and places of worship, has hitherto limited the operations of the British Guiana Coolie Missions mainly to Demerara. The only credit they can take for anything beyond is the supplying to the Rev. W. H. Brett a catechist (brought up by him as a youth) trained at Belair, and the placing a catechist at Leguan to guide the remarkable movement which manifested itself in that island a few months ago. An account of the origin of this movement was given in Occasional Paper No. 5.

"To Demerara, then, I shall at present limit myself. Radiating from Georgetown towards the sun-rising, we have the East Coast—the most cultivated and thickly populated of the rural districts. On the first estate, 'Belair,' the Rev. S. Coode Hore resides. He has charge of this and the five sugar estates beyond, and is training eight young men as catechists. He has one catechist (trained by himself) to assist him; but an Assistant Missionary is absolutely required, to enable him to carry on the work of the district and instruct his students efficiently. The time has now arrived also when provision must be made for the housing of the students, the place in which they have lived for some time past being now untenable and not worth repairing. A site has been promised by Mr. Quintin Hogg.

"Beyond the Belair district is the Presbyterian Mission presided over by Dr. Turner, and supported by Messrs. James Ewing and Co. of Glasgow; and beyond this again comes the 'Nonpareil' Mission, in charge of the Rev. F. P. L. Josa. He has a catechist working immediately under him, and another at Plain Enmore, who was trained at

Belair, and is supported by the proprietors of the estate. They also contribute 25*l.* per annum for the Missionary's travelling expenses. There are attached to this Mission ninety-one Christian Coolies. In spite of many disappointments there is abundant promise of success to reward the untiring energy and perseverance of Mr. Josa.

"The gap between the Nonpareil district and Berbice, embracing ten sugar estates, is unvisited by any Coolie Missionary ; but presents an ample field, for one at least.

"Returning to Georgetown, and taking the road along the right bank of the Demerara river, we come to the East Bank district, in charge of the Rev. J. Keelan, who is assisted by a catechist trained at Belair. There are in this district eight sugar estates, and the neighbourhood of Georgetown makes it a favourite resort for free (*i.e.* unindentured) Coolies.

"All the Missionaries, as well as catechists, understand and preach in Hindustani.

"The catalogue seems insignificant, and so it is beside the work that remains to be done. The West Bank and West Coast are of scarcely inferior importance, in point of population and industry, to the East Coast and East Bank ; yet no likelihood exists of ground being broken there unless some generous-minded individual will emulate the munificence of Mr. Quintin Hogg, and give 3,000*l.* to form the nucleus of an endowment for a Mission in either of these localities. Living in the colony is expensive, and a clergyman is paid 250*l.* to 500*l.* per annum.

"For years past we have been endeavouring to procure Native catechists from India. Through the kind exertions of the Rev. J. R. Hill of Banda we now expect to receive one in the course of the year.

"The whole Essequibo coast, with several most important estates, has only the one catechist under Mr. Brett. In the large island of Wakenaam, on which is situated Plantation 'Caledonia' (with its 2,000 Coolies), and eight other sugar estates, the Rev. A. Gwyther is endeavouring to master the Coolie vernacular, and is most anxious for help. Leguan, another island in the Essequibo river, requires an ordained Missionary, but has to be satisfied with a catechist, an occasional visit being paid by Mr. Hore, who has already more work in his own district than he is able to compass.

"Never were the Coolies so willing to receive Gospel teaching ; everywhere our Missionaries speak of the ready welcome they receive, and the pressing requests that are made by their hearers that the instruction may be prolonged. We may truly say that a door has been opened to us here, and that the fields are white unto the harvest. May the good Lord put it into the hearts of His servants to provide a maintenance for the labourers who are ready to enter upon the task of harvesting the fruit of past years of Faith and struggle and Hope. There cannot now be less than 70,000 East Indian immigrants in the colony. During the past year 9,101 souls were added to the population from India. Year by year the immigrant ships bring their human freights to our shores. Can we doubt that it is in fulfilment of Isaiah's prophecy : "The Gentiles shall come to Thy light" ? Yet how faint is the effort which is made for bringing them to the knowledge of Him who was ordained to be 'a Light to lighten the Gentiles' !

"We are most thankful for the help received from the Venerable S.P.G., without which our work would fall far short of what it now is ; but we might reasonably expect some supplementary assistance from the wealth of England. Every year some 500 or 600 Coolies, whose

indentures have expired, return to India from British Guiana. If we could send them back consistent Christians, should we not be making a contribution to the evangelisation of India that would be equivalent to the work of several Missionaries in India for a series of years?

"I trust that the foregoing sketch will suffice to show what is being done, and what still remains to be done, by the Church in this colony in the fulfilment of her duty towards the Coolies."

The Occasional Paper above referred to was published at Georgetown, Demerara, October 18th, 1878, and speaks as follows:—

"Those who have read the last Occasional Paper will not be surprised to hear of a very remarkable movement that is taking place among the Coolies in Leguan. It is difficult to tell at present what has led to it, or what motives have influenced those who have taken a leading part in it. To track the intricacies of the Oriental mind, or penetrate to the inmost thoughts of the subtle Hindu, is no easy matter. It may be that the movement is essentially a religious one; or it may be that it has arisen from a feeling that people from one country—speaking the same language, living among strangers and foreigners, although in scattered numbers,—should not be separated in feeling and communion by difference of religious belief. What more natural than that these voluntary exiles should wish to draw together and seek some bond of union, whereby they should possess a consciousness of power that is now wanting, by reason of their divided and separated condition?

"We will, however, give a plain statement of facts, and leave our readers to draw their own conclusions. It must be premised that several Christian Coolies who had arrived in the season 1876-7 were allotted to estates in Leguan, one of the islands at the mouth of the Essequibo River. These men, as well as several of their heathen countrymen, were attendants at the services held in the picturesque little Parish Church of St. Peter. The Rev. S. Coode Hore, the senior Missionary to the Coolies, had paid a visit to the island and preached there, shortly after his return to the colony in the month of May. He was struck with the earnestness and attention of the people and reported as follows:— 'Service in Hindi at Leguan on Sunday morning last (July 14), with attendance of seventy-one, and an offertory (from none but Hindus) of \$2 08, resulted in invitation to come again, and the *serious* consideration of my proposal that they should send a Student to me and provide the cost themselves. I do not think it altogether improbable that they will do this.'

"Then again, in the course of the present year a Coolie catechist from Trinidad (formerly one of our Students) paid a visit to some of his friends located on Pln. *Enterprise*. What effect their preaching may have produced is known only to the Great Searcher of hearts. It was about this time that an urgent application was made to the Committee of the B.G.C.M. by the Rev. A. Gwyther, for a catechist to be sent to work under him, at Pln. *Zeelandia*, on the island of Wakenaam, where something like 2,000 Coolies were resident, and many of whom exhibited a strong desire to receive some definite religious instruction. The Committee at once determined to send a catechist to Wakenaam; but, having been made acquainted with the eager desire of the Leguan Coolies to have a Christian teacher among them, it was decided that the catechist's time should be divided between the two islands. The development of affairs, however, in Leguan compelled the Committee to modify their plans.

However, on Sunday September 1st, a large assemblage of Coolies took place on and near by the Steamboat Stelling or Wharf of the island of Leguan. Most of these people—loosely estimated at 700—resided on the island; others came in boats from Wakenaam, the Essequibo coast, and the West Coast of Demerara. They were accompanied by their religious teachers. The Magistrate of the District, hearing of the gathering, thought it his duty to be in attendance with the Police. Understanding that the object of the meeting was to discuss the question as to which was the true religion, he suggested that Mr. Hore might be able to render them some assistance in coming to a conclusion, and undertook, if they would adjourn the meeting to the following Sunday, that Mr. Hore should come down and take a part in their discussion. They readily agreed to this, and dispersed without any disorder. An invitation was sent to Mr. Hore urging him to attend the adjourned meeting. On the day appointed (Sept. 8) the Coolies again mustered close to the Steamboat Stelling, their number being estimated—at a moderate computation—at 400. A platform had been erected for the Missionary; and for several hours Mr. Hore was engaged in addressing the large throng, in replying to objections, and answering questions. The assembly was good-tempered and peaceable throughout the proceedings: and although various sects and parties among both Hindus and Mohammedans were represented on the occasion, there was a strongly marked accord on the subjects mooted. A proposal made by one individual for a Composite Church, to embrace the followers of various creeds, was wholly scouted. With scarcely a dissentient voice the large congregation declared their willingness to become Christians, to receive a Christian teacher, and to erect a Christian Church in which they might worship—just (they said) as the Chinese in Georgetown had done. The proceedings were concluded with prayer offered by the Missionary.

“A layman, who was present in an official capacity, was so impressed with the scene that he declared that he never should forget it as long as he lived. Another layman also present in an official capacity furnished, unknown to the Missionary, a report to the *Royal Gazette*, which appeared in that paper under date September 12th.

“On the following day (Sept. 9), Mr. Hore met, by appointment, ten of the leading priests of the Hindu and Mohammedan religion, and talked over the matter more in detail. These men were as unanimous as the meeting had been in the desire for a Christian Church and a Christian teacher. The importance of this statement can only be duly estimated when we call to mind the undisputed sway that these priests exercise over the minds and consciences of their people; so that what the priests believe, the people will accept as a matter of course. Mr. Hore dismissed them after a long conference, with the understanding that during the week they should talk over the matter with the rest of the priests on the island, and, if necessary, summon a meeting of the priests alone, which he would attend, on the following Sunday.

“On Sunday, Sept. 15th, Mr. Hore again visited Leguan, and met the Hindu and Mussulman priests. At this meeting they learned to understand a little better what the Christian religion really was, and, desiring to know somewhat more about it, they petitioned for a teacher to be sent to them for one month, after which they would be more competent to come to a final decision. Abraham Lincoln, the catechist who was to have gone to Wakenaam, went down, in compliance with this understanding. On October 12th he returned, saying that no suitable house could be found at present; but that the people were more than ever

anxious for a teacher. On October 16th two men came up from Leguan to the Mission House at Bel Air to urge, in the name of their countrymen, that the teacher should be sent. Unfortunately, the Missionary was from home, and they departed in sorrow.

"As has been intimated above, the key to this movement is not yet in our hands. Many of those engaged in it are men of property, owners of cattle, owners of land. It seems that they are anxious to have—not one of their own race and country, but a 'buckra parson' to instruct them in the Christian religion. It would appear, therefore, as though they had come to the conclusion that it was to their interest to adopt the religion of the country—the religion of the Sahib, finding that they were treated with justice, and their rights and property respected. The remarkable point of the case is that they have agreed to sink their religious differences and take the faith of their rulers on trust. The significance of this cannot be overrated. It proves how little hold the religious system of the Brahmins and Moulvies have upon their consciences. Now the people of India are acknowledged to be eminently a religious-minded race. For them to live without religion is an impossibility. What then is to take the place of the old religions which have become effete and discredited? Surely there can be but one answer."

From Mr. Hore himself we learn that the deputation on September 9th consisted of two Brahmins, three Ramanandis, one Kabir, one Vairagi, one Mussulman, one Narayana (follower of the god so-called). The following entries from Mr. Hore's rough diary also throw further light upon the movement :—

"*Sept. 11th.*—Abdul (catechist) returns, and, wonder of wonders, says whole island is waiting for Christianity. His expressions are, 'The people all frighten. They say which side we must walk.'

"*Dec. 1st.*—Many coolies at service whose behaviour struck me as excellent. Having examined two or three who were offering themselves for baptism, I advised delay until they were further instructed.

"*Jan. 12th, 1879.*—Again at Leguan. Finally arranged to baptise next month six persons—three men, three women. One is a Mussulman, one a follower of Kabir, and the third a Vairagi.

"But these are head men, or, as their countrymen call them, *Parsons* (parsons); and their baptism will, so I hear, and so I believe, be a signal for additions to the Church daily."

We cannot refrain from adding Mr. Hore's own account of his work, as contained in a sermon preached by him in the Pro-Cathedral at Georgetown, from Acts xvi. 9, 10. May his earnest pleading for aid touch the hearts of many who read :—

"We—and by we I mean our Bishop, our clergy and our laity—have in our Coolie Missions carried out, or endeavoured to carry out, like St. Paul and his company, our own human plans, but still, like them, our trust has been in God. We have waited, and, I may honestly say, are still waiting upon Him. And thus we are prepared, and God helping us we will ever be prepared, to follow up any and every invitation which God's Holy Spirit may make to us for the salvation of our fellow men.

"We have waited, and now I tremble as one in weakness whilst I

address you. I am constrained to cry as one of old, 'Oh, Lord God, behold, I cannot speak, for I am a child,' and why? Oh, dear brethren, *it has come*. Such an invitation *has come*. The same great cry as reached St. Paul. Come over and help us is the cry, the cry of anguish, I may say, the literal heartrending cry uttered by some in our very midst. In no vision like that of St. Paul, in no vision, but in sober, solemn *fact*, in the broad light of the noon-day sun, 700 of our heathen gather together from all parts in the island of Leguan, to decide a solemn question which has uprisen in their hearts. That question is 'Who is the God?' No answer can they find; words and actions run so high that magistrate and police are compelled to interfere, yet no answer comes. It is as in that day in olden time when the priests of Baal met. But alas, unlike that day, there is here no voice, nor any that answers to this their bitter, bitter cry. 'Who? who is the God?'

"It is suggested that the Christian priest may furnish them with an answer, and then, oh, thank God for His goodness, then, as with one mouth, they, all those 700 heathen Hindus of some six or seven differing creeds, they all unite in the one cry, all join in the one message to the Christian priest, 'Come over and help us.' A promise is given to them that the message shall be delivered, and then the hitherto unruly mob departs in peace.

"In no vision but in stern reality the message reaches us, and, to use the words of our text, immediately we endeavoured to go, assured by that gathering that the Lord had called us to preach the gospel unto them.

"The day appointed arrived in due course ('twas during the last month), and your Missionary found himself face to face with a congregation of heathen variously estimated at from 300 to 450, the latter probably being nearer the mark.

"There, surrounded by these Hindus, under the broad-spreading branches of a silk-cotton tree, I was, in the mercy of God, permitted to preach the everlasting gospel, and to receive, yes, to receive assent from the mouths of all (for they stood up and replied audibly whenever I put a question); I say I was permitted to receive assent from the mouths of all, that the Lord he was the God; that He was One, was Holy, was Merciful, that He must of necessity love His creatures, and that man was by nature sinful. But best of all they further acknowledged this, that from what they had learned that day, they saw that the Christian religion taught all these truths, whilst they freely owned that *not one* of their own religions did so.

"Thus for three or four hours did they listen with wrapt attention. And at the close of the meeting the whole company rose as one man, and (with one dissentient voice only) they entreated that they might be provided with a Christian church and a Christian teacher, offering at the same time to help themselves as far as possible in regard to the money required for providing these. It was not without deep emotion that I heard these men repeat after me word for word and with deep fervour that *common prayer* for all, the 'Our Father.'

"Under such circumstances you will not, I trust, imagine me to be too sanguine when I add that I felt in my heart, the Lord hath assuredly called us to teach the gospel unto *these*.

"At later meetings, on the same and following days, between several of their priests and myself, this feeling was confirmed. The following week at their particular request I again visited Leguan.

"I went, I saw, I spoke, and I left with their urgent cry ringing—yes *ringing*, as the cry still rings in my ears—'Come over and help us.'

"Steps have been taken to provide a teacher for these people, but no house has as yet been secured for his use. On this account the teacher returned on Monday last (the 14th) much disappointed, *but* only to be followed the next day by a deputation of two priests sent by the people, who urgently entreated that no further delay might take place.

"Assuredly, dear brethren, the Lord hath called not *me*, understand me aright, hath called not *me* but *us*, that is, *you* and me, to preach the gospel to these men. Oh, how great an honour is thus conferred upon us! Is there, can there be, can there be one among us who will not gladly respond to this call?

"But I must not pause here, for I want to show you *what* to do and *how* to do it."

"Our Church, blessed be God, is now working *directly* amongst our Coolies in Essequibo, in Wakenaam, in Leguan, upon the East Bank, in two districts of the east coast in Berbice, and it only remains for us to take up the West Coast to make up a complete chain of Missions throughout the colony.

"I appeal to you to-day to help on this work for God, this work which He Himself has so eminently blessed, I ask you to-day to take a share in this blessed work. Oh, let it be said of you, the members of this cathedral Church, that to you is due (by means of your offertories and otherwise) the completion of this our chain of Missions.

"It is now somewhat more than five years ago since our Coolie Missions first undertook the training of catechists.

"From one of our old students, concerning whose conduct the clergyman who superintends his work bears testimony, I can almost say of him 'Behold an Israelite indeed in whom there is no guile,' from this man I have during the past week (please note the time) received a letter of a portion of which I add a translation (it being written in Hindi, and moreover in an oriental style which you must forgive), 'My dear Priest, I present my salāms to you my life-giving teacher. The great joy which I received at my last entrance to your abode has continued from that time up to to-day, indeed that joy has been unqualified, for I have read through and through those books which you deigned to supply upon my account.

"Be pleased to give my salāms to [here he mentions several names] and likewise to all the brethren.'

"You will say, perhaps, to what purpose do you quote this letter? I will tell you, I want you to note the Christian tone of these words—'Give my salāms,'—my peace, my love, for that is his meaning—'to all the brethren.' This surely tastes of primitive Christianity; these brethren whom he salutes are unknown to him in the flesh, but he feels his bond of brotherhood, and salutes them, although unknown, as brethren in Christ.

"This man be it remembered was an ignorant heathen some five years ago, and was then unable to read or write in his own tongue. He is now teaching his countrymen the unsearchable riches of Christ, and by this, his letter, has taught his former teacher in those words of his, 'Give my salāms to all the brethren.'

"He who was thus a few years ago a poor heathen, but who is now our brother in Christ, is one of the first fruits of our Mission, and I may add without fear of contradiction, assuredly the Lord called *us*, you and me, in days gone by to preach that Gospel unto him which he now endeavours to adorn.

"Another letter received also during the past week from another of our former students, and now one of our catechists, is worthy of your attention.

I only give you an extract, and that in the broken English as "originally written. 'Three people baptised on Friday last the 11th (that is of October), and two more getting ready to receive baptism in a few weeks' time by the help of the good God, and I [am] trying my best among my countrymen by the help of Him.'

"Assuredly the good Lord called upon us, by us I mean, you and me, through the instrumentality of this our catechist, to preach the Gospel to these three people who were baptised on Friday week last, and again to the two 'who are getting ready to receive baptism in a few weeks by the help of the good God,' and further to those for whom our catechist adds, 'I am trying my best by the help of Him.'

"I fear lest I weary you, yet a necessity is laid upon me; I must quote another letter also received during the past week. It only reached me yesterday, being addressed to and being forwarded to me by the resident clergyman in Wakenaam.

"Dear Minister,—At night I teach a class of Coolies, my countrymen, to read. I have twelve; and I shall feel glad for as many Christian tracts as you can get me in English, Hindi, Arabic, Persian, and Urdu. Also I shall be glad if you will get me two Hindi First and Second Books and one Fourth Book and a Hindi New Testament. I read the tract you gave me, and *I shall be glad to do anything I can for God.* . . . I have been brought up as a Christian in my own country. Now my good salute to you.'

"Is there no cry in this letter. A working-man at night collects his fellow-workmen—regardless of worldly reward—he teaches them, and begs, not for pay, but for Christian tracts. I hear, though unuttered, the cry from those poor humble students, 'Come over and help us.'

"But there is more than this to be learned from this last letter. One line of it is worthy of being sent through the length and breadth of Christendom.

"Think you of these words, think you of this, that from a Christian Hindu, a working-man, engaged all day in field or other labour, and after labour calling his friends around him for Christian instruction, think you, I say, of these his words '*I shall be glad to do anything I can for God,*' words not uttered for pay, not even uttered as an explanation of his voluntary work, but simply as a plea that he may be shown what more he can do. '*I shall be glad to do anything I can for God.*'

"Oh, that I had a tongue of power [χαλκροφωνου], oh, that I could speak with the tongues of the most fluent of men and of angels to shout aloud throughout all Christian lands these words of reproach and shame, for reproach and shame they are to us who have been Christians from our youth: '*I shall be glad to do anything I can for God.*'

"We can all repeat the words, but how many of us can repeat them backed up by honest work. How many of us, I say, can with honesty and sincerity repeat this poor man's innocent and humble statement. I shall be glad to do anything I can for God.

"My brethren, I think that I must have convinced you, yet not I—I think that the work done, the labour performed and its fruits, will convince you—that our Coolie Missions are a reality, nay, not so much the result of our labours, but rather the blessing of God upon those poor labours must convince you, that the Spirit of God has directed our work, and shows that we have been labouring, yes, labouring, in a very Macedonia itself.

"Oh, if there be any among you who will be glad to do anything he can for God in this matter of our Coolie Missions, I pray you be *up* and doing. I invite you and such as you to come, and come at once, to one of your

own clergy, that your name may be enrolled as one of the helpers in this grand work. I implore it of you, that if you can but bestow one single cent, come, come with that single cent for God and his Church, give at least that one cent in response to this mournful appeal 'Come over and help us.'

"And now, in conclusion, I ask you to set before yourselves the example offered by those three humble Hindus whose letters I have quoted.

"Like the first, *Love* the brethren, although they be unknown to you in the flesh.

"Like the second, pray for grace that you may be enabled to say with him: 'I am trying my best amongst these people by the help of Him.'

"And then, oh, would to God we one and all might add with truth and sincerity like the third: 'I shall be glad to do *anything* I can for God.'"

The recently-issued Report of the Committee of the British Guiana Coolie Mission for 1878 tells us that the first flush of excitement seems to have died away, but a good foundation is being laid, which, it may be hoped, is only the commencement of a goodly fabric that will endure to all time.

The Bishop, under date January 20th, 1879, referring to the above statements, says, "you may thoroughly rely upon what they say." He also adds the interesting information that a correspondence has been commenced with the S.P.G. Secretary in Calcutta, with a view to obtaining Hindu catechists thence, and that Mr. Hore proposes starting for India in the autumn, to choose for himself one or two, who may be afterwards admitted to the diaconate, for work especially among their own countrymen in Guiana. "I need hardly say this will cost something." And again:—

"Our burdens increase year by year, but the Colonial public allowances remain the same. The Mission field, especially at this time, is most promising. There are many, very many, hopeful signs, but the cheering appearances, as the history of Missions and my own experience tell me, must become less bright, unless we can keep pace with the demands which are made upon us."

The accompanying cutting from the *Royal Gazette* will follow appropriately. Nothing can be more satisfactory than to find the regular clergy of the diocese sharing the spirit of their Missionary brethren.

"*Baptism of Six Hindus.*—A short account of the special circumstances connected with a Baptismal Service held at the Kitty Church on Monday, December 30, will be of interest to all friends of Missions. Notwithstanding the very heavy rains of that day the six candidates were all present, and the Bishop arrived at the appointed hour, 4 P.M. The Bishop being seated, the Rev. J. Macdonald, M.A., Incumbent of Christ Church, presented the candidates, requesting that they might be duly

examined before the congregation as to their knowledge of the Christian religion. The Rev. P. A. Stevenson, Curate of St. George's Cathedral, was accordingly appointed to examine them, and at once did so at some length. The replies given were deemed highly satisfactory by his Lordship, and the Baptismal Service was then commenced. The Rev. J. Macdonald (using the Hindi tongue) baptized and received the three men, whose Christian names were Premdās, Prabhudās, and Bansidās. The Rev. P. A. Stevenson (in the same language) baptized and received Paramānandh, Jiwan-Masih, and Däüd-Masih. After the exhortation to god-parents, hymn No. 107, *A. and M.*, 'Dhanya Prabhu Gishu,' was sung, and the Bishop gave the final exhortation. A hymn set to a native tune now followed, and the service was closed by the benediction from the Bishop in Hindi. A peculiar interest attaches itself to this service, from the fact that two of the town clergy, who are not connected with our Missions, should yet, amidst a multiplicity of other work, have so far devoted time and attention to the study of the language as to have enabled them to render their respective portions of the service in such a clear and intelligible manner. When it is borne in mind that there were in 1873 but two of our clergy who were students of East Indian tongues, it cannot be otherwise than gratifying to the Bishop, to Churchmen—nay, to the community generally—that at the close of 1878 we number nine clerical students. May the day soon come when in every parish throughout the colony there will be a Hindi-speaking clergyman!"

Many interesting quotations from the letters of S.P.G. Missionaries in the diocese might be given, showing the progress of the Gospel in various parts, but space will not allow in the present number.



TRINIDAD.

CONVERSION OF COOLIES.

IN Trinidad there is much work among the Coolies of the same nature as that in Guiana; and, though the results are not at present so striking, great good is evidently being done.

Bishop Rawle wrote to the Secretary in July, 1878:—

"I am thankful to your Committee and yourself for renewing your grant of 40*l.* for my Coolie Catechist. I have now also a Chinese 'parson,' Eh pa poi by name, recommended to me from Demerara, and the baptism of Hindus or Coolies are almost weekly. . . . All my money and much of my attention this last nine months has been given to fixing a centre of classical action at Arriva, the terminus of our sixteen-mile railroad. I have built a Bishop's house, of which the chief rooms will be the church, until a church can be provided (they are to be used for no other purpose, and have font and altar), and I have placed there an excellent clergyman with a roving commission over forest and coast, of which the eastern half of the island is made up; which, with several sparse settlements in which a few Protestants are mixed with a larger

Roman Catholic population, has until lately only had an annual visit from a clergyman.

"I consider this a good stroke done, but it will take me some time to clear off the money liabilities."

And again, January 4th, 1879 :—

During the three years 1876-1877-1878, we (*i.e.* the town clergy) have baptized 76 Chinese and 260 Hindus, chiefly adults, but of late the conversions have become frequent. My register of baptisms for last month, December, 1878, shows :—thirteen adult Chinese (two January 4th) ; thirty-nine adult Hindus (six January 4th) ; fourteen children Hindus ; total sixty-six ; and more are coming every week. There are probably 20,000 Hindus in the island, and the number is rapidly increasing ; 1,500 or 2,000 being annually imported, of whom two-thirds remain. We ought to have more means of acting on them. The Presbyterians of Nova Scotia and the seaboard provinces of the Dominion give 1,000*l.* a year to maintain an effective Mission here, and they are worthily represented by three ministers conversant with the Hindi language. They have established numerous estate schools for the Coolies, and the scale on which they are enabled to work, gains for them much sympathy and a large amount of help from proprietors. I wish them God-speed, and envy their appliances for doing the work in which we should be foremost. The difficulties in which we are placed by partial disendowment and the poverty of our people, allow me little hope of emulating them. I hope your Committee will consider their grant for 1879 to be bearing fruit, and renew it to me for another year.



HAITI.

THE Rev. W. B. Keer, late British Chaplain at Valparaiso, on his way home spent two days in this island, and gives a very interesting account of the quiet, but earnest and most useful work carried on by Bishop Holly, which want of space compels us only thus briefly to notice.



CYPRUS.

A LETTER has been received from the Rev. J. Spencer, dated so recently as March 12, in which he reports thus favourably of the prospects of Church building in the Island :—

"A meeting of the Larnaca Church Council was held on the 10th inst. It was proposed at this meeting by Mr. Cobham (who after this week will be Chief Commissioner for this District) that an effort should be made to lay the Foundation Stone of the Larnaca Church during the visit of the Duke of Connaught in May, when we also expect to have a fleet of Her Majesty's ships in the harbour.

"I have this morning called upon the chief landowner in this district, Mr. Mattei, and received from him a promise that he will give a suitable site for our church, the exact position of which will be defined as soon as the site for the Larnaca market, which he also presents, and for which tenders are now being called, is determined. Mr. Mattei is a Roman Catholic, but liberally disposed towards our communion. I have thought that it would be desirable to ask the orthodox Bishop of Larnaca to be present in his Episcopal vestments and at least to give us his blessing. We shall have the presence of one or more of Her Majesty's naval chaplains, as well as of Mr. Rust, the chaplain to the forces, who has just arrived, and who preached in our chapel last Sunday morning. If the Bishop of Gibraltar himself could be present, nothing would be wanting to the dignity and attractiveness of the ceremony. There is a very great desire that the building, which need not be large, should yet be worthy of our nation and Church, and should be of suitable design for the climate and surroundings. I would suggest that it be dedicated to the apostle St. Barnabas.

"Even if the funds at present available should not permit of the work being carried on immediately afterwards, or if the time should be insufficient for the preparation of detailed plans, at least a general outline of the design could be agreed upon, and a sufficient sum provided for some ceremony of commencement of operations under such favourable circumstances. I need not point out what encouragement such prompt and decisive action would be to the Residents here who have had so much to dishearten them, and whose prospects for the future have been so uncertain.

"Yesterday (11th) I went to Nicosia, and saw the disused church about which the Bishop of Gibraltar wrote. Both Sir Garnet Wolseley and Colonel Biddulph (the Chief Commissioner of the Nicosia district) were away, so that I could obtain no information as to the probability of the Governor being able to give this building for our future use. It is said to be now the property of the English Government. I am going up again, however, on Friday, having arranged for morning service at Nicosia next Sunday, 16th, and evening service at Carinia, which is sixteen miles further.

"I wish very much that I could have a better horse for my journeys, but I am not able under my present circumstances to afford 25*l.* which is the price of a good one now. The one I have cost 3*l.* 10*s.* and is not fit for the work."

Review.

Saint Patrick, Apostle of Ireland and Missionary. A Sermon by
Rev. R. W. BUCKLEY, D.D., Organizing Secretary, S.P.G., Ireland.

THE call of St. Patrick to the work of a Missionary, his courage in the cause of the truth, his prudence in adapting his teaching and proceedings to the character and capacities of those amongst whom he laboured; his wisdom in laying the foundations of the Church, and the results of his life and work as seen in the history of the Irish Church down to our own times, are eloquently and graphically sketched in this Sermon.

REPORTS RECEIVED.

Reports have been received from the Rev. T. Christian, J. De Silva, F. D. Edresinghe, R. Edwards, W. Herat, T. Mortimer and A. Vethacan of the Diocese of *Colombo*; W. H. Gomes of *Labuan*; P. H. Douglin and J. B. McEwen of *Sierra Leone*; W. F. Taylor of *Capetown*; W. A. Illing and T. B. Jenkinson of *Maritzburg*; G. Mitchell of *Bloemfontein*; P. F. Cadman of *St. Helena*; J. C. Betts and G. Spencer of *Goulburn*; C. G. Allanby and J. B. Stair of *Ballaarat*; J. Atwater, C. J. Brenton, W. S. Gray, R. Jamison, H. L. Owen, J. H. Read, J. S. Smith and R. Smith of *Nova Scotia*; G. S. Chamberlain, E. Colley, H. Dunfield, T. A. Goode, J. C. Harvey, T. P. Massiah, R. H. Taylor, A. C. Waghorne and W. H. White of *Newfoundland*; G. Ditcham and T. Holmes of *Columbia*; B. N. Branch, W. Cowley, T. A. Marshall, H. R. Semper and J. Shervington of *Antigua*, and J. C. Pearson of *Guiana*.

MONTHLY MEETING.

THE Monthly Meeting was held on Friday, March 21, 1879, at 19, Delahay Street, His Grace the Archbishop of Canterbury in the Chair. There were also present the Bishops of Columbia and Saskatchewan, Bishops Claughton and McDougall, Sir Walter C. James, Bart., the Dean of Lichfield, Archdeacon Harrison, the Rev. Dr. Currey, Rev. C. B. Dalton, Rev. Canon Gregory, Rev. J. E. Kempe and Thomas Turner, Esq., *Vice-Presidents of the Society*; Algernon Strickland, Esq., Col. Anderson, Rev. B. Belcher, Archdeacon Blomfield, Rev. W. Cadman, F. Calvert, Esq., Q.C., General Dalton, Sir W. R. Farquhar, Bart., Rev. J. W. Festing, J. Floyer, Esq., M.P., Revs. H. V. LeBas, J. Frewen Moor, jun., C. T. Procter, C. H. Rice, Sir B. Robinson, Rev. E. J. Selwyn, Lieut.-General Tremheere, W. Trotter, Esq., Rev. R. T. West, and S. Wreford, Esq., *Members of the Standing Committee*; and J. A. Anderson, Esq., Rev. S. Arnott, J. W. Ayre, Canon Barry, R. Blakiston, W. Blunt, H. J. Bodily, V. G. Borradaile, Canon Borton, W. St. Hill-Bourne, R. H. N. Brown, J. W. Buckley, E. Bulkley, F. J. Candy, Esq., Rev. R. Carrington, T. Copeman, Esq., Rev. T. Darling, J. D. Dyke, J. H. Edgar, C. W. Edmonstone, J. J. Elkington, H. S. Eyre; W. C. Fox, J. F. France, Esq., Rev. N. T. Garry, R. L. Given, C. D. Goldie, R. Goodwin, J. E. Gray, Esq., Col. Hardy, Rev. W. C. Hayward, J. H. Hazell, J. C. Hilliard, G. B. Hughes, Esq., Rev. A. J. Ingram, J. W. Irving, W. O. Jenkyn, A. C. King, Esq., H. Lawrence, Esq., Rev. H. H. Letchworth, W. H. Lyall, Col. Makins, M.P., Rev. T. O. Marshall, H. Mather, R. Morris, J. W. North, R. S. Oldham, G. T. Palmer, E. Pennington, Esq., C. R. C. Petley, Esq., Rev. H. Powell, J. W. B. Riddell, Esq., Rev. J. Rigaud, T. Rooke, E. Rudge, Sir H. Sandford, Rev. E. Shears, A. S. Shutte, J. H. Snowdon, Dr. Tremlett, G. Tremlett, Esq., F. G. Trevor, Esq., Rev. H. J. Vernon, E. O. Wakeman, Esq., Rev. R. M. Weale, James Wigan, Esq., S. J. Wilde, Esq., Rev. H. E. Willington, Alfred Wilson, J. H. Worsley, F. J. Wyatt-Smith, and many other members of the Society.

The room at the Society's House being found to be too small, the Meeting adjourned to the large room in the House of the National Society.

1. Read Minutes of last Meeting.

2. The decease of the late Secretary, the Rev. W. T. Bullock, on February 27th, having been formally announced, the following Minute was passed, and His Grace the President kindly offered to communicate the same to Mrs. Bullock.

"The Society for the Propagation of the Gospel in Foreign Parts desires to record its sense of the loss which it has sustained in the decease of the late Secretary, the Rev. W. T. Bullock, and of the services which he has rendered to the Society and to the Church for more than a quarter of a century.

"Elected Assistant-Secretary in May, 1850, and Secretary in February, 1865, he had up to November last performed without interruption the duties of the office.

"During that period he had witnessed and had been largely instrumental in bringing about a striking development of the Missions of this Society. No fewer than 43 new Sees have been added to the Colonial Episcopate, while the operations of our Church have been extended beyond the bounds of our Empire by the appointment of Missionary Bishops in the Niger Territory, Honolulu, Ningpo, Madagascar, Central Africa, and Melanesia.

A beginning has been made in a work to which there long seemed an insuperable barrier, and for which earnest Churchmen have been longing and striving—that of the extension of the Indian Episcopate, and it was granted to Mr. Bullock to receive from one of the new Bishops (Dr. Caldwell) an account of the movement towards Christianity in Southern India, which has stirred the hearts and awakened the hopes of all who long for the advance of Christ's kingdom upon earth.

"In the course of the same time the Society has under his guidance opened Missions in three new countries, viz., Independent Burmah, China, and Japan.

"The last year of Mr. Bullock's life was cheered, while his labours were increased, by the remarkable assemblage at Lambeth of the Bishops of the Anglican Communion for mutual conference and intercourse. In all the arrangements connected with that happy event Mr. Bullock took an active part, and his kindly hospitality and frank communication of wise counsels, and of the results of long experience, did much to further the objects of the assembly, especially in the direction of Missionary enterprise.

"To all these branches of the Society's operations Mr. Bullock devoted himself with an energy and assiduity which can scarcely be fully appreciated except by those who were associated with him in his labours. Making himself thoroughly acquainted with every detail, and following them out with untiring patience, he never in the routine of business lost any portion of that Missionary spirit which was the mainspring of all his actions. Allowing himself little, too little rest from his unremitting and unostentatious toil, forsaking studies for which he had both the ability and the inclination, he set himself heart and soul to that work which had been assigned to him, because it was his Master's work, and because in this way he could best serve Him.

"His quiet and unpretending manners might hide from a superficial observer the depth and fervour of his religious life, but none could be associated with him in any work without feeling that he had to do with a loyal son of the Church, a hearty lover of the Gospel, and a good and faithful servant of the Lord."

The Acting Secretary read a letter from the Honorary Secretary of the Church Missionary Society, which was ordered to be entered on the Minutes of the day :—

"SALISBURY SQUARE, LONDON,
March 10, 1879.

"DEAR SIR,

"The Committee of this Society have directed me to convey to the Board of your Society the expression of their sympathy in the loss sustained, not only by your Society, but, as they cannot help feeling, by the cause of Foreign Missions generally, through the death of your late Secretary, the Rev. W. T. Bullock.

"I cannot help adding what a tender satisfaction it is to myself personally to be able to look back upon the friendly spirit and the Christian courtesy which were always manifested in the communications which I had with him from time to time.

"One can hardly desire a better thing for his successor than that his mantle may fall upon him.

With kind regards, believe me, very faithfully yours,

HENRY WRIGHT,

Hon. Sec. C.M.S."

The Rev. H. W. TUCKER.

3. The Treasurers presented the following Statement of the Society's Income up to February 28th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Feb., 1879.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 5,136	£ 1,752	£ 949	£ 7,837	£ 11,609
II.—APPROPRIATED . .	695	—	946	1,641	1,831
III.—SPECIAL	6,595	—	339	6,934	4,534
TOTALS . .	12,426	1,752	2,234	16,412	17,974

B.—Comparative Amount of Receipts at the end of February in five consecutive years.

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL					
1. Subscriptions, &c. . .	£5,202	£5,163	£4,892	£4,790	£5,136
2. Legacies	565	1,400	690	696	1,752
3. Dividends	1,007	888	910	988	949
	6,774	7,451	6,492	6,474	7,837
II.—APPROPRIATED	1,832	1,732	1,545	1,681	1,641
III.—SPECIAL	2,257	2,644	3,079	2,498	6,934
TOTALS	£10,863	£11,827	£11,116	£10,653	£16,412

4. On the recommendation of the Board of Examiners Mr. Harry Wood, of Hollingbourne, Kent, was accepted as Master of the Mission-school at Sarawak.

5. The Acting Secretary laid on the table the following Report of the Committee appointed at the last Meeting to consider Bye-laws 19 and 20, and all matters connected with their working :—

“The Committee appointed by the Society at its Annual Meeting on February 21st, 1879, ‘specially to consider Bye-laws 19 and 20,¹ and all matters connected with their working,’ have considered the subject referred to them, and beg leave to present the following Report :—

“1. It seems desirable that we should, in the first place, state the principles which it appears to us should govern the whole question, and which we believe to have hitherto characterized the Society's action.

“(a) It is the function of the Colonial or Missionary Bishop, inherent in his Apostolic office, to give the Mission of the Church to all those to whom is committed the cure of souls within his diocese.

“(b) The Society should, neither by itself nor by a Board of Examiners, however constituted, affect to give such Mission—but should confine

¹ 19. That a Board of Examiners, consisting of five Clergymen, be appointed annually by the Archbishops of Canterbury and York, and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates who may present themselves in this country for Missionary appointments; and that no candidate, so appearing, be accepted by the Society without a recommendation in writing from the said Board.

20. That no Missionary be placed on the Society's list, without an express vote of the Society sanctioning his appointment, and specifying the terms on which he is engaged.

itself to the selection, after due inquiry, of 'fit and sufficient' persons to be commended to the Bishop as in their judgment qualified for such Mission, if he in his discretion should think fit to give it to them.

"(c) No further tests or conditions of acceptance should be imposed upon candidates than would be applied to candidates for the ministry of the Church of England at home—except so far as examination into the special qualifications for the particular diocese abroad may be necessary in any case.

"2. We thought it desirable to obtain from the Board of Examiners itself an explicit statement of its own views on the nature and extent of the responsibility which it considered due from itself either to the Society or to the Prelates by whom it is annually appointed; and we accordingly framed the following question, and requested from the Board a formal reply:—

"'In what way, if at all, do the Board of Examiners consider themselves responsible to the Society for their action; and if not to the Society to whom do the Board consider themselves responsible?'

"To which the Board of Examiners returned the following answer:—

"'The Board of Examiners hold themselves responsible to the Society for obeying all Laws and Bye-laws of the Society which may concern their action; and they do not consider themselves at liberty to impose upon Clerical Candidates any conditions beyond the Instructions issued by the Society to its Missionary Clergy in 1706 (*vide* Instruction IV., 1706), or upon Lay Candidates any conditions not implied in the constitution of the Society as a Church of England Society.'

'That they acquaint themselves thoroughly with the doctrine of the Church of England as contained in the Articles and Homilies; its worship, and discipline, and rules for behaviour of the Clergy as contained in the Liturgy and Canons; and that they approve themselves accordingly as genuine Missionaries from this Church.' (Instruction 4).

"'The Board of Examiners consider that their ordinary duty is discharged by laying before the Society the names of persons whom they recommend for employment. It has never been their practice to mention the cases in which offers of service have been declined, and they are of opinion that to do so might in some instances inflict unnecessary injury on a candidate, and in others even involve the Board in legal proceedings.'

"'The Board, however, considering their proceedings as necessarily confidential do not hold themselves bound to give account to the Society of the reasons which have in any case guided them in the exercise of their discretion. On these points they hold themselves responsible to the prelates by whom they are appointed.'

"3. These 'Instructions' to the Missionary Clergy were drawn up by the Society in 1706, and were submitted by it to its then President, Archbishop Tenison—by whom they were approved. They appear to us to contain so valuable an exposition of Missionary 'fitness and sufficiency' at the present day, that we append them in full as a schedule to this Report.

"4. During the twenty-five years for which the Society's present Bye-laws have been in operation, we have reason to believe that the system established thereby has worked to the general satisfaction of the persons most deeply interested, viz., the Colonial and Missionary Bishops themselves. But we do not overlook the fact that during that period the colonial churches have made great advances towards independence; and that, in particular, their organisation has been so largely developed as materially to alter their relations towards the mother Church at home.

"5. We therefore suggest to the Society that it would be desirable to recognise this growth of the Colonial and other Churches, by affording to the Bishops thereof greater facilities for the expression of a more distinct voice and more direct responsibility in the selection of those candidates, who may offer themselves for foreign service from the Church at home; and we accordingly recommend the addition of a new Bye-law as follows:—

“That it be in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a clergyman of the Church of England to act for him as an additional examiner of all Candidates already in Holy Orders who may present themselves to the Society for a Missionary appointment in his Diocese, provided that such additional examiner shall be bound to conform to the rules laid down by the Board for their own guidance.”

“6. We thought it desirable on this occasion to ask the opinion of the President of the Society on this proposed new Bye-law; and we have received the following reply from His Grace: ‘I fully assent to the proposed resolution. I trust that the result of the labours of the Committee will prove satisfactory to the Members of the Society.’ *March 17, 1879.*”

6. All the persons proposed for Incorporation in January were elected.

7. The following were proposed for election by ballot in May:—

J. S. Cogan, Esq., Westhampnett, Chichester; Rev. W. H. Eley, Etchingham, Hawkhurst; Wyndham Payne, Esq., Highbury House, Wandsworth; Rev. Harry Vane Russell, Wem; Rev. Ward Travers Burges, St. Michael's, Shrewsbury; Rev. Lionel Garnett, Christleton, Chester; Rev. H. Percy Grubb, St. John's, Potter's Bar; Rev. T. G. Golightly, Shipton Moyne, Tetbury; Rev. J. T. Burt, Broadmoor Asylum, Wokingham; Maj.-Gen. Sawyer, 20, Roland Gardens, S.W.; Rev. S. F. Dudley-Janns, Glenarm, County Antrim; Rev. F. W. Murray, Stone, Dartford; Rev. B. T. Winterborn, Tunstall, Lancaster; Rev. C. E. McKay, Laracon Vicarage, Meath; Rev. W. Colquhoun, Drummahilly, Randalstown, County Antrim; Rev. J. R. Alsop, Bednall, Stafford; Rev. C. W. E. Body, St. John's College, Cambridge; Rev. J. T. Ward, St. John's College, Cambridge; Rev. T. L. Claughton, St. Mary's, Kingswinford, Dudley; Rev. Edwin Price, Westminster Abbey, S.W.; Rev. R. T. Davidson, Lambeth Palace, S.E.; Rev. C. H. Bowly, Wessing, Kelvidon; Philip Badcock, Esq., 4, Aldridge-Road Villas, W.; Rev. A. Welsh Owen, Wembworthy, North Devon; Rev. W. Tebbs, St. John's, Caterham Valley; Rev. R. Williams Griffith, Llandegai, Bangor; Rev. W. Edwards, Llanberis, North Wales; Rev. Gordon Woodgate, Coldham, Wisbeach; Rev. W. Hardy Wood, Berwick, March, Cambs; Rev. E. Wells, St. John's, March; Rev. Peter Royston, Coates, Whittlesey; Rev. E. H. Harrison, Bubbenthall, Kenilworth; Rev. W. Inge, Alrewas, Lichfield; Rev. John Drake, Great Wrating, Haverhill; Rev. Robert Wood, Christ Church, Erith; Rev. A. R. Pennington, Atterby, Louth; Rev. R. R. Dowling, 3, Oxford Terrace, W.; N. Powell, Esq., Whitefriars; Rev. A. G. Livingstone, Mildenhall, Suffolk.

8. The Rev. J. W. Horsley gave notice of motion for the next Meeting:—

“That whereas by the Constitution of the Society the Standing Committee is supposed to be elected by the Board, and whereas in practice nothing but a power of veto is given to the Board whereby the Standing Committee is merely a co-optive body not, as such, entitled to the confidence of the Board, it is desirable that measures be taken for giving to the Board their right of nomination and election.”

The Meeting was then made special in obedience to a summons issued by His Grace the President, for the election of a Secretary in succession to the late Prebendary Bullock.

The Master of the Charterhouse proposed that the Rev. H. W. Tucker, who was appointed Assistant Secretary to the Society in 1865, on Mr. Bullock's promotion to the Secretaryship, should now be elected Secretary. The Rev. Canon Gregory having seconded the motion, and other members having expressed their entire concurrence, the Archbishop put the question, and the motion was adopted unanimously.

Mr. Tucker was then informed by the President of the result of the election, and expressed his obligations to the Society for the honour which had thus been conferred upon him.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MAY 1, 1879.

ROGATION TUESDAY.

READERS of the *Mission Field* will certainly not be of the number, unfortunately too large, of those to whom a change in the annual day of Intercession for Missions is a matter of no concern. Nor will they need to be reminded that the Rogation season, more especially the Tuesday before the Ascension Day, is henceforth to be set apart for united prayer and thanksgiving for Mission work, instead of S. Andrew's Day as hitherto. There were many reasons why such an alteration was desired. Certainly in many respects the thoughts suggested by the commemoration of S. Andrew were appropriate to the subject of the evangelisation of the world; and the ordinary services of the day chimed in well with the special prayers and passages of Scripture. Yet, nevertheless, it was not easy to observe the day for two separate purposes, without one of the two putting the other into the shade. Then, too, to many minds there was an incongruity in a festival being made a day of intercession, humiliation before God having been always connected with especial prayer.

These and other objections are avoided by the choice of Rogation Tuesday. The very name of the season marks it as one of more

than usual pleading with the Divine Father ; and if one consequence of devoting a portion of it to prayers for Missions be a revival of the ancient observance of the days, the hearts of true Churchmen will rejoice. The association of ideas is even more happy than in the case of S. Andrew's Day. One particular subject of Rogation prayers has always been that we may receive the fruits of the earth abundantly in due season, and it is hardly possible for any earnest heart to seek such a blessing unmindful of those words of the Heavenly Sower which form the motto of this magazine, "The Field is the World. The Seed is the Word." It was, moreover, in the hours which more immediately preceded the Saviour's Ascension that He gave to His Apostles the charge, "Go ye into all the world, and preach the Gospel to every creature ;" and at the same time the blessed promise—so soon after fulfilled—of the power of the Holy Ghost, to enable them to be His witnesses "to the uttermost parts of the earth."

Well, then, may those who are striving to obey their Lord's parting command in the present day, place themselves in spirit in the company of His disciples on the Mount of Olives ; and, realising as even they could not then the wondrous fruits of His Holy Death and Resurrection, make known to the Redeemer their desires and prayers for the spread of His Kingdom ; that He Himself may present them before the Father's throne, and Himself send down an abundant answer, in the fresh outpouring of His Spirit's gifts, from the Right Hand of Power.

Every year since the first Intercession Day has brought fresh fruits of prayer, new causes of thanksgiving for requests granted. The movements in India and among the coolies in British Guiana, with many less striking results, cannot be overlooked on such a day. The wars and rumours of wars in so many parts of the Mission Field will afford matter for special supplication. "Awake, thou North wind, and come, thou South ; breathe upon my garden, that the spices thereof may flow out," must be our invocation of the Blessed Spirit ; leaving Him to work in whatsoever way, rough or gentle, He may know to be best for His Church.

At Mission Stations all over the world hearts will be joining ours, and prayers ascending with our own. It is most interesting to notice how constantly reference is made to the Intercession Day in the reports and letters sent home. It is a reality to those who bear the burden and heat of the day, and to their converts. Shall our prayers

and praises be less earnest? Shall we fail to help them by faithful observance of the Day?

An amended form of service has been prepared by the Convocation of Canterbury; but even this necessarily leaves much to our own private and silent prayers; let us not be negligent in these.



CALCUTTA.

REPORT OF DIOCESAN COMMITTEE.—SUBDIVISION.—WANT OF MISSION-
ARIES.—CHRISTMAS AT ROORKEE.—HINDRANCES AT HOWRAH.

THE Report of the Calcutta Corresponding Committee for last year has recently arrived, and the following extracts will form a suitable preface to this month's sketch of Mission work in India in connection with the S.P.G. :—

“The Committee desire, at the beginning of their Report, to express their thankfulness to God that the two new dioceses of Lahore and Rangoon have, during the past year, received in their respective Bishops, men who have their heart in the prosperity of the Mission cause.

“Of Bishop French, it is needless to say anything, his old work at Lahore is too well known, while it requires very little intercourse with Bishop Titcomb to see that he too is full of Missionary zeal.

“In the diocese of Lahore the Committee have only one large central Mission, viz., Delhi, but around it, and dependent upon it, is a large number of small Missions, nearly all of which are showing signs of real hard work being done.

“God has signally blessed the work at Delhi during the past year, having added to the Church more than four hundred souls. In all branches of the work there is progress, and in the Delhi Mission all known means of labouring for the conversion of souls are being tried.

“There is abundant cause for praise to the Giver of all good, for that He put it into the hearts of the Cambridge University Mission to come to Delhi. There is scope for all their energies now, and as they become a larger body and develop new plans of work, they will find in Delhi itself, or in one of the connected stations, good opportunity of putting them into practice. We rejoice to see that they have already secured six men, four of whom are now in India—the Revs. H. C. Carlyon and H. F. Blackett having arrived at Delhi just before the close of the year. We are heartily glad, not only for the work's sake, but for that of Mr. Bickersteth also, that his hands are to be so strengthened for the coming year. He has had in the past year all the anxiety which is inseparable from the management of a large Mission with many and varied agencies, in addition to that arising from his spiritual work. The Committee desire to place on record their appreciation of the businesslike way in which he has managed the financial matters of the Mission, as well as their deep sense of the manner in which he has performed the duties more peculiar to his office.

“The connection of the Calcutta Committee with the Delhi Mission

will, with the consent of the Bishop of Lahore, continue for some time longer. The circumstances are somewhat peculiar, there being only this one Mission of the Society in the diocese of Lahore. By and by, however, arrangements will doubtless be made by which the Calcutta Committee's duties and responsibilities with regard to Delhi will be transferred to some recognised body in the diocese of Lahore.

"This has already, to a great extent, been done with regard to the diocese of Rangoon, the Bishop of that diocese having a council of lay-advisers, he himself acting as treasurer. The Committee are glad to believe that in all the Missions of the diocese, excepting the small one of Moulmein, good work is being done, and they heartily wish the Bishop and the Missionaries God-speed.

"Turning to the diocese of Calcutta, with which of course henceforth the Committee will have most to do, there is room for disquietude as well as praise. The Rev. S. Endle has returned to Tezporé, and is carrying on his work with all his wonted earnestness, and we trust, too, with all his wonted vigour, though there are not wanting signs of his health being not quite so thoroughly satisfactory as once it was. Various circumstances have led to the transfer of the Rev. J. Isaacson to the Additional Clergy Society, and although he will continue to look after the native Christians of Dibrugurh, the power to transfer him to where the work might seem to require him has of course been lost. He is an earnest man, however, and will do good work, whatever be the vocation to which he may be called. But when all is allowed for, the Committee cannot pass from the consideration of Assam, with all its many interests and pressing requirements, without the expression of their earnest desire that at least one man, and if possible two, could be there, getting accustomed to the work, and prepared to carry it on. One man, even with all the zeal and qualifications of Mr. Endle, is very far from sufficient for so large a province as Assam.

"And when we turn to Chota Nagpore we find the same want of men. There has been practically no increase to the European staff since 1872, and meanwhile the number of Christians has increased by thousands. The organization of native agencies has occupied very much of the Missionaries' thoughts, and the number of natives now employed as pastors, catechists, and schoolmasters—all necessary to keep pace with the increase of the number to be cared for—has become so large, that it is impossible to find money for more Europeans, necessary as they are, out of the present grant. For a long time this Mission met with special support from offertories, subscriptions, &c., which, combined with the Committee's grant, enabled the Missionaries to meet all expenses. Now, however, the former source of income has become almost nothing, while the latter cannot be permanently increased, and the year closed with a proposal from the Revs. F. Batsch and J. C. Whitley to reduce expenditure by curtailing the work, for there is no other way to do it. Mainly by the kind help of the Bishop the special difficulty has, it is hoped, been tided over, and the Committee having unexpectedly a special sum of Rs. 2,000, have voted it to Chota Nagpore. This has no doubt gladdened the heart of that veteran Missionary Mr. Batsch, the founder of the Mission. It would have been hard for him as well as Mr. Whitley, who has now so long borne his great share of the heat and burden of the day, to see progress checked by lack of means to carry it on. Perhaps during the present year, it may please God to stir up His people to give increased support. It is idle, though natural, to speak of the causes of the falling off in local receipts; it is the common Indian story—old

friends going away, new ones taking their place, who have less knowledge of old claims, and often different interests. Sufficient be it to know that the diminished income does not arise from any want of appreciation of the work by those who have seen or given their attention to it.

"If more Europeans are wanted at Chota Nagpore, what shall be said of Cawnpore? In 1872 there were four European priests there, whereas now there is only one, the Rev. D. H. G. Dunne, who is responsible for more work than any one man can do. Mr. Pink continues as Principal of Christ Church School, and Mr. Thomas as Head Master. This school has deservedly a good reputation among the Mission schools of the North-West. The new orphanage has been built during the year, and the girls transferred to it. The change has not been unproductive of trouble and anxiety, but it is hoped that now all will go on well under the newly-appointed superintendent, Miss Thompson.

"Of the work in and around Calcutta it is impossible to speak at present even in hopeful terms. At the Cathedral all goes on as usual under the Rev. H. H. Sandel, the only change being that the Rev. B. C. Ghose has been transferred to Ranchi, and Babu B. Bhattacharjee has been appointed as catechist, in the hope that he will eventually succeed him as Assistant-Missionary.

"The St. Saviour's Mission, however, has had great difficulties to contend with of late, and its future must be made an important part of that large question which must soon receive the deepest attention, viz., how to organise the Mission forces of Calcutta and the neighbourhood so as to produce the greatest effect. At present no ground is being gained at all.

"At Tollygunge the Rev. H. J. Harrison does all that in him lies to effectually work his great charge; the same may be said of the Rev. W. Drew at Barriopore and Mograhât, but it is useless to ignore the fact that the whole staff of these Missions of Calcutta and neighbourhood is far too weak. An attempt has been made to remedy it as far as funds go, but as yet the other greater necessity of thoroughly good men has not been met. The Committee will make it their special aim this year, with God's help, to take every step likely to improve matters in and near Calcutta, and they will urge the Society to do the same with regard to the sending of men. It is hard to think that any Missions can have a stronger claim than these old Missions languishing for help near the Cathedral city. As one means to secure that the action taken shall be wise action based upon accurate knowledge, the Bishop has sent down a Commission to report on the actual state of the Missions at present.

"Taking one final glance at that large part of the country, which has been the scene of the Committee's operations for many years, viz., the old diocese of Calcutta, they cannot but feel thankfulness at the efficient state in which they are able to hand over the work to the new dioceses of Lahore and Rangoon, but nothing less than anxiety at the unsatisfactory condition of most of the Missions that remain in the diocese of Calcutta.

"May God renew His blessing!"

In connection with this report will be read with interest the plea of the *Indian Church Gazette* for a further step in the path of subdivision. The Calcutta diocese even now remains enormous, and could certainly well spare territory for another see. The *Gazette* says :—

"The S.P.C.K. in 1876, after making its grants to the Burma and Punjab dioceses, stated in its Annual Report: 'If a way should be opened still further to increase the Episcopate in India, as both the great Missionary Societies desire, the S.P.C.K. has still 7,500*l.* in reserve which it can apply any time within the next few years for any well-matured scheme.' The S.P.G. has, we believe, or the Colonial Bishops' Fund, a large sum at its disposal for the same purpose. Is it possible that Churchmen in this country can be so indifferent as to make no efforts even to accept the liberal offers made to them from England? Already we hear of fresh organisation, increased activity and life in the new dioceses of Lahore and Rangoon; and we trust that, ere long, Calcutta may part with another portion of her even now over-large body. May the year 1879 see a Bishop of Allahabad!"

The most interesting report lately received from this diocese is that of the Rev. F. H. T. Höppner, the Missionary at Roorkee. There has been much less religious commotion at that station of late, many of the controversialists have left, and others are beginning to see that Christianity gains by open discussion.

On December the 31st Mr. Höppner writes:—

"In the middle of December I went to Hardwár, and stayed there for a whole week, to have Divine Service with the native Christians there; to baptise a girl of sixteen or seventeen years, a distant relative of one of the Christians; to celebrate the Holy Communion; to marry a couple, and to preach daily to crowds in the bazaars and streets of Hardwár and the neighbourhood. And many were the listeners who heard the Word gladly, and discussions were also carried on. On the Sunday, at Divine Service, I had a congregation of above seventy, as a great number of Hindus from Hardwár and Khankal had come to witness and see the performance of Divine Service, the baptism, and the wedding; so that the whole room and the semi-circular veranda were quite full of people. When the service, baptism, and wedding were over, I intended to dismiss the heathen portion of the congregation. But I found that that would not do, and that they would then begin to conjecture and say, 'What are the Christians now going to do? Why do they send us away? They must have something secret that is bad, otherwise they would let us see it,' &c., &c.; and thus all the solemnity and good impressions which they had received during the service would be taken away again. So I let them all remain, and made an explanation to them about the Holy Communion, why Christ had instituted it, and in what relationship it brought us to God and Christ our Saviour, &c.; and that if they would all sit quiet they might see this, the highest act of Christian worship, also. So they all remained, and were so quiet that not even a sound was to be heard. And after service they expressed their highest satisfaction at what they had heard and seen, and the impression it had made on them; and a number of them then asked me to establish a school there, to have their children taught, that they might also learn these things. There are several who I hope will soon join us and become Christians. Since that, I have learnt that a young man who is living beyond Hardwár, on hearing that I had been there, had been crying, and had said, 'Why did you not call me, that I might also have seen the Padri Sáhib; I want also to become a Christian.'"

Of the Orphanage, in the management of which Mr. Höppner is so zealously and lovingly assisted by his wife, he says :—

“As to the orphans they are doing well. At the beginning of the quarter there was a great deal of fever and other minor complaints amongst them ; as it was a very sickly season throughout the province, and even beyond it, in the whole Punjab too. But now they are, thank God, well and hearty, with the exception of two or three who get still fever now and then.”

“On Christmas Eve the boys were all collected in the hall-room of the Mission-house, where tables with sweets and oranges, and other little presents were prepared and ready for them, and where the Christmas-tree was burning. Christmas hymns, ‘Hark, the Herald-Angels Sing,’ and ‘Oh come, all ye faithful,’ in Hindustani, were sung most heartily by the boys. Then a portion of the narrative of the Birth of Christ, Luke ii., was read ; a short exposition and prayer followed, and then the distribution began. Those happy faces one should have seen !”

Christmas Day was also memorable in other respects :—

“On Christmas Day we had a full congregation, and a baptism of a Hindu adult of about thirty-six years old, a very earnest man, who has been in the service of a native Christian for many years, and who has been inclined to Christianity, and has joined in their family devotions voluntarily since several years. The congregation is thus slowly but steadily increasing. And as to their conduct and behaviour I have, on the whole, reason to be thankful. Last year’s Christmas Day they had, after service, gone to eat and to drink to excess ; and then quarrelling had ensued, for which I had severely to censure them the Sunday next, and to make them ashamed. But this year, I am happy to say, they have all kept in their proper bounds.”

From Howrah the Rev. B. C. Choudhury has had to write of very sad results arising from the ease with which professing Christians whose wives or husbands have been absent for some length of time contract fresh unions before the registrar. “Hindus,” he says, “notwithstanding their prejudice against our faith, have great respect for the sanctity of Christian marriage, and always speak of it as a most holy and noble institution ;” but several cases that he mentions seem likely to undermine their good impressions on the subject. A large and interesting question is also touched upon in his letter :—

“Some time ago the attention of Missionaries, and those that are interested in Missionary work, was directed to a very important subject, viz., ‘Why should young people leave their ancestral home and non-Christian relatives and friends, when they embrace Christianity?’ That this is a great evil is admitted by all ; for in the first place they become quite helpless, and entirely dependent, at least for a time, upon Missionaries and Mission funds ; which, for more than one reason, is not at all desirable. Then, again, the non-Christian relatives look upon this step as a most unnatural proceeding on the part of the convert, and have a

very unfavourable idea of a faith which makes such a step necessary ; in the third place, the effect of the practical working of Christianity is altogether lost upon the non-Christian population ; and, lastly, not knowing much about the nature of the step the Christian convert takes, his relatives and others have very strange ideas about him, and are ready to believe any absurd and silly stories that are circulated by designing and wicked men, either of the convert or of the religion which he embraces. Though the evils were admitted by all, it was not easy to find the remedy ; however, some Missionaries proposed that the convert should remain with his non-Christian relatives after his baptism, and conform to everything which is not inconsistent with his Christian profession, especially in matters of food and drink ; and that then there can be no objection on the part of the relatives to associate with him. But it was soon discovered that the objection was against the baptism of the convert, and not against non-conformity in the externals of Hinduism."

M A D R A S.

S.P.G. FAMINE FUND.—FINAL STATEMENT.—PROVISION FOR ORPHANS.

THE Madras Diocesan Committee of the S.P.G. Famine Fund has now brought its labours to an end, and has sent home a full report and financial statement. From this it appears that its total expenditure has been Rs. 74,946, with which 95,550 persons have been relieved. Nearly half this sum, Rs. 35,208, was devoted to the actual support of life, and by it 80,261 persons were kept alive. The Agency employed in the distribution of the Fund was chiefly the Society's Missionaries, assisted by agents under them ; but the sub-committee at the same time gladly availed itself of the help of others on whom reliance could be placed. No one has received payment for his time or labour in this work ; and a very satisfactory feature in the statement is, that the whole expenses of administering the fund amount to little more than one-half per cent.

Excellent principles of administration were carefully laid down at starting, in accordance with the Parent Society's instructions, and have been strictly acted upon ; the main principle being that relief was to be afforded to all in a state of starvation, or suffering other famine distress, without regard to race, caste, sex, religion, or age. It is believed that both Christians and heathens have felt that throughout the late calamity they have been treated as brethren ; and that this has had both a humanising and Christianising effect.

Grants of Rs. 100 each were made to four widows of S.P.G. Missionaries, who were suffering greatly, and Rs. 5,323 were devoted to the support of friendless children in orphanages, and in other ways. One of the most interesting items of receipt is the 51*l.* 18*s.* subscribed by the Norfolk Islanders, and forwarded by Bishop Selwyn of Melanesia. This it was thought best should be set apart for some especial object, and it now forms an endowment for the support of two orphan children in the Sullivan's Garden Orphanage, to be called "The Norfolk Island Scholars."

Nearly the whole of the grants were expended in gratuitous relief; but a small sum was paid for useful labour at the Mission station, and a further sum in buying up property seized from impoverished Christian ryots, with the object of re-selling to them on advantageous terms. Clothing the naked, rebuilding houses, providing seed-grain, and replacing agricultural implements, absorbed a considerable portion of the fund, but the great bulk was spent in relieving persons actually starving. Writing on March 3rd, Dr. Strachan, the Secretary of the Fund, says:—

"I forward herewith the final statement of the accounts of the S.P.G. Famine Relief Fund. The administration of this Fund involved a good deal of extra work, but I look back upon all this with the greatest satisfaction; feeling assured that we have done nothing of late years so effectually tending to recommend the benign Gospel to the heathen around."

Bishop Caldwell has repeatedly written to the same effect.

A balance of Rs. 208 remains in hand, which it is proposed to apply, together with the balance still held by the Society at home of the 17,703*l.* altogether received, to the support of the 511 orphans whom it will be necessary for the Society to maintain for the next eight years. An Orphanage scheme has been received and adopted by the Society, and will be at once carried out. The local resources for this object amount to Rs. 23,990, which will support 100 orphans; 9,761*l.* is required for the remainder. Each child costs about 3*l.* 10*s.* a year for food and clothing. The existing accommodation is sufficient, except in Madras, where it is proposed to merge the present Ladies' Association Orphanage into a Girls' Boarding School and Training Institution for Schoolmistresses; an establishment which has been long greatly needed in connection with the S.P.G. All the children will of course be brought up as Christians. Interesting particulars as to the orphanages and children, with photographs, are promised shortly to be sent, for the information of the subscribers.

It is well to look at Mission life and work from every possible point of view, and independent testimony is always of great value. We are glad, therefore, to be able, by the kindness of a lady, to print the following extract from a private letter received by her from a relation in India last March. Particular sentences we might be disposed to somewhat modify, but there can be little doubt of the correctness and common-sense of the view taken as a whole.

“What are the Missionaries doing? It is difficult to answer your question, for I cannot exactly ascertain what it is you want to know. The old days in which men of extraordinary zeal and earnestness were ready to encounter every hardship, and devote their whole life and purpose to a great and noble work, have gone.

“Strange as it may seem to you, it is well that they have gone. Men of such zeal and devotion must in all times be scarce in the world. Their work, being individual, can have but transient influence, men may be zealous without being wise. Those old Missionaries were but pioneers, they prepared the way for the army whose route they surveyed, cleared, and mapped in advance.

“For the last twenty years the various Missionary societies have seen this great truth, that discipline and organisation in Church matters are as far superior to feats of individual exploit and prowess as they are in the scientific armies of the nineteenth century. Nowadays the Missionaries are an organised profession. Among them will be found men of great zeal and little discretion, men of great discretion but of little zeal; able men, clever men, some lazy but of great abilities, others, hard-working but of little influence, some with administrative talents, others who can obey but cannot command; but the work as a great whole is rapidly advancing, all the societies are developing their organisation; but of all of them I consider the S.P.G. is the most well conducted and therefore the more successful. This picture may chill the ignorant and enthusiastic who have a belief that zeal may remove mountains, but men of wider sympathies and larger experience of the world will mark it with satisfaction. Enthusiasm, or as the French call it, ‘*élan*,’ may cast itself with chivalrous and devoted courage on the advancing columns of an organised and scientifically disposed army,—it may storm the heights of Gravelotte, but will inevitably capitulate at Metz.

“I do not wish to sneer at devotion and zeal, but they must be exerted in the perfecting of discipline, and in the honest and earnest carrying out the petty details of well-conceived and carefully elaborated strategy. Thus it is in India, and the S.P.G. has been among the first to recognise the many truths I have attempted to explain. Your question seems to me to misconceive the situation. You say ‘What are the Missionaries doing?’

“I suppose you want to know whether they are living in comfortable houses, eating good food, and supplied with newspapers, and minor but important comforts of life?—of course they are living in comfortable houses, they are taking care of their own lives and their own health, trying to keep life in their bodies, and stagnation out of their minds. Of course they are doing this! ‘Every labourer is worthy of his hire.’ But it does not follow they are not doing their work, and that right well—this you can learn from the reports. The different societies are not working a gigantic fraud on benevolence; you can trust their accounts of

themselves, so why write out to me? But your question seems to imply that you expect to hear of them going through extraordinary hardships and privations, living poorly, and working under combinations of trying and difficult troubles? Why should they? A European John the Baptist might come to India and live in hovels and expose himself to the sun, but his work would be short, and end with 'Liver.'

"The expenses to the benevolent at home would be quite as great or more than the former, if lives and work are worth anything. You would have a succession of religious novices who would have to learn the language and the work, be coming out continually, and would die like shotten herrings, and their graves would cost as much as their houses, etc., at which you appear to grumble. The work on the other hand would stop. Besides, your supply of would-be Augustines would run short, the societies would close, and Christianity in India would have no memorial but numerous tombstones of noble, but uselessly sacrificed lives. Take a more sensible view of things, and look at things in their true light. Ignorance is the graveyard of unwise zeal, and mistaken enthusiasm and sentiment may murder truth. You perhaps would like to know how you could help: I inclose a notice of the orphanage here. We are keeping one little child, it costs us from five to six shillings a month, but a lump sum of 20*l.* would be sufficient to endow a child.

"One child may be a very small thing; but, as Abraham's seed multiplied until it became a mighty and innumerable nation, so one child may become the parent of countless millions of Christians. So if your friends wish to do anything, here is their chance."

The orphanage referred to is that under the care of Mr. Billing, the S.P.G. Missionary at Ramnad. Mr. Billing himself wrote of it last September:—

"There are at present 100 children in this Orphanage, and now that all relief in the villages has ceased, I am frequently receiving more orphans, either at the request of European officers, or as the result of my own inquiries during my tours. So long as relief was obtainable through any other channel, many orphans preferred the unrestrained freedom of village life, but now admission into the orphanage is earnestly sought by the orphans themselves. To refuse such applicants admittance, will be to leave them to live a half-starved existence till they are old enough to earn their livelihood by corrupt and immoral practices. The girls, especially, will be exposed to imminent danger. Even amongst the Hindus, they will stand in sad need of the protection of a home; while the Mahomedans are only too glad to shelter both boys and girls, giving them a better or worse position according to caprice, and as a matter of course making them followers of Islam.

"Some months before England was moved to pity towards the famine-stricken people of India, the Mahomedans were active in obtaining a large number of children, by giving the mothers, made widows by the famine, a miserable pittance, sufficient to support themselves for one month. Many of those women might now succeed in getting their children back again; but although the famine is nearly at an end, they have no reason to hope that they can earn enough to support their children as well as themselves, and rather than leave their children to become the menial slaves of Mahomedans, they would much prefer to see them educated in a Christian orphanage. It will be readily admitted that it is most desirable that these children should be removed from Mahomedan influences.

"The children already admitted into the orphanage vary in age from four months to ten years, so that I have to form a nursery as well as a school. These were brought to me in a very emaciated condition, and though some were too far gone when they were admitted, and consequently died, those who survive have lost all traces of having had their share of the misery and suffering of the great famine of 1877.

"At present this Institution, a child of the famine, is but an orphan itself, and stands in need of immediate and generous support."

A gentleman employed on famine duty during 1877-78, who has visited the orphanage, earnestly commends it to the charitable, saying among other things :—

"The boys and girls will be taught some means of earning their livelihood, and then the boys must be left to themselves for good or evil. We cannot thus, however, dismiss the girls, for from them one of the surest hopes of renovating Hindu society is derived. The education of women is yet in its infancy, and each girl who is educated, as these will be, must have a powerful influence. Among them no doubt will be found some fit and willing to carry on Mission work among their own sex. Some may be trained as nurses, and relieve the suffering of Hindu women secluded from the world, and who are often the victims of ignorant help.

"Thus it would appear that an orphanage under Christian management contains the seeds of a new society, as well as rescuing the orphan from a life of misery, and, too often, of degradation."



BISHOP CALDWELL ON ANGLO-INDIANS.

ESTIMATE OF MISSIONARY WORK.

A DIOCESAN Conference was held at Madras in the month of March, when, among other more obviously practical subjects, the "Prejudice against Native Christians generally entertained by the English in India" was, with commendable boldness, put on the list of subjects. The task of opening the question was wisely entrusted to the experienced hands of Bishop Caldwell, who might well have taken for his motto—

"Semper ego auditor tantum? nunquamne reponam?"

The facile depreciators of the toils of the Missionary will have no easy task to demolish the Bishop's grave and moderate statements, which are here given at length:—

"When it was announced that one of the subjects to be discussed at this Conference was 'The best means of promoting an interest in Missions among our congregations,' it appeared to me probable that an objection might be raised at the outset by some of those persons whom we meet everywhere in English society in India, and amongst people connected with India at home, to the effect that in their opinion native

Christians were as bad as heathens or worse, and that, therefore, they could not be expected to take any interest in Missions—that is, in means set on foot for the purpose of increasing the number of native Christians. It seems desirable that on this occasion this objection should be somewhat fully considered, if not on its own account, yet at least on account of the large numbers of those by whom it is entertained. If any expressions I may use should recall to any person's mind any portion of an article which appeared some years ago in the *Quarterly Review*, I may take the opportunity of explaining that if I borrow anything from that article I borrow what is my own.

"It is not a fact, though it has often been taken for granted that it is a fact, that Indian Missionaries have exaggerated the results of their work. If there has been any exaggeration it has been on the part of the friends of Missions at home. On the other hand, I consider it undoubtedly a fact that the work of Missionaries in India has been unduly and unfairly depreciated. It seems to be almost the unanimous opinion of persons who claim to be regarded as the leaders of opinion in India, not only that Indian Missions have failed, but that it is right that they should fail, and that it is right that people should rejoice and make merry over their failure. Dr. Hunter, the head of the Indian Statistical Department, says, in his work on Orissa, 'It seems to me that no impartial observer can learn for himself the interior details of any Missionary settlement in India (to whatever form of Christianity it belongs) without a feeling of indignation against the tone which some men of letters adopt towards Christian Missions.' It might have been expected, one would think, that even persons who did not believe in Christianity would sympathise with any honest endeavours to make the millions of our Indian fellow-subjects better men and better citizens than we found them; and if such endeavours seemed in any degree unsuccessful, it might have been expected that want of success in so good a cause would have been regarded, not with triumph, but with regret. Such expectations, however, have not been fulfilled. As in the case of Christianity itself, so in the case of Christian Missions (which are to be regarded as one of the truest outcomes of Christianity) the point of attack may vary from time to time, but the hostile animus from which all attacks proceed remains unchanged.

"It used to be said that it was impossible to convert the Hindus, and the people who said so—the Anglo-Indians of a former generation—did their best to fulfil their own predictions by preventing Missionaries from labouring in India. Now that the possibility of the conversion of the Hindus to Christianity has been proved by the conversion of a considerable number of them, the line adopted by persons who are unfriendly to Missions has been changed, and the assertion now usually made is that the conversions that have taken place are valueless.

"I am not disposed to consider the existence of defects in the character of the Indian converts to Christianity as in any way *à priori* an improbable thing. On the contrary we should be prepared to find in Indian converts many serious defects. We should be prepared to find in them not only such defects as are common to human nature everywhere, but also certain special defects peculiar to the country and race to which they belong, and the style of character formed or fostered by the religion in which they or their forefathers were brought up. When Hindus have become Christians, they have not at the same time become English people, and that means a great deal. It means that they have not ceased to be timid, and that they have not become self-reliant, high-spirited, and manly. They have inherited the fatal legacy of a hundred generations of heathenism, and it

will probably take a considerable time, perhaps many generations, before they unlearn the evil habits and tendencies, the evil conversation, received by tradition from their forefathers. It may take a still longer time before they acquire the style of character which Christian Europe approves. Christian Europe itself has not universally learnt to practise what it approves. The religion of many people in old Christian countries is still too much an affair of doctrines, views, observances; too little an endeavour to live a Christ-like life. I think it open to question, indeed, whether European Christians belonging to the lower classes have made greater progress towards overcoming their traditional vice of drunkenness than Indian Christians, who mostly belong to the same classes, have made towards overcoming their traditional vice of untruthfulness. I fear that Christians of neither race have had any great victory to boast of.

"After making all due allowance, however, for the defects, of whatever nature they may be, with which the native converts may really be chargeable, whether as individuals or as a community, I am decidedly of opinion that those defects neither justify nor account for the sweeping assertions some Anglo-Indians are accustomed to make. Doubtless those persons are in error, if any such persons there be, who look at the bright side of the picture alone and ignore the dark side; but they are equally, and far less amiably, in error who endeavour to induce people to believe that the picture has no bright side at all.

"A considerable portion of the prejudice with which native Christians are often regarded is owing, I believe, to pride of race. If caste pride prevails largely amongst natives, pride of race prevails quite as largely amongst Europeans. Many of the English in India, especially at the outset of their career, regard all natives with indiscriminate aversion. It is to this that the use of the epithet of 'niggers' is owing. After a time their ideas become enlarged; their prejudices are mollified; they learn to tolerate the natives; not unfrequently they learn even to like them; but it often happens that they make amends for their adoption of more charitable sentiments towards the native generally by disliking native Christians worse than ever. They learn to speak of them with unreasonable contempt, and, if they happen to come in contact with them, they sometimes treat them with unjustifiable contumely. Pride of race has not disappeared; in reality it has only taken a new shape. Instead of flowing in many channels, it now flows only in one, and consequently the current which flows in that one channel has become peculiarly deep and strong.

"Unfortunately, Anglo-Indians are encouraged in this feeling by the very people who at first suffered most from their illiberality. The Hindus and Mahommedans by whom they are surrounded, and who have their own reasons for disliking converts from their own creeds to any other, and for endeavouring to prevent them from gaining influence, do their utmost to create a prejudice against them, or to foster any prejudice which already exists. English society in India is thoroughly pervaded with the notion that it is an ungentlemanly thing for a man to change his religion, and this is a notion which high caste Hindus in particular take care to encourage. Their religion makes no proselytes and their caste accepts none. Consequently they are apt to regard such of their fellow-countrymen as have adopted a foreign religion, particularly if they have been guilty of the additional crime of being of lower caste than themselves, as 'the filth of the world and the offscouring of all things.' And hence English people who occupy official positions in India, who are surrounded by high caste subordinates, and breathe every day of their lives an atmosphere of high caste blandishments, are too often led to mistake the prejudices

instilled into their minds by Brahmans for results of their own observation. It is a significant fact that when Englishmen of this class come to take an interest in religion on their own account, when they become Christians themselves in a truer and deeper sense, they make the discovery that there is a reality in Missionary work and results, and a sincerity amongst native Christians, notwithstanding their defects, which they had not expected to find.

"Much of the prejudice with which native Christians are regarded is owing, I am convinced, to ignorance. It is sometimes taken for granted that all English people who are, or have been, in India, have sufficient acquaintance with Indian Missions and Indian Christianity to be able to speak about them with authority; but this is undoubtedly an error. The great majority of the English in India know no more of Mission stations, of native congregations, of the social life of native Christians or of the real condition of the native Christian community, than if they had never been out of England. Some of them have never had an opportunity of seeing a Mission station, such stations being few in number and scattered over a wide area; a larger number have not cared to avail themselves of the opportunities they have enjoyed. As a rule, indeed, whatever they may know of other matters, they are content to remain profoundly ignorant of what Missionaries are.

"The only native Christians most English people have ever seen are a few persons belonging to the class of domestic servants, or perhaps a few waifs and strays, disowned by their own community, who endeavour to make a living by their wits in military stations and seaport towns. It is a common saying amongst the English in India that Christian servants are worse than heathen ones, and new comers are advised by older residents whatever they do never to engage a Christian servant. When I was last at home I met a gentleman who had filled a high legal position in this country, who asked me point blank, 'Why is it that native Christians are invariably worse than heathens?' 'That,' I answered, 'is one of the superstitions of the English in India!' Though I regard such sweeping accusations as this as inadmissible, yet I admit that the character of native domestic servants is often unfavourably affected by their position. The domestic servants of Europeans in the Madras Presidency generally belong to the caste of Pariars, a caste which has been degraded by long-continued oppression, and which is one of the few castes that are accustomed to use intoxicating liquors. Pariars sometimes boast that they belong to 'Master's caste,' and many European masters have discovered to their cost that their Pariar servants entertain no superstitious scruples respecting meats and drinks. Unquestionably, therefore, this caste appears in some particulars at a disadvantage in comparison with some of the more temperate, more polished caste, and those of this caste who have become Christians have peculiarly strong temptations and many evil customs to contend with. It is an aggravation of the difficulty that the majority of European masters measure their servants by a stricter rule than they apply to themselves or to persons who are not in their employment, and rarely take any interest in their moral and spiritual welfare, beyond maligning all native Christians when any of their domestics commits an offence. In Northern India, where most of the domestic servants are Mahomedans, I found that what are called Madrasi servants, that is, native Christian servants of the class I have mentioned, are much prized and sought after, the idea prevalent there being that they are the most useful and faithful servants to be found in India.

"It is also to be remembered that the great mass of the native Christians in the Presidency of Madras belong to the agricultural classes, live

quiet, unobtrusive lives in remote rural districts, and scarcely ever come in contact with Europeans, either as domestic servants or in any other capacity. Speaking generally, the only Europeans they ever come in contact with are Missionaries, and those few persons who, though not Missionaries, are sufficiently interested in the welfare of the people to be willing to go and see for themselves what a native Christian community is.

"If the testimony of Missionaries is to be regarded with suspicion, we can appeal to the testimony of those European laymen, whether belonging to the official or the unofficial classes, who have had the opportunity of visiting any of the Mission stations in the rural districts. If such a person has had the opportunity of seeing villages where all, or nearly all, the people have become Christians, and where it has been possible, in consequence, for Christian ideas of things to acquire a public manifestation, if he has compared the Christian villages with villages in the neighbourhood inhabited by people of the same castes and class who have not become Christians—he cannot but have been struck with the fact that the Christian village is greatly superior to the non-Christian village in cleanliness and order, in signs of comfort and marks of progress. He cannot fail, in consequence, to have concluded that the adoption of the Christian religion by any class of people in India, especially by any class of people in a low intellectual and social condition, is not to be regarded as a mere change of religion, in the sense in which changes of religion are commonly supposed to take place; that is, that it is not to be regarded as the substitution of one set of opinions for another, or of one set of observances for another; but that, on the contrary, it is to be regarded as the adoption of better principles of action and a higher aim in life; that it is a change from a lower to a higher level, from apathy to progress; that, in short, it is life from the dead.

"This being the case, the advantages which native Christians, especially those belonging to the lower classes, derive from the Missionary's labours amongst them being so great, the wonder is, not that some persons become Christians in the hope of sharing in those advantages, but that a much larger number of the people do not do so, that the mass of the people, that the mass of the poorer classes at least, do not follow the example set them by a few. The wonder is, that any of the lower castes and the aboriginal tribes, seeing what Christianity, as taught by European Protestant Missionaries, has done for those of their own class who have embraced it, should be content to remain idolaters and demonolaters, when they might, by becoming Christians, take their promotion to a higher style of man. Their not taking this course must be owing, I suppose, to the circumstance that people who are in a low condition of morals and culture, are often found to be perfectly satisfied with that condition. The worst result of their degradation is that they do not feel themselves degraded. Whatever the cause may be, the fact is certain that there are multitudes of people in India, especially in the remoter, ruder districts, and amongst the poorer classes, who would be greatly benefited in a temporal point of view, and ultimately benefited in every respect, by becoming Christians, but who do not see it in this light, and remain uninfluenced by this or any other consideration.

"Irrespective of testimony of any kind it may be regarded as certain, from the very nature of the case, that the character of the native Christians, as a body, must be superior to that of the non-Christians around belonging to the same class and conditions. A Mission congregation may be regarded as a school of conduct, in which young and old are taught

not only the best religious doctrines, but the best moral precepts. They are taught the highest morality, to *be* good and to *do* good ; and they are taught the highest motive for practising this morality, Divine Love. They have the benefit also of pastoral oversight, guidance, and discipline. The native Christian community must necessarily, therefore, by its superiority in moral qualities to the non-Christian community, bear witness to the moral efficacy of the truth. Probably it will even bear to be compared, if the comparison be conducted with perfect fairness, with an equal proportion of the population in any of the old Christian countries in Europe. To assert, therefore, that native Christians are no better, still more to assert that they are worse, than heathens, may reasonably be concluded to be a calumny.

"The most direct testimony to the reality in the main of the Christianity of the native converts is that which is borne by the Missionaries to whose congregations or districts they belong ; and though it is true that their testimony may be said to be open to exception, in consequence of the interest they may naturally be supposed to take in their own converts, yet it is to be remembered on the other hand that Indian Missionaries are not the credulous, ill-informed class of people they have sometimes been represented to be. They are as capable of forming a careful, sober, and impartial estimate of the character of the people amongst whom they live and of the results of their work, as any other class in the community. I can bear testimony from my own knowledge, and my age may be allowed to give some weight to my testimony, to the existence of an encouraging amount of real Christianity amongst our native Christians in the South.

"I hold that, taking fairly into consideration the educational disadvantage and the comparatively low social status of most of their number, they will bear a comparison with any Christians belonging to a similar station in life in England or anywhere else. Remembering that we never can know the private life of any class of people in England so well as we know the private life—if that can be called private which is perfectly public—of native Christians in this country, I maintain that the Christians of our Indian Missions have no need to shrink from comparison with Christians in a similar station in life and similarly circumstanced in England or in any other part of the world. The style of character they exhibit is one which those who are well acquainted with them cannot but like. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings of others and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better church-goers, yet free from religious bigotry, and in proportion to their means more liberal, than Christians in England holding a similar position in the social scale. I do not for a moment pretend that they are free from imperfections ; on the contrary, living amongst them as I do from day to day, I see their imperfections daily, and daily do I 'reprove, rebuke, exhort,' as I see need, but I am bound to say that when I have gone away anywhere, and looked back upon the Christians of this country from a distance,—when I have compared them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression in my mind than their imperfections. I do not know any perfect native Christians, and I may add that perfect English Christians, if they do exist, must be admitted to be exceedingly rare ; but this I see and know, that in both classes of Christians may be traced distinct marks and proofs of the power of the Gospel—new sympathies and virtues, and a new heavenward aim."

THE GREAT SPIRITUAL MOVEMENT IN TINNEVELLY.

ORDINATION OF FOURTEEN NATIVES.

BISHOP Caldwell has sent home a scheme for administering the Special Fund so kindly and liberally subscribed in answer to the Society's appeal when the heathen were offering themselves in thousands for Christian instruction: it has reached the noble, if insufficient, total of 9,481*l*. The scheme was heartily approved by the Tinnevelly Provincial Church Council in January, and has since been adopted by the Society.

In forwarding the scheme the Bishop wrote, Jan. 20 :—

"I had the number of new accessions in every district reported to me monthly from the 1st of July by each of the Native Clergymen in charge of districts, and on going over the numbers with them again at the meeting and using all possible precautions to ensure accuracy, I found that since the 1st of July—long after all famine relief had ceased—to the 31st of December, the increase in the number of villages in which there were Christians was 62 (the number is now 631 in all), whilst the number of new accessions, that is, the number of persons who have placed themselves under systematic Christian instruction during the same period, is 4,260. The number of new accessions reported up to the 30th of June was 19,304; the number now to be added raises the total to 23,564. Deductions, it is true, will have to be made afterwards at the end of the statistical year for losses by death, emigration, &c., but the accessions are real accessions in themselves all the same, and the number of relapses that have taken place, is singularly insignificant. The movement towards Christianity has made its appearance in the Church Missionary Society's districts also, in which the accessions amount now to between 11,000 and 12,000. It appears, therefore, that the total gain to the Christian cause in the Tinnevelly and Ramnad Missions of the Church of England amounts to about 35,000 souls."

In a letter dated March 11, he says: "We are endeavouring to supply the wants of the new people, not only by appointing amongst them catechists and unordained teachers, but by ordaining and sending forth amongst them a large band of native clergymen."

On the 9th of March two Europeans and fourteen natives were ordained at Edeyengoody by Bishop Caldwell, amidst circumstances that will render the day memorable in the history of the Native Church. One European and two natives were connected with the C.M.S., and one European and twelve natives with the S.P.G. Of these, nine natives connected with S.P.G., and one connected with C.M.S., were ordained Deacons, increasing thereby the number of Native Clergy in Tinnevelly by ten. Bishop Sargent preached an earnest and suitable sermon from 2 Cor. v. 20. The church was crowded, the service being choral throughout, and 282 persons

joined in the celebration. The whole of the nine newly-ordained S.P.G. Deacons have been appointed to evangelistic and pastoral work amongst the new people.

The following is the Bishop's latest account of the state of the country :—

"I trust you have still on hand some portion of the Special Famine Fund collected by S.P.G. I have been hoping against hope up to this time that the season would after all improve, but there is now no mistaking the fact that our people all over Tinnevely and Ramnad are suffering great distress from the failure of the Monsoon. The Tinnevely Season Reports, published from time to time by Government, show that the condition of Tinnevely is worse than that of any other district in the Madras Presidency, and that Madura, which includes Ramnad, stands next. In the years preceding the famine, the distress the people now feel could have been borne with comparative ease ; but you may easily imagine how difficult it will be for the poorer classes to cope with a year of extreme scarcity, following, without any interval, a year of unprecedented famine. This is not to be considered as a new famine, calling upon people for new efforts. It is simply a continuation of the famine of last year.

"In some districts the number of poor Christians, including many of the new accessions, who have wandered off in search of subsistence, as during the famine year, is very great.

"What aggravates the difficulty of our position is, that the French Jesuit Missionaries, who have been stirred up by our accessions to unwonted zeal, are making extraordinary efforts to proselytise our people. They have been placed in possession of large funds—I know not from what source—probably from France—and they make lavish offers of help to our people—I might almost say to our people alone. I hear daily of the attempts they are making in almost every one of our villages to entice our people to join them. I visited a village in the Mudalur district last night, a village consisting of new people, in which the principal man had been bought over by a loan (in reality a gift) of 200 rupees."

In reply to this appeal the Standing Committee were enabled to authorise by telegram the immediate draft of 1,000*l.* from the Famine Fund.



LAHORE.

MEDICAL MISSION.—PROPOSED CATHEDRAL.

THE greater part of the information contained in the Report of the Cambridge Mission to North India has been anticipated in the February number of the *Mission Field*. Some additional particulars will be found in the extracts from the Report of the Calcutta Committee, printed under the heading "Calcutta" in the present number. An earnest appeal is made by the Rev.

R. R. WINTER—who with his devoted wife, is now enjoying a much needed rest in England,—for a medical man to join the Mission. The blank left by the death of Dr. BOSE has not yet been filled up.

“Last year there were 11,571 cases, with a daily average of 120 sick attended, and a class of native nurses is under training. This part of the work gains the missionaries access to quite a different class of the people from those reached by the other agencies; but, owing to the death of one of the staff, and the illness of another, the whole of it will fall to the ground unless some one shall promptly volunteer. The emergency is very great, as, owing to the failure of the winter rains, there will be greatly increased distress, and consequent sickness among the people. It will therefore be an additional calamity to have to close this charitable work at such a time.”

Mr. BICKERSTETH recently wrote on the same subject, “I earnestly hope Cambridge may speedily send us a duly qualified doctor: but we should welcome one from any quarter who for Christ’s sake would dedicate medical lore to Missionary ends.”

The Bishop has published a letter, dated January 16, asking aid for a fund, supported by both clergy and laity, for the erection of a cathedral for Lahore.

“We believe that no moment could be so eminently seasonable as the present, both because of the recent formation of the provinces of the Punjaub and Scinde into the diocese of Lahore, and because of the strange series of events which has turned the attention of the nations of Europe to the Punjaub frontier, and which may render the cathedral of Lahore hereafter the proper starting-point for an enlarged and important forward movement of the kingdom of God in Central Asia.

“To many of your readers it will be well known that Lahore was more than once, in old times, the capital of the Moghul Empire—‘Lahore of great Moghul,’ as Milton calls it—that it was the head-quarters of the Sikh dynasty of Runjeet Singh, and that for some thirty years it has become our own provincial capital of the Punjaub.

“Few cities that are seats of bishoprics could so reasonably, touchingly, and eloquently plead in their own behalf to have a cathedral of a massive and enduring kind erected in their midst.

“Although there is an excellent church at the cantonment of Meeanmeer, five miles from the centre of Lahore, there is (as Punjaubees know well) no church at all in Lahore itself connected with the Church of England, except two buildings which we have borrowed from the Mahomedans in the shape of some ancient tombs, whose united accommodation is very far indeed from coming up to the number of seats required by a large and growing community. One of these tombs, it must be admitted, possesses some tastefulness, symmetry, and elegance of architectural design and proportion, but fails, as may be supposed, of almost every requirement of a church, still more of a cathedral. Besides, of temples turned into Christian churches we often read, but scarcely of tombs.

“There has been a strong and growing feeling, therefore, that it is

nothing short of a bitter reproach to us as a Christian Government and people, and a stigma on the Church of Christ in our midst and on the faith we profess, that the central seat of a new diocese should not only have no cathedral, but not a church even of the most diminutive size and unembellished architecture.

"It is not as if the Punjaub, as a whole, were marked by the absence of Church structures. Not a few small civil or military stations, in waste and wild districts of the province, have small but pleasing and well-constructed fabrics, and some of these betokening the care bestowed on them by successive English Residents, and the pride they have felt in contributing, both by purse and hand, to their modest decoration; whereas Lahore, the seat of bygone dynasties of renown, and the capital of a province where one might almost say the cream of the British army is, and now the head-quarters of a bishopric, stands alone in the nakedness and abjectness of its church building arrangements for the honour of God's worship and service.

"It does not speak well for us that as yet we are scarcely moved to a fire of '*jealousy by them that are no people*' (to use the Prophet's language); that the Mahomedan and Sikh, if not the Hindu, are well represented by buildings both artistic, spacious, and costly; and placed, for the most part, in fine and impressive situations. The Roman Catholic Apostolic Vicariate is fairly well represented by its cathedral. The Presbyterians have their church, however unpretending. Only our own Church has to kneel to the Mahomedans for places to be licensed or consecrated for the performance of divine worship and the ministry of the Word and Sacraments.

"Less than 30,000*l.* would scarcely suffice for the erection of any building worthy of the witness which Lahore *ought to bear* to Christ and His truth by the imposing aspect and impressive service of its Mother Church; but which it *does not bear*, as is clear and obvious, when we reflect that every other department—law, medicine, arts, and literature—have their costly and substantial edifices betokening the esteem in which they are held; only the Church of Christ of our communion is suffered to enshrine its worship in sepulchral monuments of a Mahomedan past. Some Mahomedan gentlemen, with (I fear) some scornful irony, have asked me whether they might be allowed to help us in the erection of our cathedral.

"Having regard to present building prices, and considering the distance from which wood and stone have to be brought for the roofs and the copings and facings of the building, we cannot well estimate the total cost at less than 30,000*l.*, so as to ensure a building of the requisite strength and durability, and of such dimensions and architectural beauty as, without being pompous and pretentious, should be effective and attractive. Towards this cost something less than 10,000*l.* are as yet actually or prospectively realised. About 1,000*l.* worth of the timber has been promised by the Maharaja of Cashmir. The Lahore residents speak of having almost reached the limits of their ability to contribute.

"For the sum of 20,000*l.*, therefore, we have to appeal in good measure first to those of our friends in England who at any past time have held office in the Punjaub; and next, to those to whom God's honour in our Eastern Empire is dear, and who would count it no small privilege to have an opportunity of thus seasonably witnessing to Him, and expressing their reverent acknowledgment of the unexampled goodness of His Providential dealings with us, by building a house to His Name before the eyes of myriads belonging to the noblest, perhaps, of all yet un-Christianised

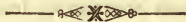
racers, and who are well skilled to appreciate faithful, generous, self-denying, Christian endeavour, even where our teaching has failed to arrest and savingly convince their hearts and minds.

"The several pillars of our cathedral church might well bear, or be inscribed with, the names of those honoured men who from the time of the annexation of the Punjaub onward have been the pillars of our fabric of Church and State, and whose high moral and political worth, and elevated aims, have in our times made Lahore a name and a praise in the Christian world.

"We have requested some of the leading English Church architects to favour us with such designs as they thought best adapted to meet our conditions of climate, resources, numbers to be accommodated, and generally of our Eastern surroundings. Out of these, if furnished to us, our working committee would take all possible pains to select the design worthiest of our Church in one of the remotest of its outlying posts of witness and observation."

The Bishop met his first Synod on January the 1st, after a day spent in Devotional Meetings. In his opening address he expressed his great satisfaction at the appointment of the Rev. W. HOOPER, as his successor at the Divinity School; and at the fact that a second native seminary is to be established in the diocese. The bond of union between Oxford and Lahore was also a cause of rejoicing. On his recommendation, the Synod then proceeded to discuss the expediency of setting up a diocesan society, distinct from the Calcutta Additional Church Society; also education, and the means of increasing Missionary agency.

"Bishop FRENCH is hoping to bring under training for Mission work, when the present war is ended, many Afghans. Speaking on the subject he has said, 'That the Afghans are of the lost Ten Tribes is an impression gaining ground daily, being also their own national and deliberate conviction about themselves.' He adds, 'Whether this be so or not, there is an energy of character, a muscular strength, gifts of utterance, and a power of adaptation to other peoples, which point them out as possessing no common qualifications for the work of evangelists.'"



RANGOON.

THREATENED TROUBLES.—LETTERS FROM THE BISHOP.—INTERESTING
CONFIRMATIONS AND ORDINATIONS OF NATIVES.

THE continued barbarities of the new King of Burmah, and the increasing danger of war, are causing very great anxiety throughout this diocese; much fear is also felt for the personal

safety of Rev. J. A. Colbeck, the Missionary now at Mandalay. Mr. Marks, whose pupil Thee-baw formerly was in the S.P.G. school, greatly regrets that, for political reasons, it has not been thought right he should visit the young King, as he had intended. Knowing the very high regard a Burman has for his teacher, Mr. Marks thinks a private interview with him would have had much influence—indeed, might even have prevented the atrocities which have taken place.

Meanwhile it is cheering to know that, notwithstanding many discouragements, good work is going forward. The Bishop, writing early in January, says:—

“Since writing my last I have visited Thayetmyo and Tounghoo. At Thayetmyo, where I remained for the week beginning August 7th, I consecrated a new cemetery, and inspected the Christian schools. I rejoice to say that, since then, by the appointment of the Rev. C. H. Chard to be Chaplain of that station, I have been enabled to make a forward step in Mission work there. I found on my visit, that, while there were a goodly few Burman Christians in the place, there was no one who could conduct any Christian, or rather Church, Service, on Sundays for them. This has now been remedied. Mr. Chard brought with him from Mandalay a Burmese Christian—‘Hpo Khin’—one of his own sons in the faith, to live with him. Having seen him, and measured his value, I have intrusted him with the holding of a Burmese Sunday Service in the S.P.G. School at Thayetmyo; and I rejoice to say that he already has an attendance of about twenty-five Burmese. This will, I hope, be the beginning of a real Mission in the place.

“In September I journeyed to Tounghoo, where I had inexpressible privileges. I consecrated the Mission Church of S. Paul for Karen services; I ordained four Karen deacons, and appointed Mr. Jones and Mr. Krishna sub-deacons. I held a Karen confirmation, at which there were seventy candidates; a Burmese confirmation with seventeen candidates; and an English confirmation with eleven candidates.

“My visit was welcomed by all classes; and I cannot but hope that it has already done something toward the strengthening of this valuable Mission, in which the work of Mr. Windley and Mr. Jones deserves all praise. The Karens came down from the hills in large numbers, and the enthusiasm was really very great. A month afterwards Mr. Windley wrote me word that the Karens were greatly impressed with the Ordination Service, and acknowledged that they

had had before no just conception of the solemnity and dignity of the Christian ritual. He also gave me an amusing anecdote which I relate, because it may tend to enliven the pages of your *Mission Field*, if you care to print it. He said that shortly after I left, a woman (Karen) came down from the hills with a baby to be baptized. It was a girl. And when he said to her, 'Name this child,' she replied, '*The Bishop.*' Mr. Windley remonstrated that such a name was impossible. The mother, however, was firm, and held to her purpose, saying, over and over again, in the Karen language—'Bisher,' 'Bisher.' Finding argument in vain, he suddenly remembered that among the Karens '*Nan*' was a common female appellation. So the compromise was struck; and he baptized the infant, '*Nan Bisher!*'

"Not long after this we held in Rangoon one of the most singular Confirmation Services I was ever at; and, perhaps, nearly unique. It was at our Pro-Cathedral Church (Holy Trinity), Rangoon, where I confirmed twenty-seven Chinese, twenty-seven Burmese, and fifteen Eurasians, in three different languages at the same service. We had three hymns—one in each language. My addresses to the candidates were in English, but interpreted sentence by sentence—first into Burmese by the Rev. Mr. Marks, and then into Chinese, by the Chinese catechist, from Mr. Mark's Burmese. In the sentence accompanying the laying on of hands, I confirmed the Eurasians in English as usual. When the Burmese came up I repeated it in English; and while still holding my hands on the heads of the candidates, Mr. Marks repeated it in Burmese. When the Chinese came up, the same operation was repeated, only by the Chinese catechist, instead of by Mr. Marks. On the whole, it was one of the most solemn services I ever experienced; and seemed like a little Pentecost. Moreover, nothing could have been more reverential than the behaviour of these interesting converts.

"You will see from this that there is a good work going on. Indeed, the work is spreading faster than our clerical agency is able to follow it. And we are longing for Mr. Fairclough to come and strengthen our hands.

"Then, again, at Kemmendine we have now erected a Mission-school and chapel, which was duly opened within the octave of our Day of Intercession for Missions. Last Sunday, too, was a day for thankful rejoicing. At the Tamil Church I baptized a Telugoo convert; at S. John's, Mr. Marks baptized two Burmese converts—

one of whom is a headman in a Burmese village near Henzada ; while in one of our large open Tanks, near the great Pagoda, three Tamils were baptized by immersion—a fact hitherto unprecedented in the English Church history of Rangoon. This act was performed by a Tamil deacon.

“You will easily see from this—and I might say more—that we really need all the grant you can possibly give us ; for open doors of usefulness are presenting themselves on all sides. Indeed, we are seriously driven to see the necessity of erecting a Burmese and Chinese church (in one) for the growing wants of the place. The chapel of S. John’s College is inadequate ; and as we have fresh baptisms we shall soon be in danger of losing our Christians, or seeing them drop into carelessness, for want of church accommodation. I wish you could get some one who loves Burmah, and above all, who loves Christ, to send us out a handsome donation for this purpose.

“Another effort we are making is the establishment of a Society, or Guild, in connection with the Christian pupils and ex-pupils of S. John’s College, for the purpose of uniting them more firmly in the bonds of faith and holiness. Many young Christians leave this place, and get settled in the jungle, far removed from Christian privileges, where they are lost sight of, and lose much of divine life. This was established on *Wednesday* last, January 1st, 1879, with forty-five members ; and will, I trust, be productive of much good.

“Our Diocesan Conference, too, has been held, and Committees appointed for carrying out very useful projects.

“I am thankful to say I still continue in full health. I am starting in January for Tavoy and Mergui ; and after that to the Hill Stations of Arracan. I may say that *in all Arracan* there is not a *single* catechist or Missionary ! My work sometimes appals me. But I remember what David says, in the words of the Latin Vulgate—*‘ Qui confidunt in Domino sicut mons Sion.’*”

By a later mail we learn that the Bishop has secured a site for a Tamil church, and has ordained three new deacons at Rangoon, Mr. E. Jones, Mr. Krishna, schoolmaster, and Mr. Martwai, catechist at Tounghoo. God grant that the evils of war may be averted from this hopeful field, and all trials over-ruled for the advancement of His own cause !



BOMBAY.

THE MOVEMENT AT NAGAR.

THE following extract is from the report of the Rev. J. Taylor on the Nagar Mission, dated November, 1878:—

“I had not been long in the districts when I found out what the late Bishop of the Diocese discovered in his visits to Nagar, that there are numbers of people here ripe for Christianity, and only waiting for some one to gather them into the Church. They have long had the Gospel preached to them by different Missionaries, and their faith in Hinduism has been shaken. They have been accustomed to visit the town of Ahmadnagar, and to go to Poona, Bombay, Nasik, and Aurangabad, where Missionaries and Christians live, and where they have seen and heard more. Many of their relatives have then embraced the Faith of Christ, and in turn have come back and told them about Him, His sufferings, and power to save. Hence they too have come to speak of Him with respect, and have formed a desire to be His. They began to come to see me from places forty, fifty, sixty, and more miles off. They met me by the way, and invited me to their villages. They begged me to send them teachers; they expressed a hearty determination to be Christians, and gave me their names as candidates for baptism by hundreds and fifties. It was they who, in their eagerness to be Christians, were received by the Roman Catholics, and were in danger of drifting into Romanism if not restrained. What was I to do? Could I refuse to receive them? Could I refuse to baptise them on their confession of faith in Christ? No, surely. And so in the name of God, and in humble dependence on Him, I resolved to go forward. I began to baptise them, and have continued doing so until now.

‡ “The result is that 1,927 have been baptised since March, and 1,500 more are under instruction for Baptism. They live in 162 villages, scattered over an area of about 3,500 square miles, and belong chiefly to the Mahar and Mang races, which are reckoned as outcasts by the Hindus. The strength of the Mission is now 3,911; the Staff of Agents number 124. Our village schools have multiplied to fifty, and have an average attendance of 828. In addition, sixty-seven young men and boys and twenty-two young women and girls are being educated in a Training School and Orphanage opened at Ahmednagar.

“The villages and towns we have occupied lie adjacent to each other, either along the main roads which branch north-east, north, and north-west, from Nagar, or along the banks of the rivers which help to swell the Gwalenary, our boundary line at present. The converts are thus easily accessible to us and each other, and by their proximity are likely to be a strength to one another, points which I have kept before me, and tried to secure by taking up groups of villages in our lines of march to the most distant stations we have as yet reached, viz., Seogao, Toké, Puntambé, Kopargao, and Sangamuen. Compactness and arrangement have thus been so far secured, and some of the dangers likely to arise from over extension and diffusiveness avoided.”

Mr. Taylor speaks of the want of a church and out-station chapels being strongly felt; and mentions the readiness of the converts, who are mostly poor, to help with labour and materials; always a satisfactory sign.

COLOMBO.

HINDRANCES.

THE work in this diocese during the latter part of last year appears to have been hindered by a very wet season, cholera and epidemic diseases, and scarcity of provisions. Still things do not seem to be going back.

The Rev. W. Herat, of Mátalé, speaks of combating with some success the prevailing drunkenness of his district.

The Rev. Johannes de Silva, of Montreal, takes great interest in his schools. He writes, December 31st, 1878 :—

“As usual, the annual gathering of the children of these schools took place on the 17th of last month ; a great number of adults—our own and others—was also present. As the Bishop could not spare time to be present, the warden of St. Thomas’s College, Mr. Miller, kindly undertook to preside. A native clergyman of the C.M.S. also was present. It is needless to describe the proceedings in long detail—they were the same as in former gatherings. The people brought up the pots with money, and had new ones distributed for the next gathering ; the fruits and other things brought by some of the children and adults were put up for sale ; the amount of money realised on the occasion for Mission purposes was about 3*l*. Most of the children had books given them as presents ; and, last of all, they had refreshments served up. The children, as well as the adults, then dispersed, well satisfied with the proceedings of the day. Mr. Miller was delighted with them, especially with the sale of the fruits and other things ; and I need not say how gratified I myself was.”



LABUAN AND SARAWAK.

AN INTERESTING CASE.

THE Rev. W. H. Gomes writes from Singapore in January :—

“Now that the Mission is organised and its work is carried on systematically, it is not to be expected that we should be able to record events of startling interest such as will often occur in a new Mission ; but I think you will be pleased to hear of a fact which verifies the truth of the promise :— ‘Cast thy bread upon the waters, for thou shalt find it after many days.’ I have had the pleasure lately of receiving into the Church, by baptism, a Chinaman, whose intelligence and Scripture knowledge somewhat surprised me, while his earnestness and evident sincerity were highly gratifying. I met this young man in the Pauper Hospital, lying sick, with a New Testament by his side, which he was studying. Some time back he was servant, or rather ‘table-boy,’ to a lady who has now left the settlement.

His mistress was in the habit of speaking to him of the Christian religion. Years passed by, apparently without any impression for good on his mind, till sickness brought him to the hospital, and the good seed sown sprung up, under the Divine blessing, and bore fruit. He wished for more instruction, more light, and is now a devout, humble, and earnest believer, striving to lead his fellow-patients to 'the truth as it is in Jesus.'"



JAPAN.

NOTES OF A SHORT MISSIONARY EXCURSION, BY THE REV.
W. B. WRIGHT.

ON Thursday, November the 14th, I started for the Ôyama district, in company with Yamagata, a native Christian, and Mr. Begbie, late practical farmer at Komaba Agricultural College. We reached Yokohama by rail, and had tiffin with the chaplain, Mr. Garratt; after which, chartering jinrikishias, we left for Fujisawa, on the Tôkaidô. This place we reached in the evening, and put up at the Horikawa Hotel. I sent Yamagata to let the blind amma (shampooer) know of my arrival; and after supper we went to his house. Last month he was down with fever, and this time he was well, but his wife sick. We talked long to him about baptism, and also about his afflictions. He said that some six or seven years ago, when he was careless, he never was ill; now that he believed he was full of troubles. I tried to explain to him perhaps he had brought his sickness on himself by neglect of good sanitary arrangements, and also that God was trying his faith; that without trials he could not be purified. He told me that an old man who was at my preaching the month before, and wished to be a Catechumen, had died in the meantime. This blind man, Fukawa Kensai, is a remarkable man. He has quite a considerable knowledge of the works of Confucius and Mencius, and no small amount of eloquence and reasoning power. I should like much to bring him up to Tokyo, and instruct him for a time, with a view to his becoming a preacher. Fujisawa is about fourteen miles from Yokohama.

The next morning, Friday 16th, we started on foot for Ono, the village where Abraham Yoshizawa and his family, with other Christians, reside. It was seven miles to the Tamura River, which we crossed in a ferry-boat, and thence seven miles more to Ono, which we reached at about 2 P.M. That night, the Christians and others

having gathered together, I put on my surplice and addressed them, talking about the latter part of the Church Catechism, and Yamagata also read an address. I received one man, the younger brother of Jacob Katto, as Catechumen. The next morning we started due north, in company with Isaac Yoshizawa, the eldest son, for Nakatsu and Han-na, two contiguous villages, where I preached last month by invitation. We had dinner at Lower Oġino, from which Iida was obliged to retire in July through the secret obstacles put in his way. Then on through a mulberry district to the river, which we had crossed the previous day much farther down. The river now ran from west to east, but a short way on takes a bend to the south. Crossing this river, we ascended high cliffs on the opposite side, and reached the house of Nakamura, a relative of Yoshizawa's. He was not at home, so we went on to Uchino, the schoolmaster, who sent us to the Umeya Hotel, and gave notice to the neighbourhood. The Umeya being full, we went to the Tsugeya Inn, and at night large numbers came in, including, as before, the village kocho, or magistrate. About 160 people were gathered together, and then a wine tub was brought in, on top of which a box being put, the whole was covered with a cloth to form a pulpit. We then preached; and next morning, Sunday, two of those who invited us having come, I read the Litany, and explained the beginning of Genesis. They promised to study well the Catechumen's service till next time. We then set out for Upper Oġino, which is about three and a half miles distant. Keeping still up the river, we descended very steep cliffs, at a place called Sumida, and got into a most lovely mountain dale. The river was in a kind of basin of cliffs and mountains. The autumnal tints of the foliage, and the wild peaks far away, with the picturesque heights above the river banks, combined to form a glowing picture of highland scenery. Just before crossing the river we passed a large sakè, or wine-brewery. Huge vats, 7 feet high by 7 feet wide, lay in numbers all about. On going over the bridge we began to ascend a pass, from which we saw the valley of Tashiro lying beneath our feet.

On getting to the top of the pass, we came to Upper Oġino. This place, Oġino, is also an upland valley, about five miles long, and densely populated. It is divided into Lower, Middle, and Upper. I must now tell what led me to go to this place. In the month of September, Mitsuhashi, one of the Christians at Ono, went to the town of Odawara, about fourteen miles to the south, on law business.

At a hotel there he met a man named Sado, from Upper Oġino, who told him that last summer there was a Buddhist funeral at that place. It was raining, and the people being wet and in a hurry, did not take off their waraji, or straw shoes, but, getting seats, sat under the wide eaves of the roof. The Bozu, or priest, being annoyed, told them to take off their shoes and squat down inside. They politely declined, and hoped he would excuse them. But he burst into a great rage, and abused them; on which they went away and asked the Spinto priest to conduct the funeral. Nor would they have any more dealings with the Bozu. The quarrel was taken up by the whole district, and when Shuji Mitsuhashi, my convert, told Sado about Christianity, he was glad, and said, "I think it would be well if your teacher went to see Kanzaki, our Son-yo" (village official). Of course Shuji told me, and last month, when at Han-na, I despatched Patrick Kawachi, a young Christian and pupil of Bishop Williams's Divinity School, to find out Sado and Kanzaki. This he failed to do, there being so many of the name. However, this time, having determined to make sure, I sent Jacob Katto, one of the Ono Christians, and he had been searching about from the night before, so that on the very morning of the Sunday I arrived at Upper Oġino, he had seen the Son-yo Kanzaki. As we went along we made inquiries for the house of Kanzaki. At length we saw three men waiting under the shade of a house on the right side of the road. One of these, a fine-looking man, with aquiline nose, large, expressive eyes, and long hair turned back from his forehead, came forward and asked if Yoshizawa was before him. On a reply being given, he introduced himself as Kanzaki, and then invited us to an inn, saying that he had been waiting for us since morning. On arriving at the inn many came to inquire, and I proposed to come and preach the following month. However, they begged me to remain that night and preach. I consented, and then they sent out messengers to let the people know. That evening at eight the whole of the lower apartments of the inn being thrown open, and a table covered with red cloth placed at one end, I and Yamagata preached to fully 300 people, and arranged to come again next month. Some borrowed books, and promised to study. The leading men then asked if they might pay our hotel bill. This I declined, although glad of the offer; but I think that at first it would not be wise to do so. Next morning, rising up at five, we returned early to Ono, and delighted were all there to hear the good news. Yoshizawa

said that he would give a piece of land for a chapel, and see what he could do besides. Leaving Ono after a bountiful feast given to us by our good host, we walked back to the ferry at Tamura again, from which we went by man-car to Fujisawa. There I parted from Mr. Begbie, who returned to Tokyo—Yamagata, and I went two miles to the right, to a place called Katase, on the sea-shore, to which I had been invited by a doctor named Mitomei. On arriving at an inn I sent for him, but unfortunately it began to pour with rain, and so only about six men came, including two doctors, who listened eagerly to the message, and asked us to come again. They told me that in the month of May a Missionary had preached in an inn at the sacred Island of Enoshima, about a mile away, and the innkeeper told them of the sermon, how the Missionary had told of the true civilisation, viz., the power of Christ's grace in the heart, that the surface civilisation now being introduced into Japan was only like so many of those Japanese who painted their houses in foreign style, while the inside was all dark and dirty. They were surprised when I told them that I was the man who had said those words. I hope next month to go there again. I forgot to say that when I got this time to Ono I heard that a Shinto preacher, named Gonda, had come from the sacred shrine of Ôyama, and, some of the Christians having attended his lecture, one of them, Shuji, got up at the close and put such questions that the Shinto priest finally ran away.

Mr. Wright, the writer of the above, has since sent a very interesting letter, with reference both to his own work and Mission prospects generally in Japan. It is dated from Tokio, December 31. The following are extracts:—

“I have carried on, during the last quarter, preaching and services at the two Mission chapels in West Tokio. One of these, the Chapel of the Holy Cross—in Japanese, Seijuji Kwaïdo—was built last September, on part of a piece of ground purchased for the Society just before the gate of the Imperial Military College, and only a quarter of a mile from the palace. It is instead of the old Yotsuya preaching-house. I do not expect much to be done among the common people until I can build a cottage for a Catechist and station one there, as it is four miles from the foreign concession, where I now live, but I go there every Sunday morning and preach and administer the Holy Communion, and quite a number of the students of the College attend the services, using the Prayer-books, &c. I have had as many as forty of these, the future officers of the army. I have a class at the chapel on Sunday mornings at 9 o'clock, specially for these young men, the service commencing at 10. I then go in the afternoon to the other chapel which is about 2½ miles further on, and is called the Church of the Ascension—in Japanese, Shoten Kwaïdo. Here, at

2 P.M., we have even-song and preaching, with once a month the Holy Communion. Here there are two or three elderly men who are earnest believers, the one who gave thirty-eight dollars for a church site, and now pays all the minor expenses of the church. Here we are evidently getting a hold on the people, but I shall not feel comfortable until a Catechist resides. At present one old man named Miwa spends all his time in visiting and exhorting those who come to hear. This place is six miles from my residence. There is also preaching on Sunday evenings and Wednesday evenings at 7, and at the Chapel of the Holy Cross on Sunday afternoon and evening, and Thursday evenings. On Christmas Day I baptised, at the Church of the Ascension, six converts, three males and three females; some of these manifested quite an amount of feeling at the rite, weeping, &c. I hope, at Easter, to baptise there some nine or ten more. I mentioned, in a letter, that six young men of my congregations are now students in Bishop Williams's training-school for Catechists. These all, as far as possible, assist in the work, but when, in October, they have passed examinations and obtained a licence, I hope to be greatly supported by their help in the work. The Prayer-book is likely to be adopted more or less by all Christians in Japan. Already the Methodists, and others, have asked me for copies to use in service. The central part of Tokio, and one most important for many reasons, and also a short distance from my residence, is the Nihon Bashi, or Japan Bridge, the London Bridge of Tokio; near this I am trying to start work. I have already one or two hearers, though I have no preaching-place, but I hope my wife may be able to collect some funds to put up there a building which would be fire-proof and also have a good appearance in the eyes of the natives, which at that place would be very important. All the wealthy merchants, bankers, &c., live about there.

"I have sent an account of the work at Ôyama, or the Great Mountain, about thirty-five miles from here. I went out in October and November, and had large numbers to hear, with many interesting inquirers. My friend, Mr. Yoshizawa and his sons, who with some others received baptism in August, is an earnest believer, and a man of great influence all through that country. He is now gathering money to build a chapel, and will give a site. Then I hope to station a catechist who can work all round.

"In December, Iida and Kimura, two of the students went out. At Fujisawa, on the way, they preached in the blind amma's (shampooer) house; eight blind men among others came to hear. They were invited to two new villages, in addition to five already visited, but deferred until I could go, as somehow the country people seem to think that if they hear the Gospel from a foreigner, it is the genuine thing. Of course they understand their fellow countryman better, but it gives weight to the Catechist's talk when the one from whom he learnt, at first at least, appears in the field. Yoshizawa wishes to start a boarding-school for young men, where Chinese and the elements of English might be learnt. He wishes me to send him a teacher of English, who might also be able to expound the Scriptures. I have had invitations to go and preach at two other places some distance from here in the spring. At one place, named Ôshima, some fifty or sixty miles south-west from Yokohama, near the coast, a younger brother of Shimada, together with a friend who belonged to the Russian Church, but has left them, and applied for admission to us, lives. They preach in the village school, and I have promised to pay a visit in April. I meant to have gone to the country last month, but caught cold, and an attack of dysentery came on, which shows me that I must be careful. We ought to have another man here. The country

work is spreading so much that I ought to spend a longer time going about, and yet the work in Tokio is very important. I regret to say that infidels and materialists from America, imported here by some young Japanese who studied in America, are doing a good deal of harm. One of them has been giving a course of lectures on evolution to large audiences, directed against theism; while another followed with 'Religious Evolution, on Tylor's system,' aimed against Revelation. I am thankful to say that a Doctor of the Scottish Presbyterian Mission, who has paid a good deal of attention to the subject, is delivering now lectures in reply, but if the matter of sending out a Bishop be decided on, a man is needed who is capable of dealing with the metaphysical and physical questions of the day in relation to Christian thought."

Mr. Foss reports advances during the year at Kobe, and also that much progress is being made in translating the Old Testament.

Mr. A. C. Shaw was hoping to have his new Church at Yedo completed by Christmas. The spontaneous manner in which the English residents came forward to help, and raised a large amount, for so small a community, has been most gratifying. The money is to be spent upon furnishing the church and putting in stained glass windows. Sir Harry Parkes wrote to Mr. Shaw, on behalf of the residents, that it was to be considered "an offering to you at a time when they trust it will be acceptable, as a testimonial of their appreciation of your long and gratuitous services as their minister."

An effort is being made to establish a Nursing Institution at Yedo. Mr. Shaw wrote last September:—

"Miss Shaw is working very hard at the language, and, I think, bids fair to be a useful Missionary. She is very anxious to undertake nursing work, and as she appears well skilled, her scheme, if it could be carried out, would prove of great benefit, as an auxiliary branch of my Mission work. Her plan is to have a cottage with as many beds as could be supported. There are considerable difficulties in the way, but energy will overcome anything."

And again at the end of October:—

"I want especially to speak again to you on the subject of a school for training women nurses. More than three years ago, the great want of such an institution impressed itself upon me. The only nurses obtainable here are untrained men nurses, who are in serious cases utterly untrustworthy. I felt then that anything done to supply this want would both be a good thing in itself, and would prove of great benefit to any Mission work, as showing the practical beneficence of Christianity. I urged the matter upon one influential Japanese, but could do nothing more in the matter. Now, however, all is altered. Miss Shaw is, I believe, just the one to carry on such a work to a successful issue. Sir Harry and Lady Parkes have taken up the matter most warmly. The two principal

doctors here have willingly promised to assist in every way. In fact one—Dr. Manning, chief surgeon to the City of Tokio (Yedo) municipality—offers to take the school, if established, under his special charge. Such an offer as this would not be likely to occur again.

“I do hope, therefore, that the Society may see its way to taking the matter up. The Japanese are very quick to appreciate any philanthropic action of the kind, and the establishment of the school would prove, I believe, of great service to the cause of Mission work generally.”



CHINA.

FAMINE RELIEF TOUR.

ANOTHER letter has been received from the Rev. C. P. Scott, which takes up the narrative of his Famine Relief Tour with Mr. Capel, where it was left in the February *Mission Field*. The letter is dated November 24th, 1878, from Ho Nan Province, North China, between 200 and 300 miles west of the capital, Kai Tong. A postscript is added on December 7th, from Kiang Chin, in Shansi Province, 1,000 miles from Chefoo. It will be seen that so far Mr. Scott had not thought it necessary to distribute relief, though the visible effects of the past famine were very sad; but that he was approaching the district in which the greatest distress was said to prevail:—

“I do not know when I may have an opportunity of sending this letter to the coast, but I will at any rate commence it, that it may be ready for ‘posting’ if an opportunity should occur. We have now travelled about 1,000 (English) miles from Chefoo, and hope to enter the province of Shansi in about two days more. Various causes have rendered our travelling very slow, but we have had no serious illness, and are both getting our *winter* strength, I trust. We found no way of carrying out the wishes of our friends at home without coming right on to Shansi; for in the parts nearer Chefoo the famine was already past, and there was no such destitution, so far as we could learn, as would justify the interference of foreigners. As we travel along westward from day to day, we become painfully conscious of the terrible results of the last two years’ famine. Emptied streets in the cities, deserted villages and ruined houses along the road, vast tracts of country covered with dry grass, or with crops which have run to seed through the removal of the planters before the harvest time, occasional human remains, grain at two or three times the normal price, and an almost entire absence of vegetables—these are some of the tokens which are daily presented to our eyes that all which we have been reading of for so long is true. The people consider that in this part (the northern part of Ho-Nan) six-tenths of the population have disappeared; and we are by no means at the worst yet, for in Shansi, it is said, I think probably with truth, that eight-tenths of the population

have perished or fled. We are expecting to spend the winter in Shansi, as it will be too late to return before the severe weather sets in. I hope we may receive some of the money which remains in the hands of the Relief Committee at Shanghai, and thus be enabled to distribute a good deal during the time we are away; otherwise I fear the expenses of our expedition will bear a somewhat large proportion to the amount which we distribute. It is impossible to tell yet, however, what facilities for distribution may be afforded this winter by the circumstances of the people and by the dispositions of the officials. Four departments in the southern part of Shansi are suffering most this season — *Ping-Yang, Kiang-Chin, Tseh-Chin, and Pu-Chin*. We shall probably find our work in one of these departments. I think I mentioned before that Mr. Capel is with me, and we have two native teachers, one, my own, not a Christian, the other a Christian from Ningpo, whom the Bishop kindly induced to join us. We also have a servant to cook for us, and to be generally helpful. We have provisions enough to prevent ourselves suffering during the winter. I will add more before I close this letter. A very curious statement is made concerning the famine, and it would appear to be true, viz., that more of the well-to-do people have perished than of the poor. It is accounted for thus. The poor, as soon as they feel the pinch, sell their houses, and land, and furniture, and start off with their families and a little capital to some place where they can live cheaply. The wealthier people at first greedily buy up the land and property of the poor, at an advantageous rate; but as the famine goes on from year to year, their own store of grain is exhausted; they have grudged to leave their large possessions until absolutely compelled to do so, and so have frequently delayed so long that illness has overtaken them, or their money has been exhausted, and thus they have perished miserably with all their lands about them, requiring no more than six feet in which to be buried, and sometimes not finding any one to perform even that office for them. Our servant thinks it is a judgment of God on them for not freely distributing their grain at first, and then flying with the rest when the supply was exhausted.

“(2nd December. Shansi Province). We have crossed the Yellow River, and are now in the province which has suffered most. The signs of the late famine, in the shape of human remains, are much more frequent, but there seems a good hope that the wheat which is already sown about here will suffice to make provision for the few that remain to eat it. The other night one of our carts upset; fortunately no serious results ensued, though my teacher, who was riding at the time, and the driver both got severe knocks on the head, and the cart was much damaged. The repairing of the latter has added one more to the many delays which have been holding us back ever since we started.

“(Kiang-Chin, Shansi Province, North China. 7th December.) We are making preparations for sending off our letters, so I must close mine up. We are well into the midst of Southern Shansi now, and in another week shall arrive at the places which are reported to be worst off for the winter supplies. So far as we have travelled, though things look very wretched, yet the people are so few in number that the small harvest gathered in the autumn promises to be sufficient for their wants until the wheat harvest is gathered in in the late spring.”



IN PERILS AMONG THE HEATHEN.

WE have already alluded (see page 207) to the peril to which the Rev. J. Colbeck is exposed at Mandalay. The position of the Society's Missionaries in Natal and the Transvaal has also been, and still is, the subject of much anxiety. In common with the other whites they all have shared the privations and alarms attending the war; but while the people have been free to move to places of safety, the duty of the Missionaries has kept them at their posts, exposing them to peculiar trials and dangers. Food is at almost famine prices, and the clergy have suffered more from this perhaps than any other class, being able to maintain themselves only with difficulty. Yet with all this we hear of no murmuring—for them it has been sufficient to know their duty, and to be “content to do it.” Among the gallant defenders of Rorke's Drift on the memorable night of January 22nd was the Rev. G. Smith, the Society's Missionary at Estcourt, who, in the absence of regular chaplains, undertook at Bishop Macrorie's request the office of Chaplain to the British troops under Colonel Glyn. Mr. Smith's conduct during both the defence of Rorke's Drift, and the hardly less hazardous task of searching for and burying the dead, has been highly commended. “Aware of the approach of the enemy when there was time to fly, he preferred to remain where death was before him. Through the night of the attack he lent gallant help to the soldiers, and yet again he held his life of small account when, as one of Major Black's little band, he volunteered to search for the bodies of Lieutenants Melville and Coghill, that they might receive, as they did receive, Christian burial at his hands.” We think Mr. Smith's own modest account will be interesting to our readers:—

“28th *January*.—On the 22nd we heard that the Zulus were awaiting the advance of our column in force, and a battle was imminent. So after luncheon I took my binocular glasses, and went up a very big hill, and then I heard firing in earnest, and saw crowds of Kaffirs around the distant camp and coming towards us. I thought these were our native allies, and the more so as I saw some knots of horsemen in uniform galloping in the same direction. I saw several minor battles, the natives driving everything before them. When they got to the foot of the hill I found, but could scarcely realise the fact, that they were the Zulus. Down the hill I went to warn our little garrison, and found them hastily constructing a barricade of sacks of grain round the house (used as a hospital) and the storehouse close by, but within twenty minutes the enemy appeared round the hill and opened fire upon us. While half the men returned fire the rest went on dragging about large boxes of biscuits and

forming a barrier across our oblong enclosure, dividing it in half in case of losing any position. There were about ninety-five men, able-bodied, and thirty-five in hospital, a doctor and a parson. It was four o'clock in the afternoon; in about twenty minutes the enemy were crowding in upon our left within 200 yards, and then they made a rush forward in a dense mass, and swarmed over the parapet. Driven from that end our men took up their position behind the biscuit boxes, and mowed them down, but the enemy got shelter from the barricades that we had lost, and our men began to fall. I did what I could in the way of handing the ammunition about, and cheering up the men. Between 7 and 8 P.M. the enemy set the hospital on fire, and by the light of the burning pile our defenders kept up their deadly fire, but had to use great care as our supply of ammunition was getting low. Then the house burned out, and just after midnight they rushed upon us with their hideous yells, and fired from caves and rocks upon the hill above our position. The firing was kept up all night, desultory at times, and then rapid again, and every minute we expected some desperate final rush to storm our position. But daylight dawned at last, and about 5.15 A.M. the last shots were fired and our enemies were gone. We do not know how many wounded or dead were carried off the field, but we found about 200 bodies. Our loss was seventeen killed and twelve wounded. The determined and successful resistance which, by GOD's help, we were able to make, seems to have surprised them, and although we have been on the alert day and night since, and reinforcements of 500 men have arrived, no fresh attempt has been made by them.

"But terrible to relate, the column on that day met with fatal disaster, and it was a mighty wave of victorious barbarity which was checked by our little band. The general, with nearly all the mounted forces, four guns, and a large body of infantry and native allies went out to engage the enemy up a certain valley; they, in the meantime, slipped down another valley and attacked his camp. They swarmed on in thousands under the most deadly fire from the two guns. Five companies of the 1st and one of the 24th regiment were utterly destroyed, the guns taken, only half-a-dozen volunteers escaped, twenty of the artillery, and the bands of both battalions killed and their instruments taken and destroyed.

"The general in the darkness of the night forced his way through, re-took the colours, and came on next morning to our relief; and our poor men's bodies, all mutilated, lie still unburied; all baggage and waggons destroyed; everything that I have with me, excepting the clothes that I stand in, were burned in the hospital. My native servant bolted on my own horse, which I have since recovered. I have written to town for a surplice, &c. I am afraid this delay will interfere with my arrangements for a visit to England, but duty first, and then, D.V., a holiday.

"Feb. 4.—I am now (nine A.M.) starting with Major Black and some mounted Basutos to try to recover the bodies of Adjutant Melville and Lieutenant Coghill (who were killed in crossing the Buffalo river), and give them Christian burial on the spot, and to look for the lost colours of the regiment. Afternoon.—I wrote the above so that had it been GOD's will that I should quit this transitory stage in the performance of this morning's duty you might have heard from me the errand upon which I had started. We went to the fatal crossing place, twenty-seven of us, mounted, twenty being armed with rifles, passing lots of dead bodies, apparently those of loyal natives, and possibly some of the enemy, on the way. On reaching the precipitous path leading to the crossing-place on the Buffalo river, about eighty miles from here, we found the bodies of Melville and Coghill. We buried them where we found them, with our

Church Service, and then descended, passing through the terrible effluvia of a battle-field, to the river, and there amidst dead horses, saddles, weapons, &c., about 500 yards below the crossing-place, found the Queen's colours of the 24th regiment, injured by the action of the rapid stream, but otherwise untouched. We bore them home at the head of our small cavalcade in triumph, and arrived at our little fort, where the men poured forth and gave their heartiest cheers, and Colonel Glyn received the lost flag of his regiment with heartfelt gratitude. We have just received (February 6th) information that a large army left the king's kraal on February 4th to attack us, and that they may be upon us to-night. Thank GOD, our defensive works are improved now, and we have 700 instead of 100 to defend the place—and may GOD defend the right. Nearly all our native levies have bolted away to their own homes, afraid to meet the Zulu armies, so that probably we shall have to remain here just 'holding our own,' until large reinforcements arrive from England or India."

Another of the Society's Missionaries was with the besieged garrison under Colonel Pearson at Ekowe. At Greytown the Rev. T. Taylor has had a very trying and anxious time, being so near the border. Mr. C. Johnson, Missionary to Hlubi's tribe, has, with Bishop Macrorie's consent, gone to the front, all the able-bodied men of the tribe with their chief having gone out against the Zulus. Mr. Johnson will hold services for other members of the native contingent, as well as for his own people. The Rev. J. Alington, who, it may be remembered, recently left England to superintend the Society's Missions in Zululand, is at Utrecht, ministering to the sick and wounded.

No news have reached us of the Missionaries in Basutoland or Kaffraria, where there have been disturbances. It is a matter of thankfulness that thus far no disloyalty has been observed among our own natives in Natal, though they are very restless and uneasy; but in the Transvaal Bishop Bousfield, after a journey of unusual delay, discomfort, and expense, arrived only to find the country so disturbed and unsafe that he was unable to leave Pretoria to visit the distant parts of his diocese.

The closing words of a letter written by the Bishop on February 4th will, we hope, draw forth the sympathy and prayers of our readers:—

"According to some of our newsvendors, croakers, and alarm spreaders, our lives here are in danger of a repetition of the Indian Mutiny, from a combination of Dutchmen with Zulus, which latter, they say, are gathering, at the bidding of the former, on the hills around us with a view to our sudden surprise and savage murder, in which event this will be the last letter you will have from me. . . . For your consolation I will sum up by saying, as to GOD, 'though He slay me yet will I trust in Him;' and I beg the prayers of all, 'that living or dying we may be His,' and true to Him and to our several offices and duties, come what may."

BRITISH GUIANA.

THE POMEROON MISSION.

A CONSIDERABLE part of our April number was devoted to a sketch of the remarkable movement which has taken place among the Coolies of British Guiana. The Coolies, it will be remembered, are emigrants from India and China, engaged to labour in the West Indies for a certain period, after which they can return to their own countries. How greatly the work of evangelising Asia will be affected should these multitudes go back leavened with Christianity, must be obvious to all. British Guiana is thus linked on to the Asiatic Mission Fields, so that we may well find space in our present number for an account, too graphic and interesting to be held over, of a visit made in February last to the Pomeroon Missions in that diocese. It gives the first impressions of a new comer, one of the Curates of S. George's Cathedral. The work of Mr. BRETT, who may almost be called the apostle of those parts, has been often noticed in the *Mission Field*, and our readers will be familiar with his name.

A MISSIONARY JOURNEY IN ESSEQUIBO.

"Bound for the Tapacooma Lake, the Wiru (the Indian name for a dove), the boat attached to the Pomeroon Missions, is in readiness, at the Anna Regina Canal, opposite the sugar works, with its stout crew of ten Warau Indians, to convey the Rev. W. H. BRETT and a companion to the Chapelries, to pay the quarterly visit. Hammocks and stores, umbrellas and salt fish all being stowed away, we started up a long narrow trench, passing punts laden with sugar canes, on their way to the mills, and keeping up with gangs of labourers on their way to the fields.

"The 'Marnin Sa,' or 'Salaam Massa,' of the Coolie women and children, sounded pleasantly enough to myself, leaving as I was all cares in Georgetown, and on the way to change and relaxation. The lock which regulates the flow of water from the Tapacooma Lake to the canal is a primitive sort of structure, built substantially of timbers, and is kept by a Chinaman, who with his wife lives here; the monotony of his life seldom being disturbed except by boats and punts coming from and returning to the Lake. A punt that preceded us caused us some little delay: but that hindrance over we again found ourselves on our watery way, which was a narrow trench not three

yards wide, cut through the forest ; creepers, palms, ferns, and water-lilies all in rank profusion and natural loveliness around us ; the trees and creepers meeting overhead in a leafy archway, and forming a pleasant shade from the burning sun of these tropical regions.

“After hauling over a dam or portage, we paddled, or rather the Indians did, through a broader water way, until we emerged on the Tapacooma Lake ; this was formerly a sandy basin, surrounded by hills, in the centre of which was a spring ; the basin was converted into a lake by damming up all its natural outlets : and thus a most extensive reservoir was formed ; from which trenches, guarded and blocked by locks, were cut, thus ensuring a plentiful and regular supply of fresh water to the estates on the sea coast, which even in the driest seasons has never failed.

“In the deepest part, where the spring took its rise, the water was open and free from weeds ; but over the greater portion, and all round the margin, long coarse sedge-like grass, patches of mocomoco, a gigantic Asam, and clumps of the Ita palm were to be seen.

“Here and there was a decayed stump of a tree, standing leafless and branchless out of the water, mutely bearing testimony to the fact that now where the blossoms and leaves of the lotus were being swayed about by the ripples, not more than half a century ago flourished a forest.

“After crossing the Lake, while the boat was being hauled over the stop off, or dam, we strolled away to look at a waterfall close by. The rushing water in the small wooded glen was both pleasant to sight and hearing, after the dirty sluggish trenches of the city.

“Through a gradually widening creek, (the Tapacooma getting broader and broader) we shoot into the Arapiaco ; after paddling down which for an hour, we turn into the Pomeroon, and arrive at the Cabacaburi or Hill Mission. On our way we passed the old Mission site, which was in 1843 a newly-planted though flourishing Station ; but, unless told of the fact, the passer-by could scarcely believe that a Church and Mission-house and a few cottages had stood there, where now all is overgrown with bush, not a trace being visible from the river that it had ever been a cleared spot.

“The school children to the number of fifty-four were drawn up at the landing place, and looked clean and neat, fresh and healthy.

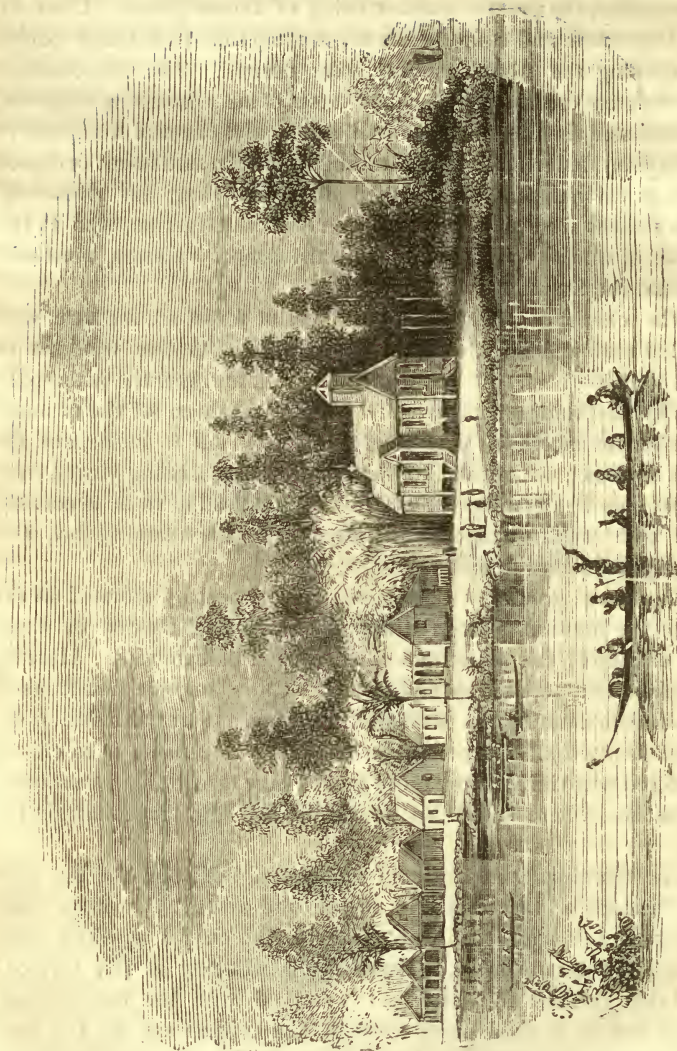
“The schoolmaster was anxious that we should come and examine his school at once, as the day was fast wearing away. In a neat little detached building covered with the leaves of the troolie palm and

wattled at the sides, in a room boarded with crab wood, and provided with forms and desks, blackboard and abacus, were gathered over fifty children, the greater number being of Indian blood. Class by class they came and stood before us, reading from their lesson books, and spelling the words as they were desired. The schoolmaster deserves great credit for the evident traces of his painstaking diligence, as manifested in the neatness and order, and cheerful discipline of the children under his care. Strolling round the settlement occupied the time till half-past four, when the bell rang for evensong. A few strokes were sufficient to gather the congregation, who to the number of about 150, together with the school children, mustered to attend the Service.

“The chapel is a very neat specimen of forest architecture, with shingled roof and boarded floor, and plenty of Gothic windows to admit light and air. It has a nice chancel, and is fitted with appliances for the holding of services. Notice was given of the arrangements for the morrow. The children scuttled off to bathe, and the elders to cook ; we retired to the Mission-house, being visited from time to time by detachments of Indians, requesting to be accommodated with small change for the offertory on the following day, and bringing curiosities to sell.

“The burial ground at Cabacaburi is very prettily situated at the rear of the Mission, a cleared spot in the forest, shaded by three large clumps of the tallest and most graceful of bamboos. Here lie in undisturbed repose the bodies of the Christians, the first fruits of the Mission, awaiting the Resurrection, when the reapers shall commence their work. Cornelius, the Arawak, whose name is so closely connected with the Mission, is not buried here, but, at his own request on the site where stood his house, the first dwelling-place on the Hill.

“The mornings here are cold and damp, but soon the sun rises over the tops of the trees and dispels the mists. Our work commenced at half-past seven with prayers in the chapel, at which there was a large congregation. There was a wedding at this service ; the bride dressed in white and wreathed with the conventional orange flowers looked pretty enough, the bridegroom on the contrary looked miserable, his free bearing seeming to have vanished from the moment he donned his clothes. They were attended to the altar by a coquettish-looking young bridesmaid in a low dress. Litany was said and the Holy Communion celebrated at the



MISSION HOUSE ON THE POMEROON.

mid-day service. The communicants numbered 117. There is something very reverential and quiet in the demeanour of these children of the forest at divine service, their behaviour is exemplary, and they listened with quiet attention to a simple address. After service we went back in company with the magistrate of the district to visit his 'place,' which is picturesque in the extreme. His grounds are planted with a variety of fruit-bearing trees, and a number of parasites and flowering shrubs are scattered over the place. He received us with true Irish hospitality. One could spend evening after evening listening to the accounts of the scenes through which our host has passed ; for since 1835 he has lived in the bush. A friendly race with a rival canoe enlivened our journey back to Cabacaburi. Early next morning, when the white mists were rising above the river, and dawn was scarcely breaking, we were off on our way to 'Hackney,' about thirty miles lower down the Pomeroon. Hackney is an estate about ten miles from the mouth of the Pomeroon. The property belongs to the church ; it was bought in 1840. Originally the place on which the church is built was used by the settlers, mostly black people, and the Indians from Waramuri ; but subsequently, from the number of mosquitos infesting the Hackney district, a separate Mission was established at Waramuri, which is completely free from the mosquito pest, and which has the advantage of being accessible by the Indians of those parts over the smooth waters of the creeks of the forests, and avoids what would have been to many of them the necessity of crossing the estuary of the sea at the mouth of the Pomeroon.

"We put up for the night at the Court House, a wooden building in the midst of a grove of plantains. The sea-breeze here is delicious and balmy ; and were it not for the mosquitos, which are painfully annoying, the place would be not undesirable for a residence, the fertility of the soil being something marvellous.

"The great question of the day, or rather of the night, is the one treating of mosquitos. 'Are they so bad?' or 'How are they?' is understood by both questioner and resident, as the former calculates his chances of a fair night's rest. The latest war, the Eastern question, the most burning questions of the day, pale beside this most stinging question of the night.

"Both of us were well provided with nettings ; mine was an ordinary one, which hung like a canopy, suspended from the roof, and fell on either side of the hammock, and looked as my friend said, like a

tabernacle or a baldachino. How he got into his was a mystery to me, as he had to walk up several feet of calico funnelling before he emerged into the open; we were tormented less than usual, only a few getting in with us as we crept beneath the nettings; the buzzing and singing of the baffled ones outside was enough to fill one with feelings akin to awe.

“Hackney church was well attended by a congregation consisting of black and coloured people from the neighbouring provision grounds in the lower part of the Pomeroon River; 200 people met for Divine Worship, 59 partook of the Holy Sacrament of the Lord’s Supper, and 6 children were baptized. After service, gathering up our hammocks and all the odds and ends of the baggage of civilized life, we started down the Pomeroon for the sea. Crossing over a bay from the mouth of the Pomeroon to the mouth of the Moruca occupied about an hour, during which time we were overtaken by a squall of wind and rain peculiar to those regions. We had so to time our arrival at the sea as to cross it just at the end of ebb-tide, so as to get the benefit of the flowing tide in ascending the Moruca. We glided into the Moruca at sunset. We were now in a dense forest of wild mangroves, the dark water rushing out with great force, it being the end of a more than usually heavy wet season. The Moruca increased in width the higher we paddled, but still through the same kind of wild swampy country. At about nine o’clock we reached Waramuri, a sandhill about ninety feet above the water. Here were gathered about 600 Indians, who had come from the adjacent settlements, on the creeks, to meet their old missionary.

“Attended by a body guard of some 50, in dress and undress costume, we were conducted in state through the dwellings up to the house set apart for the resident catechist. A broad sandy road led up to it, on either side of which were the huts of the Indians, consisting of light frameworks of poles, and covered with the leaves of the troolie palm; fires were twinkling in all directions, and reclining in hammocks above, but out of reach of the flames, though not of the smoke, were the Indians; some came forward to greet us as we passed, and our body guard was largely recruited as we went along. As we glanced down the village, which was not unlike the pictures in the *Illustrated London News* of the town of Coomassie, though on a smaller scale, the lighted fires lent a weird aspect to the scene.

“At seven in the morning, the chapel, which stood at the end of



WARAMURI MISSION.

the street, prettily situated on the top of the rising ground overlooking the creek, was crowded with worshippers, the first notes of the bell being the signal for hurrying out of the houses and running into church. Here some 200 assembled for morning prayer. After a hymn had been sung, the members of the Arawak tribe were requested to remain, and my companion, Mr. Brett, by means of the books he had formerly prepared, catechised them in their knowledge of the Bible and the Sacraments. After each service held during this visit this was done for the members of each tribe; 82 Accowoios, 111 Waraus, 67 Caribs, and 44 Arawaks were catechised in this way. Some of them had copies of these books, out of which they read with ease, and the others had learnt by heart some of the more well-known lessons. Saturday was spent in catechising and in preparing for the Sunday services.

“The famous Shell Mound of Waramuri lies on this Mission. The missionary in his early days had often been puzzled to account for the numerous periwinkle shells and bones of animals found on the top and sides of this large round mound; and inquiries from the Indians failed to satisfy his curiosity. The discovery of the kitchen middens in Denmark and Caithness threw a light on the subject. With some difficulty he got his people to open it, and in a trench cut through it were found bones of animals, shells, periwinkles, layer upon layer mingled with human remains; the latter broken and crushed in an indescribably revolting manner, every long bone being cracked open for the marrow. In an opening 20 feet wide at the top, and narrowing gradually, were found the distinct remains of ten human beings. In 1866 the Governor and a party from Georgetown went to visit the mound; boxes of the mould together with the shells and human bones were sent to England; and the highest scientific authorities gave it as their opinion that the mound was a refuse heap or kitchen midden of an extinct tribe of cannibal Indians. Several of these mounds are to be found in British Guiana.

“While standing on the top of the mound at Waramuri in the cool evening hours, overlooking the valley of the Moruca and the dense bush beyond, one’s thoughts were carried back to the scenes that had been witnessed on this hill. In bygone years fierce bands of marauding Indians had been seen leading captive some wretched beings of another tribe to a horrible and a revolting end; but now on the very spot a chapel bell calls to prayer for gentle Indian tribes, at deadly feud no longer.

"Up to to a late hour on Saturday night the village barber's services were at a premium, and he was hard at it on the following morning on the back steps of the Mission House—such combing of long black tresses, and anointing with crab oil. All who had not infants to mind came to one or other of the services. The Sunday morning's work commenced at 7 o'clock, with prayer and catechising; the schoolmaster and catechist playing on a harmonium simple chants and hymns, which were slowly but fairly sung by the children and those who had grown up in the Mission. The catechising of two tribes occupied the time till breakfast; and at 11 o'clock the Litany was said, and the Holy Communion celebrated; the congregation numbered 400, and the communicants 149. At afternoon prayers 16 infants, representatives of all four tribes, were baptized.

"A last stroll on the hill, a walk through the huts, and a chat with the people closed the evening. The writer cannot leave the scenes of these labours without adding his humble testimony to the good that has been done amongst these Indian tribes. Much harm is done to the cause of missions in general by rose-coloured reports, and by looking with magnifying glasses at the good done amongst the heathen. What has been said here is a faithful account of the Pomeroon Missions after 40 years of toil, the burden and heat of the day having been borne, and nobly borne, by the Rev. W. H. Brett, Missionary of S.P.G., who for the first seven years lived amongst the red men, learned their language, and translated the four Gospels, the Book of the Acts of the Apostles, and the Book of Genesis into Anglo-Roman characters, so that they can be easily read, and as easily taught by the catechist. His work is now carried on here most energetically by the Rev. W. Heard, who, with his wife, lives at Cabacaburi, where he has established an Orphanage and Industrial School.

"The infant missions have developed and grown; the elder missionary, grown grey in the service of His Master, has lived to see the fruit of his own labours. It is for the other to carry on the work—work needing care and forethought, wisdom, judgment, and patience. No longer do the juggling arts of the Piai man entrap the understandings of the now taught Indians; his sorceries and his magical gourd have well nigh disappeared: it is rather the correction of the vices attendant on civilization that will need all the care of the future. The Indian is infinitely better off now than in the days when he rambled from creek to creek, with his establishment

of wives and children. At the Mission Stations he can leave his children during the week, where they are taught to read and write, and he can pursue his ordinary avocations of planting, wood-cutting, and hunting, paying them and the Mission a Sabbath visit. With the increase of his knowledge and advantages have sprung up many temptations, to which the wavering and the careless but too readily succumb. To combat these will require for years to come all the attention of the missionary.

“To baptize a convert is not to make him a perfect Christian; he must be built up, and taught to fight against the old enemies—the world, the flesh, and the devil; to be taught not to follow the vices of civilization, nor seek to follow the bad practices of the Christian races, so-called, with whom he comes in contact.

“How awful will be the punishment of those who mislead ‘these little ones’ believing in Christ! How dreadful the curse on those who, for lust or gain, betray into sin these helpless and too confiding strangers.”

The movement among the Coolies in British Guiana is, we are happy to report, still going on. On the first Sunday in Lent, two Mussulmans and eleven Hindus (all adults) received the rite of confirmation in the Island of Leguan. At the same time, five Africans, six Americans, and one European were confirmed. On the following day, two Hindu and one Mussulman couples (Christians), who had previously been married according to their own rites, received the Church’s marriage blessing. The services were immediately followed by further applications for Christian instruction.

SASKATCHEWAN.

NEED OF A CHURCH AT FORT MCLEOD.

THE Bishop of Saskatchewan is anxious that the need of money for a Church at Fort McLeod in his diocese should be made known. From the following extracts from a letter written by Rev. G. McKay, the Missionary at that station, to the Bishop, on Christmas Day last, it will be seen that there is real desire among the laity for the erection of a church, and that, as at present

disposed, great efforts will be made by the district itself, if encouraged by help from without :—

“I have been pressed by members of our Church so strongly about getting up a suitable place of worship that I feel it my duty to apply to your lordship both for advice and help in the matter. I will here state the exact position of our footing here. I am sorry to acknowledge that we have been a little behind-hand in taking up the Fort McLeod settlement as a sphere for Church work. The Roman Catholics have had a visiting Missionary (Father Scollen), who has had the spiritual charge of this district. He has been very active in his labours both among the Blackfoot tribes and the settlers that we have around. He has had a considerable sum of money collected at this station for building purposes, which he has not yet made use of with regard to erecting any church or school. The Methodists have also been six months ahead of us in establishing themselves here. They have had a school in running order since last April, averaging a daily attendance of twenty children. And though the people of the town were formerly members of the Church of England, yet owing to their children being taught by the Methodist denomination, they feel, as a matter of course, under obligations to such an extent, that they have, as a rule, joined themselves for the time being to that party. I have been talking to some of these same persons to-day. They told me very plainly the reason of their not attending our services—which is that we cannot give them any suitable accommodation in the barrack recreation room, where I hold my services. The officer in command here, Captain Winder, of your lordship's acquaintance, spoke to me to-day, after our Christmas service, with regard to establishing some convenient place of worship which might be free and roomy enough for all. He moreover said that if I could but get a grant of five hundred dollars from your lordship, we could subscribe the other five hundred ourselves ; which would make a sum total of one thousand dollars, being the estimate of the amount we think requisite for erecting a truly representative edifice of the Church of England. Captain Winder, besides other promises of help in the work, has promised one hundred dollars towards a subscription, if started. I also got the promise from one of those who are now attending the Methodist Church of twenty-five dollars towards a church, if I wish to push it forwards. I also got the promise of work from another of the same party. They have themselves introduced the subject, and I think we should not lose any time in further delaying the matter. I think myself that the country around will develop very rapidly into a thriving agricultural community, and the people around at present are of that class who wish to see some visible interest taken on their behalf. The Methodists have during the last month succeeded in collecting some four hundred odd dollars towards a church, which is now in course of construction, their Society coming to their aid to meet additional expenses. Now this, as your lordship is well aware, is what takes the fancy of the class of settlers throughout our north-west territories. I hope your lordship will give a hearty response to this my appeal. Believe me, my lord, I sincerely think that it is our wisdom to push the matter forward immediately, and strive to regain what we have lost in not establishing ourselves here before. I will anxiously await your lordship's reply to this matter. The officer in command, being one of our creed, has put the Government mill at our disposal, with men to run it. We can thus get our shingles, boards, and other building material sawn for nothing. This in itself is a great item. We moreover have the

sympathy of the present troops stationed here. One of the gentlemen has promised to get me a full communion set from his friends in England. One of our ladies promises to get the bell for the church, &c., &c. I should like to get our building material from the mountains before the winter is over. The teaming, too, I can get free of expense; now the cost of a team per day is six dollars, and this is reckoned very reasonable. Were I to put up and complete our proposed church without all this outside help, such as sawing, teaming, shingling, &c., it would certainly cost me over two thousand dollars."

ARRIVAL AND DEPARTURE.

The Lord Bishop of Grafton and Armidale has arrived in England. The Rev. W. Heard sailed from Southampton for British Guiana on April 17th.

REPORTS RECEIVED.

Reports have been received from the Rev. R. Sheard of the Diocese of *Capetown*; T. Button and H. T. Waters of *St. John's, Pondoland*; H. Davis, W. A. Illing, T. B. Jenkinson and E. H. Shears of *Maritzburg*; W. Cocks, T. Druitt and G. Spencer of *Goulburn*; E. G. Edwards of *Dunedin*; T. A. Young of *Montreal*; A. C. Waghorne of *Newfoundland*; J. B. Good of *Columbia*, and H. S. Crispin of *Nassau*.

Notices of the following Legacies have been received:—

	£	s.	d.
Brown, Miss Susanna, Halstead, Essex (residue)			
Chamberlain, Miss Olivia Ann, 13, Hammersmith Road (new 3 per cents.)...	100	0	0
Coney, Major Bicknell, United Service Club.....	250	0	0
Doxat, Miss Jane Harriet, Leyton, Essex	500	0	0
Gordon, Rev. William, Charlinch, Somerset	300	0	0
Ditto for Jamaica	300	0	0
Gregory, Miss Jane, Cheltenham.....	1,000	0	0
Haig, Misses Sophia and Mary	100	0	0
Ditto for English Church in Rome	100	0	0
Hall, Miss Sarah, Leamington Priors	50	0	0
Holmes, Rev. Peter, Mannamead, Plymouth ($\frac{1}{4}$ of moiety of residue)			
Hughes, Rev. Morris, Pentreath, Anglesea (duty free).....	50	0	0
Hutton, Rev. George Thomas, Gate Burton, Lincoln	19	19	0
Marriott, Miss Anne, Elmhurst, Cheltenham (duty free)	50	0	0
Mason, Miss, Necton Hall, Necton, Norfolk.....	200	0	0
Metcalfe, Robert Charles, Esq., Patrington in Holderness, York	100	0	0
Milner, Miss Sarah Georgiana, 58, Eaton Square (duty free)	200	0	0
Pickett, Miss Martha, Church Street, Calne	19	19	0
Porcher, Captain Edward Augustus, R.N. (contingent and duty free)	250	0	0
Richards, Miss Arabella Symons, St. German's, Cornwall (duty free)	100	0	0
Salter, Miss Caroline, Heavitree, Exeter (duty free)	500	0	0
Stavert, Miss Elizabeth, Leamington Priors	19	19	0
Sugg, Rev. John, Stoke Damrell, Devon	300	0	0
Williams, Miss Abigail, Bello Squardo, Great Malvern	10	0	0
Wiltshire, George Charles, Esq., River Street, Myddelton Square (duty free)	300	0	0
Wrightson, Rev. Arthur Bland, Hemsworth, Pontefract (duty free)	200	0	0
Wyatt, Miss Elizabeth Bradford, Banbury	250	0	0

MONTHLY MEETING.

THE Monthly Meeting was held on Friday, April 18, 1879, at 19, Delahay Street, the Master of the Charterhouse in the Chair. There were also present the Bishops of Saskatchewan and Grafton and Armidale, Ven. Archdeacon Blomfield, Rev. Canon Harvey, and F. H. Dickinson, Esq., *Vice-Presidents of the Society*; the Rev. B. Belcher, Major-General Davis, Sir W. R. Farquhar, Bart., Rev.

J. W. Festing, Colonel Gillilan, Rev. J. Frewen Moor, jun., E. J. Selwyn, Lieut.-General Tremenhoe, W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; and Rev. H. Adcock, S. Arnott, H. McL. Backler, Esq., Rev. G. F. Barrow, H. R. Blackett, J. A. Boodle, J. Boodle, Esq., Rev. V. G. Borradaile, R. H. N. Brown, J. W. Buckley, C. Bull, H. N. Collier, T. Copeman, Esq., Rev. T. S. Echallaz, C. W. Edmondstone, T. Edye, Esq., Rev. Dr. Finch, E. J. A. Fitzroy, Morris Fuller, R. L. Given, C. D. Goldie, O. Gordon, J. E. Green, Esq., Rev. G. Greenwood, Colonel Hardy, Rev. J. Hazell, H. G. Henderson, J. W. Horsley, E. Hoskins, E. G. Houndle, Esq., Rev. J. W. Irving, John James, H. H. Letchworth, C. F. Lowder, Major-General Lowry, Rev. T. O. Marshall, R. S. Oldham, L. W. Owen, W. Panckridge, E. Pennington, Esq., Rev. N. G. Pilkington, Dr. Pinnock, Dr. Robbins, E. Jordan Rogers, T. Rooke, Sir H. Sandford, J. C. Sharpe, Esq., Rev. J. Shepherd, J. H. Snowdon, J. Sorrell, H. D. Thomas, Canon Wade, P. Wright, Esq., and Rev. C. Wyatt-Smith.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to March 31st :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—March, 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 6,739	£ 1,872	£ 949	£ 9,560	£ 22,308
II.—APPROPRIATED . .	720	—	946	1,666	2,386
III.—SPECIAL	8,253	—	358	8,611	6,979
TOTALS	15,712	1,872	2,253	19,837	31,673

B.—*Comparative Amount of Receipts at the end of March in five consecutive years.*

I.—GENERAL	1875.	1876.	1877.	1878.	1879.
1. Subscriptions, &c. . . .	£6,663	£6,931	£6,663	£6,744	£6,739
2. Legacies	1,675	4,715	1,116	1,181	1,872
3. Dividends	1,028	1,012	991	1,072	949
	9,366	12,658	8,770	8,997	9,560
II.—APPROPRIATED	1,923	1,988	1,676	2,780	1,666
III.—SPECIAL	2,989	3,319	5,971	3,560	8,611
TOTALS	£13,278	£17,965	£16,417	£15,337	£19,837

3. On the recommendation of the Standing Committee, the Rev. Henry Swann, M.A., of Pembroke College, Oxford, for ten years curate of the parish of St. Matthew, City Road, was elected Assistant Secretary of the Society, in the room of the Rev. H. W. Tucker, who had been promoted to the Secretaryship.

4. The Rev. G. H. Smith, B.A., was accepted on the recommendation of the Board of Examiners, for Mission work in Madagascar.

5. The Secretary gave notice that, in accordance with the Report presented at the last meeting by the Committee appointed to consider Bye-laws 19 and 20, the following new Bye-law would be proposed at the next meeting :—

“That it be in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a clergyman of the Church of England to act for him as an additional examiner of all Candidates already in Holy Orders who may present themselves to the Society for a Missionary appointment in his Diocese, provided that such additional examiner shall be bound to conform to the rules laid down by the Board for their own guidance.”

6. The Rev. J. W. Horsley brought forward the motion of which he had given notice at the last meeting, which was seconded by the Rev. C. Wyatt-Smith :—

“That whereas by the Constitution of the Society the Standing Committee is supposed to be elected by the Board, and whereas in practice nothing but a power of veto is given to the Board whereby the Standing Committee is merely a co-optive body not, as such, entitled to the confidence of the Board, it is desirable that measures be taken for giving to the Board their right of nomination and election.”

The Rev. T. O. Marshall moved as an amendment :—

“That Bye-laws 5—9 inclusive relating to the election of the Standing Committee be referred to a Special Committee for consideration and report as to any alterations which may, in their opinion, be desirable, with the view of giving the Standing Committee a more thoroughly representative character.”

A discussion then arose, during which leave was given to Mr. Horsley to withdraw his motion in favour of Mr. Marshall's amendment.

The amendment was then put as a substantive motion, and lost on a division.

7. The Bishop of Grafton and Armidale made a statement as to the condition of his Diocese, and made an appeal for further aid to it.

8. The Secretary gave notice on behalf of the Rev. Canon Gregory that at the Meeting on May 16 he would move :—

“That a humble petition be presented to Her Majesty in Council, praying that a supplementary charter may be granted to the Society.”

9. The Rev. T. Darling gave notice of the following motion for the next meeting :—

“That no new Bye-law be added, and no alteration of an existing Bye-law be made, until such new Bye law or alteration of an old Bye-law has been affirmed at two meetings of the Board.”

10. All the persons proposed for Incorporation in February were elected.

The following were proposed for election at the meeting in June :—

The Rev. E. H. Gifford, D.D., Much Hadham, Ware; Arthur John Iles, Esq., 5, The Lawn, Balham; Rev. G. C. Carter, Charterhouse, Godalming; Rev. R. C. Meade, St. Neot's; Rev. H. B. Hawkins, St. Cuthbert's, Lytham; Sir Offley Wakeman, Coton Hall, Bridgnorth; Rev. J. H. Cooper, Tarporely; Rev. J. W. Unwin, Frankby, Birkenhead; Rev. J. P. Baynes, Hulme Wakefield, Congleton; Rev. A. E. P. Gray, All Saints, Wigan; T. Collins, Esq., Knaresborough, and the Rev. W. T. Du Boulay, St. Mary's, Boltons, S.W.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JUNE 2, 1879.

CAPETOWN.

MOSLEM MISSION.—MOSSEL BAY.—GEORGE.

THE Tenth Annual Report of the Association in aid of the Bishop of Capetown has been recently issued, and contains much interesting matter. It is prefaced by an affectionate letter from the Bishop to the members of the Association, written March 11th, on board the *Dunrobin Castle*, when near Madeira, on his way back to his diocese. The two main subjects of the letter are the great need of increased support for the Capetown Clergy Sustentation Fund, and the urgent importance of more definite and vigorous attempts to Christianise the Moslems at the Cape. On the latter subject the Bishop writes :—

“The most plain and evident pathway for Mission work which God is opening out for us at this time is among the Mohammedan Malays in and near Capetown. There is a religious movement among them such as there has never been before, and that not a movement of increased bigotry or of propagandism, which was a feature of some years ago, but a movement which is stirring their hearts to ask and inquire about Christianity, to look with greatest regard on Christian teachers, and even to send their children for Christian instruction to some of our Missionaries.”

The Mohammedan population of the diocese is between 4,000 and 5,000. These persons are for the most part descendants of Malays, imported many generations ago into South Africa by the Dutch inhabitants, and employed by them on their farms, and as labourers of various kinds. Since the liberation of the slaves, the Malays have become a somewhat important community, residing in the neighbourhood of Capetown, and engaged in employments of various descriptions, as, *e.g.*, masons, carpenters, porters, grooms, drivers of cabs or waggons; while many have acquired some property. They are generally industrious, temperate, and thrifty people.

During the last few years several of these Mohammedans have been converted to the Christian faith, and have been admitted by baptism into the Christian Church. Recently, moreover, symptoms have shown themselves of internal religious dissension among them: of a loosening of their religious ties, and of a readiness on the part of many to know something more of the truths of Christianity.

A Missionary of great experience in this special work is already in Capetown prepared to enter on this venture of faith. All that is needed is a sum of 5,000*l.*, which, when well invested, will produce a sufficient income to provide a small stipend for the Missionary, and a place of instruction for the catechumens and converts.

The Rev. G. H. Swinny, writing from Newlands, in October last, says:—

“Nearly every Malay with whom I happen to fall into conversation begins to speak on religion quite intelligently at once. The other day one said to me, ‘Master, what do you mean when you say good morning?’ I told him that good-bye meant *adieu*, with which he seemed much pleased. ‘We say,’ he told me, ‘*Salaam alle kom*’ (this is how the words sounded), which mean much the same as our good-bye. I further asked him about his creed (they think that good works will win heaven for them). ‘Do you believe,’ I asked him, ‘that good works can cleanse the heart? for Allah is holy, and we are unclean.’ He seemed puzzled, and asked me, ‘But, Master, what *can* make the heart pure?’ ‘Ah,’ I replied, ‘*we* know, *i.e.* we Christians. Some day I will tell you.’ The train came up immediately, and we were parted. But I often meet the man, and hope that God has awakened a desire in him to know the truth. I give you this as a specimen of the healthy tone of these men’s minds; of course there are many bad Malays, but I believe it is a mistake to set the whole lot down as nothing better than thieves and cheats. The Mohammedans themselves own that if they turn it will be through the instrumentality of the Church of England.”

A little later, Mr. Swinny speaks of another case:—

“I have had several deeply interesting talks with him; so am convinced that if it should please God to open his eyes, he will be the means of winning

others to own the truth, for he is not without influence among his fellows. Dr. Arnold's booklets made a great impression on him. He told Mrs. R—— that if that book was true, then his faith was not worth a snap. His eagerness to learn is really touching. He tells me that he prays to Allah day and night to open his eyes and direct him to the truth. The Claremont Malays have had a disagreement with their priest. They say he is unsatisfactory as a teacher to them, as a 'Roman Catholic' priest (these are their own words) would be to an English Church congregation. H——, the Malay, who works for Mrs. R—— has asked me to give him the Old Testament authority for the 'Worship of Jesus.' I am studying Liddon's Bampton Lectures on the Divinity of our Lord, with the hope that, under God, I may be able to help him to see and own the Godhead of His Son."

Writing again in January, Mr. Swinny urges the matter from quite another point of view, the zeal of the Mohammedans in proselytising to their own faith.

"There seems a real need for bold and practical action in this matter. I am credibly informed that the Malay population is steadily increasing, and this not in the way of nature, but of deliberate science and art. Mrs. R—— told me only to-day of a coloured girl upon whom all possible pressure was being brought to bear to induce her to turn 'Malay.' Their common argument is much of this kind. The Christians don't do anything to keep their people. See how poor many of them are. If you join us, you will be supported in comfort, and will want for nothing: and besides, our religion is the purest of any in the world. Again, the other day a German Roman Catholic, an artisan apparently, whom I met in the train, assured me that many of the Malay women of white complexion were European perverts. He spoke of the Mohammedans, as far as I remember, as being most active proselytisers. Also I met a man a few weeks ago who confessed that he had been baptised in a Christian Church, but had since apostatised. His wife, who was with him, had, I think, the same miserable confession to make. Of course it is absolutely impossible that the Faith of Islam should commend itself to the human heart and to the rejection of the Gospel. Now it seems absolutely incumbent upon us, if we wish to put down these insidious and too successful attempts to draw away souls from the light into the darkness, to offer a home to these wandering sheep. If I might make a practical suggestion, I would remind your Lordship that this place is admirably suited for the establishment of a Mission Home upon a humble scale. I have a burning desire to thwart these Missionary efforts of the enemy, for it does seem a grievous reproach that a lie should commend itself to humanity as kinder than the faith."

From the reports of more ordinary Mission work in the diocese recently received we select the following for publication. The first is from Mr. Taylor, the S.P.G. Missionary at Mossel Bay. The erection of the handsome stone church of which he speaks has been referred to by the Bishop with great satisfaction:—

"It may not be uninteresting if I attempt a brief summary of the advance made during the twenty-four years of the existence of this

Mission ; especially as I think it is a good instance of the steady, gradually expanding growth of Mission work generally, where it is faithfully persevered in. This little place has indeed been growing steadily both in population and prosperity, especially during the last seven years, during which I have been in charge of the parish. (I came here in April, 1872.) But the growth of the Church has far exceeded the growth of the place.

"The English congregation may now be considered as entirely self-supporting, except so far as the aid I receive from our Diocesan Sustentation Fund. The portion of the Society's grant which I retain for myself, is entirely for my work as Missionary to the coloured people. At present to maintain their own work is the utmost that the English portion can do ; and that they are doing well and self-denyingly. One work that is taxing them heavily is the building a church. At present we have only a small building, originally a school-room, too small for our present wants. We are now erecting a good, substantial, handsome stone building, the nave of which (all we intend attempting at present) will cost (mainly owing to the great expense of skilled labour), little less than 3,000*l*. We have already actually received about 2,500*l*., of which the greater part, more than two-thirds, has been contributed during the last five years by the congregation here. That from a little band of about 500 souls, none of them at all wealthy, and in addition to their ordinary contributions, always over 200*l*. a year, speaks well for their liberality. There is a decided improvement in church attendance, which would be more marked, I feel sure, had we a larger building, as in a few months we hope to have.

"And now as to the direct Mission work. The last census, 1875, shows a population of 2,408 coloured people, of which some 500 reside here in the town. Of these only a very few (mainly people lately come from outside to reside), remain unbaptized. The congregation here may therefore now be regarded as almost exclusively a Christian one. The wide distinction of race, and the necessity of holding service in the Dutch language, mainly for the coloured congregation, compels two distinct congregations. And the small size of our present building for the English services increases the difficulty and labour. Still the Mission work has been making steady, and, lately, very marked progress. At some considerable expense, the Mission building has lately been enlarged, and still continues to be well filled. And the services are very hearty. The number of communicants too has largely increased.

"Then as to the other coloured people, some 1,500, scattered over this wide district, mostly as sheep having no shepherd, it is cheering to be able to state how wonderfully the influence of Christ's Church is bearing upon them, considering how very little direct influence we can bring to bear. One of our greatest hindrances is the determined opposition the farmers of Dutch race, who almost exclusively possess the land, make to all our efforts to Christianise those whom they still regard as slaves, scarce any better than cattle ; mere creatures, as they call them. Still Christ's work goes on among them. Not long ago a whole family of very decent coloured people, of whom before I knew nothing, came in to seek baptism. I was surprised to find how much of the truth they had contrived to acquire. There were grandfather, grandmother, father, mother, and two daughters. The daughters had learned to read pretty fairly, and instructed the rest. They now all come in as often as they can for Holy Communion, sometimes walking some ten miles in, and ten miles back again.

"We have only one station, Vogel Vlei, at which we can hold regular

services. There, last year, nine adults and twenty infants were baptized. The attendance is generally between fifty and sixty. And this represents a large number of souls; for most have to come from long distances. Some hundreds are thus coming more and more under our influence. And the heaven is working and spreading everywhere, among those who, till now, were lost, despised heathens. A sufficient proof, I trust, that the grant made by the Society to this Mission is aiding in doing a good and great work. Before very long, as our coloured flock increases and improves, and when the white congregation has completed the heavy work of erecting a fitting house of God, and can make an effort to aid in the Mission work, we may hope to do with a yet smaller grant. But for some while longer, while our direct Mission work is so wide and increasing, we trust to the continuance of that aid, which has hitherto been so valuable in assisting to build up this Mission, and to produce these many good results."

Archdeacon Fogg, writing from George early in the year, speaks of valuable help rendered him by a new-comer from St. Augustine's College, Mr. Atkinson, whom he has placed in charge of Schoonberg, an outlying district, thirty miles distant, beyond the George mountains:—

"At Schoonberg we have a very pretty little church, and small parsonage and school-room. Our work lies almost entirely among the coloured people, as the farmers occupying the farms which dot the dreary valley of the Long Kloof, at distances of from four to six miles apart, belong to the Dutch Church.

"Formerly (some ten years ago) there was a resident Missionary at Schoonberg, and almost all the coloured people of the district within a radius of seven or eight miles were baptised or admitted into our Church. But the Mission languished, the Missionary was removed, the church and parsonage fell into disrepair, and the congregation was broken up, many attaching themselves to a Missionary of the Dutch Church, who is supported by some of the neighbouring farmers, and pays periodical visits to the district. The school also was broken up.

"Seven years ago, on my arrival in Gnanyu, I attempted to revive the Mission by stationing a catechist there, who kept school in alternate weeks at Schoonberg and Ezeljaght, a neighbouring farm about four miles distant, and who held service at Schoonberg on Sundays. Once in three months I went over and administered the Holy Communion. By these means we gathered together many of the alienated members of our Communion.

"Last August the catechist left abruptly, the schools were closed, and the Sunday services discontinued. The whole work was thrown into confusion.

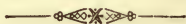
"Mr. Atkinson resumed it, and devoting himself with great heartiness, has met with good success. He has re-established the two schools, keeping school himself during the week (one week at Schoonberg, the next at Ezeljaght), and on Sundays he holds service at Schoonberg in the morning, and at Ezeljaght in a waggon-house in the evening. By degrees he is bringing back our own people into their Church.

"He himself lives at Ezeljaght where most of the congregation are settled; he has a little room in an outhouse which serves him as bed-

room and parlour, and he boards with a very respectable coloured woman, the widow of an Englishman.

"At Willowmore, a little village in the Karoo, about 120 miles from George, a handful of Englishmen are building a little church, towards which the S.P.C.K. has granted 100%, and the foundation-stone of which I laid last September. Here too a Missionary is wanted.

"About twenty-five miles from George gold has been discovered, and the district proclaimed by Government a gold district. As yet only a few diggers are at work, as there does not appear to be much alluvial gold, and the gold-bearing quartz reefs require to be worked by capitalists. A Gold-mining Company with a capital of 20,000% is projected, and if its operations prove successful, we shall soon have a considerable population congregated at the gold-fields; and a clergyman will be wanted."



GRAHAMSTOWN.

MUCH DISTRESS.

THE following extracts from a letter of the Rev. Albert Maggs, written at Fort Jackson, February 20th, 1879, will give a general view of the present state of the diocese. The reports of his fellow-Missionaries are of a similar character.

"The occurrence of the war in South Africa has considerably interfered with the usual routine of my work. This, however, only affected it during the last three months of the return herewith inclosed.

"You will I am sure be pleased to know that not a single Christian native belonging to this Mission took any part against the Government during the [Kaffir] rebellion, and that, as far as St. Luke's and my out-stations are concerned, no damage was done to the buildings.

"From prudential motives I sent my wife and children to stay at East London, but my sister-in-law—Miss Bond—and I stayed on at St. Luke's during the continuance of the rebellion. Duty at East London and elsewhere took me away at times. I am glad to find the natives often expressing their thanks to me for the course we pursued.

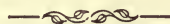
"The outbreak of war in Zululand is causing considerable excitement among the heathen natives on the frontier of this colony, and rumours to the effect that Krel's Kafirs, assisted by others, are going to renew hostilities, are freely spoken of among the natives. I sincerely trust that this is not the case. Our hope is in God, and in Him will we trust. I believe that in the end all this commotion will tend to the furtherance of the Gospel, but in the meantime there will be much to oppress us and cause us great anxiety.

"It seems to me that the Church of Christ among the natives will soon pass through a great crisis. Perhaps these wars will hasten it on, or it may appear later on. Whenever it comes it will have a winnowing effect, but the issue thereof will, I am convinced, be for the advantage of our Master's cause.

"As you will see from my next annual report, we have had several

additions to the Church from among the heathen. I earnestly pray that they may be but the first-fruits of a more abundant harvest.

"There is considerable suffering from scarcity of food among the natives in this Mission, in consequence of the long-continued drought combined with war. Scores of cattle have also died from various sicknesses, others have been sold to buy food, so that natives who before the outbreak of the war were well off are now reduced to the greatest of poverty. I have done what I could for some, and the Government has assisted in a few cases of very aged and infirm persons, but the general distress is beyond anything I have ever seen. It is said all should seek work; but as it cannot be provided on the spot, it is impossible for all to go to a distance and neglect the cultivation of their own gardens, and so lose the benefit of the next crops. It will indeed be a great blessing when peace is fully established and at least average crops again granted to us."



MARITZBURG.

EFFECT OF THE WAR.—PROGRESS.—ST. FAITH'S, DURBAN.—HIGH-FLATS.—ST. AUGUSTINE'S, ESTCOURT.

THE events which have made this diocese a centre of military and political interest have not, it will be readily understood, tended to furnish additional matter for record from a Missionary point of view. In our last number the part played by some of the Society's clergy in sharing the dangers of our troops was noticed. The accounts received from other Missionaries speak for the most part of anxieties and commotions little favourable to the increase of Christ's Kingdom. Thus, for instance, the Bishop himself wrote, February 28 :—

"You will not expect a very encouraging report from me at the present time. Indeed I am not exaggerating when I say that we are at this moment in a sadder condition than any I have known since I was called to the Episcopate."

Still it is satisfactory to find that the Church is not only holding her own but advancing, even under circumstances so unfavourable. A more recent letter has been received from Bishop Macrorie, dated March 31st, in which he says :—

"I am writing this from Durban, where I yesterday had the privilege of confirming twenty-four at St. Cyprian's in the morning, and fourteen natives in the afternoon at St. Faith's. At both places the congregations were large and attentive, as also in the evening again at St. Cyprian's, when I preached. The new church is in course of erection, and I trust may be completed before the end of the year, unless the war should interfere with it. The whole colony is in a state of intense anxiety at the

present moment, the relief column having started for Etshowe two days ago. I trust you may have learned by telegraph ere this can reach you that this movement has been attended with success ; should it be otherwise, which God in His mercy forbid, the consequences to this country may be very serious indeed."

By the same mail came also a letter from Mr. John A. Blair, from which we quote :—

"I am glad to be able to inform the Society that the work carried on at St. Faith's Native Church here continues to prosper. The attendance both at church and at school is fully maintained, and the remarks in my last report concerning it at the time are as applicable now.



DURBAN.

"On the afternoon of Sunday, February 2nd, at a time when the public mind was exercised in contemplating the disaster that had befallen our brave troops at Isandhlwana, seventeen natives belonging to St. Faith's were baptised at St. Cyprian's Church. They had for some weeks previous been very carefully taught by myself, and addressed by the Rev. H. F. Whittington on the subject of Holy Baptism. At half-past three in the afternoon the whole of the natives attending St. Faith's met at St. Cyprian's, the church in which services for the Europeans are held. The natives numbered between fifty and sixty, and most of them well dressed. Divine service commenced by the Litany being offered in

English by the Rev. Mr. Green, a son of the Very Rev. the Dean of Maritzburg, there being several white persons present. Then the natives sang a hymn in their own language, probably the first one that has been sung at St. Cyprian's. It begins 'Heaven, my home,' and is one of their favourites. They sang very nicely. After the hymn had been sung, the Rev. Mr. Whittington, Mr. Green, and myself, proceeded to the font, the natives who were about to be baptised sitting before it on one set of seats, the congregation on another. Mrs. Blair, who named the two natives who were baptised in September, was also selected to name these converts, and having taken a convenient position before the font, the baptismal service was proceeded with in Zulu by the Rev. H. F. Whittington and myself, the words 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost,' being the only ones said in the English language. At the words 'We receive this person,' &c., being pronounced by Mr. Whittington, each convert was conducted by him a little way up the church, where he knelt for the time, after which he resumed his seat. The service was over at about 5 o'clock, when the natives dispersed, to reassemble at half-past seven for service at St. Faith's.

"Wednesday, March 12th, was set apart by proclamation as a 'day of humiliation,' and service was held at St. Faith's at 8 P.M., when fifty-five natives were present. Ever since the commencement of hostilities, we have used at St. Faith's the prayer composed by the Lord Bishop of Maritzburg, which was translated into Zulu, printed at an office in town, and circulated amongst the natives. The attendance at church and school has not been diminished on account of the war, I am glad to state.

"Work of this kind, the religious and secular instruction of the natives, is capable of being largely developed in Natal at the present time, especially in the towns; but men and means—men who understand the natives and their language, and means more abundant than those falling to the lot of St. Faith's—are indispensable for the carrying on of such work, which is as much in the hands of the Church as of its individual members who labour among the heathen."

Mr. Blair has also sent a very interesting account of a previous Watch-night Service at St. Faith's:—

"On New Year's Eve, in accordance with directions given on the previous Sunday, the scholars assembled at 9 P.M., in order to 'see the Old Year out, and the New Year in.' When I reached St. Faith's, about half-past 9, about fifty-five were present. These all stayed till a quarter-past 12 this morning. Most of the natives were well dressed, some of them being in their Sunday attire. The time till a quarter to 11 was pleasantly and profitably employed in singing hymns, and in hearing addresses from Charles, Daniel, Tobias, and Thomas, four of the eldest and most experienced of the converts. The addresses of these men were of a practical kind, and included not only a review of the year, but a comparison of the state in which it found them at its close with that in which they once were, and would still be, were it not for the Gospel, and the labours of the Church in providing them with the building in which they were then assembled. Afterwards, the midnight service commenced, which consisted of the usual Church prayers, a hymn, a chapter of Isaiah, and an address from myself, in which I told them that the time

between five minutes to 12 and five minutes past 12 would be passed in silent thanksgiving to God for His goodness in the old year, in silent self-dedication to God now, and in silent prayer for grace in the future. And that is how the time was passed. There was complete silence in the church, broken only at 12 by 'Auld Lang Syne' being sung by the members of a social gathering in a public building close by, and by the noise of some crackers discharged in the street. At 12.5 A.M. the hymn by Bishop Callaway, founded on the words, 'From everlasting to everlasting Thou art God,' was effectively sung, and after a prayer we dispersed, all highly delighted with the pleasant way in which the evening had been passed. The Christmas decorations had not been removed; these were done by the natives themselves, and our thanks are hereby tendered to those kind ladies of Durban who sent us so many pretty nosegays. Some of the natives who attended the midnight service walked from the Point, about two and a half miles distant, others from the Berra, two miles in another direction, and the night was wet and dark."

In connection with these reports the independent testimony of the local press as to a portion of the work carried on at St. Faith's is highly satisfactory. The following appeared in the issue of the *Natal Mercury* for December 11th, 1878:—

"On Monday evening last we paid a visit to this unpretending little building in Smith Street, for the purpose of seeing what was going on in it, and also to ascertain to what extent the late panic among the natives had affected the attendance at the school. We were informed that the number of those who had attended in the evening during the past six months had varied from forty-seven to eighteen, the latter figures representing the attendance on a very wet night. The average number of scholars had been 36 in the period mentioned. During the time of the panic, the number suddenly fell to thirty for three or four nights, and those who came needed reassuring on subjects which, whatever foundation they might have in rumour or in reality, had doubtless become exaggerated as time went on. But the low attendance referred to was not doomed to continue many nights; the scholars soon recovered their wonted balance, and the attendance revived, that on Monday evening exceeding that of any preceding occasion since the commencement of the school in 1874. At eight o'clock sixty-three scholars were present, the building being crowded. On passing through the school, we could but notice the difference in the ages of the scholars, there being native men of thirty years old, and little boys of eight or nine, the majority of the scholars being young men of about eighteen. Their attainments too were as various as their ages, or as the directions from which they came differed, some being natives whose families live within a few miles of Durban; some whose homes are in the Drakensberg; others at different parts of the colony; whilst one, at least, is a native of Delagoa Bay. One had belonged to Langalibalele's tribe, and in 1873 he helped to drive certain cattle up the Bushman's Pass, and through the Double Mountains. A few read in English, and appear to be satisfied with the progress they make, although they cannot tell one, in their own language, all the meaning of the words they put together. The majority are taught to read in the native tongue, and many of them do so fluently. Others are at different stages on the road to wisdom—some in the alphabet, others writing

rudimentary copies on slates ; whilst some can write in Kafir a letter to their friends at any time. At half-past eight scholastic duties were terminated by the teacher giving out the number of a hymn to be sung, which, on the occasion of our visit, was the first in the American hymn book, in Zulu ; it was sung in a hearty manner to the tune of the 'Old Hundredth.' Prayers followed, and then the scholars began to disperse, in order to be indoors before the nine o'clock bell had ceased, an institution which some of the natives, rightly or wrongly, place to the credit of the St. Helena people, it having been inaugurated soon after their arrival in Natal. The whole of the work carried on in St. Faith's is under the direction of the Rev. H. F. Whittington, incumbent of St. Cyprian's, whom we congratulate on its success, not forgetting its founder, the Rev. D. E. Robinson, since removed to Newcastle, on our north-western frontier."

The following report, it will be seen, extends over the whole year 1878. As a connected narrative it shows the progress of Missionary success to be continuous, not merely spasmodic, as might possibly be supposed from the isolated cases of especial interest more frequently laid before the readers of Missionary literature. It is from the Rev. Humphrey Davis of Highflats :—

"Owing to the absence of the Dean of Maritzburg on a trip to England to recruit his health, the new year found me busily engaged in parish work at Maritzburg, the chief town of the Colony of Natal.

"The cathedral-church has been enlarged and improved, and was consecrated in September last by the Bishop of the diocese. We had large congregations with full choir, daily services, frequent celebrations, and the care of large Sunday- and day-schools.

"Occasionally I visited the native church, and took part in the services there. For several years Mr. Markham has worked most earnestly amongst the ever-shifting population of Maritzburg, and his perseverance is rewarded by a well-filled school-room, and a large and attentive congregation.

"As Missionary Priest-in-charge, I was privileged to admit into the Church of Christ the usual yearly in-gathering of native catechumens on the Feast of the Epiphany. The service was conducted in Kafir at St. Saviour's, in the presence of a numerous congregation of both natives and Europeans, and all appeared deeply interested.

"The candidates were chiefly young men who are employed, in much larger numbers than women, as domestic servants by the European residents in town, and were, of course, prepared by Mr. Markham ; but judging from what I saw of them, and the conversation I had with them, I believe they will return to their distant homes changed in heart and life, to carry the good news of the Gospel to their heathen relatives and friends.

"These were happy days that I spent in Maritzburg, amid the many and varied occupations of a well-organised parish, and the great experience gained by Canon Bowditch in his old London parish was of great value to me ; but much as I enjoyed St. Saviour's, with its large congregations and delightful services, my heart was with the little flock which, by God's grace, I had gathered for Him from the heathen world, and a week seldom passed without a full account of all that was happening

there in my absence being forwarded me. As printing was no longer carried on at Highflats, Mr. Blair was at liberty to devote the whole of his time to the care and instruction of the native population in the neighbourhood. He left, however, for the native work at Durban soon after my return.

"Towards the end of March, the arrival of Mr. Cecil Deedes left me free to return home after an absence of five months ; but I had hardly settled down to my work when the Griqua rebellion broke out just beyond the border, and a note arrived from Mr. Thurston Button asking me to go and fetch Mr. Broadbent, who was lying ill at the laager near Ensikeni, whither he had taken his people for protection. A long night of hard riding brought me to his bed-side early on the following morning. I was truly grieved to find the dear fellow so ill ; but we were not long in crossing the river into Natal, where peace and quiet reigned. When I arrived a stranger in the colony, Broadbent was working very diligently at Springvale, and showed me great kindness at a time when we most value and appreciate it. He accompanied Bishop Callaway to his diocese, and it always gave me pleasure to spend a few quiet days at Ensikeni, his new centre. He was a true devoted Missionary, and the one idea ever uppermost in his mind was, how best to convince the wayward, reclaim the wanderer, and extend the borders of Christ's kingdom upon earth.

"Easter Day I had spent at Springvale with poor Broadbent, and that holy day did indeed bring peace and comfort to his troubled mind, and I began to hope that rest and quiet would restore him to health, but night shattered all my hopes, and proved them false. The following Sunday, though still mindful of the dear fellow I had so reluctantly left in hospital at Maritzburg, brought much to rejoice over. Our Bishop was with us to admit our first band of native candidates to confirmation. When his lordship was here in 1875, soon after I came to reside, all that I could muster from far and near were three European but no native candidate, which was a cause of some disappointment to the Bishop. Since then time has given us an opportunity to make some progress, which was proved by a marked contrast to-day. The harmonium, a nice instrument, which I had secured while in Maritzburg, was well played ; the natives have a good ear for music as a rule, and naturally sing well ; the school girls, bright and clean in their cotton frocks and red handkerchiefs, several of them to be confirmed ; Louis, the native schoolmaster, with his boys ; and the school-room well filled with an attentive congregation. The candidates occupied the front seats on either side, the men on the right, and the women on the left, and knelt before the Bishop one by one. It is with deep feelings of thankfulness for past mercies, and prayer for future blessings, that the Missionary presents to his Bishop for strengthening and confirming grace some at least whom he has brought out of error to dwell in the pure light of the knowledge of the glory of God in the face of Jesus Christ.

"Since then other natives have gathered round us, or have had permission to do so. I hope therefore his lordship's next visit will prove the necessity of building a church. I have always felt that we should remain content with the present school-chapel as long as it is sufficiently large, but I earnestly long for a church worthy of the worship of Almighty God.

"As usual, on Whitsunday, we admitted a little band of catechumens to share our privileges and responsibilities as Christians. They were all members of distinct families, and in each case the first to embrace Christianity ; may we not therefore hope and pray that they are but the

first-fruits of an abundant harvest yet to be gathered in? Our experience is not wanting in proof of this.

"Some two years ago, two half-caste boys, and a native heathen boy, came from a distance to live here, that they might attend the school. The latter however had not been here many months when he declared his firm belief in Jesus Christ as the Saviour of the world, and begged to be baptised. I prepared and baptised him with the name of Aphy, his own choice, and a truly good lad he was. He afterwards married one of the young girls in the village, and they went to live at Ethlokozi. I now decided to form an out-station there, as there was already a small Christian community, and the chiefs were favourably disposed towards us, so, with the assistance of my native evangelists, we commenced regular Sunday services, and soon had our native schoolmaster there, and the names of twenty children on the books. Then a catechumen class was formed, and before the year closed upon us, nine schoolchildren and adults were gathered from the surrounding darkness, safe within the Church's fold, the widowed mother and brother of Aphy being amongst the number. But even to this fair picture there is a dark side, and it is only fair that you should hear them both. The daughter is a tall, fine-looking woman, who has in no way responded to our entreaties to believe on the Lord Jesus, and upon making inquiry I learn that a man, with already two wives, is intent upon a third, and has offered the usual number of very fine cows for the girl.

"*August 5th.*—We recommenced school to-day. The girls under the charge of Miss Beck, whose untiring zeal and love for these little ones of Christ's flock relieves me of much care and anxiety. Louis and I instructed the boys. The number of boarders is increasing, and the little girls especially improve rapidly under a little firm discipline.

"My visits to the out-stations are generally pleasant, as the people are always glad to have me for a Sunday when it comes round to their turn. One evening after the Sunday services at Ethlokozi, I started with two of my merry boys to visit the chief, Umdundwana. It was very pleasant as we strolled leisurely along over a most beautifully wooded country, which so oft reminds one of the words—

"Where every prospect pleases,
And only man is vile."

"He entertained me in true chieftain style, expressed great pleasure at my visit, and promised to send men to cut poles for the building of the school-room. The next morning I returned to Ethlokozi to marry two natives. The wedding had been deferred some time, as the bridegroom could not be married until he was baptised; the service was held the day following. The party left immediately after the register was signed to feast at the bridegroom's home.

"I have recommenced the monthly service at Ixopo since my return from Maritzburg, and have had a nice site given us on which we hope soon to commence building the church.

"Mr. Walker, whom I might term the squire of the parish, takes a great interest in our schools. He lately gave 5*l.* to be distributed as prizes amongst the children for repeating to him the Sermon on the Mount. We therefore took the children to his house, and they repeated their chapters in English or Kafir, wholly or in part, with hymns they had learnt in school. When they had finished Mrs. Walker regaled them with tea and biscuits.

"Mr. Walker has often asked for a native schoolmaster to teach the children on his estate. At present we have been unable to provide him with one, and I don't know when we shall, unless a training-school were started at once. I believe there are many landed proprietors in the colony who would maintain these young men to teach their dependents, but we must train the men first.

"On the last Sunday of the old year a little fellow was brought to us to be baptised. His mother came from one of our out-stations, Umhlabutshana, and on Monday she returned to her home with her newly-baptised infant. Time will make this a flourishing centre. The chief is friendly disposed to us, and told me to let him know beforehand when I was coming, that he might call his people together.

"In reviewing the work of the past year—What is the conclusion we come to? We not only see small Christian communities springing up here and there throughout the country, which are most anxious for schools and the ministrations of the Church, but small bands of converts are being gathered in year by year from every centre of spiritual life. Thus, at Maritzburg on the Feast of the Epiphany, at Highflats on Whitsunday, and in the infant church at Ethlokozi before the close of the year. I have, during my four years' work at Highflats, baptised a large number of adults, and it is with deep feelings of thankfulness to the Giver of all grace that in no single instance have I had cause to regret the step I had taken. I believe that the truths of the Gospel have attained such a firm hold over the native mind that there is no longer an irresistible temptation to them to throw off their Christianity, and to return again to heathenism."

SHORT NOTES ON THE COMMENCEMENT OF ST. AUGUSTINE'S
MISSION, ESTCOURT, BY MR. C. JOHNSON.

"We started from Durban, June 12th, but our oxen were so low in condition, and the grass was so poor all the way along the road, that, although I left half the things in Maritzburg, so as to make it lighter for the poor cattle, still, it was not until the close of the third week after leaving Durban that we drew near to our destination.

"It was on a Monday night that we reached the hill overlooking the site that I had already chosen for the school and house, but as I was not quite sure of the road down the hill, I told the native boys to outspan the cattle, and started to try and find the hut that the people had promised to build, to be ready by the time I arrived; but after searching about for some time, I had to give it up for that night and return to the waggon. Next morning, we were up as soon as it was light, and I descried an object that looked like a building half-way down the hill, about half a mile away from where we then were; I told the boys to inspan and bring the things on, and I started with a light and thankful heart for the scene of my future labours: on drawing near, I was deeply disappointed to find the

object that in the distance looked like a house, and which I had fondly imagined was a friendly roof already awaiting me, turn out to be merely the frame-work of a mud-hut, a structure without either roof or walls.

"I had quite expected to have to live a very rough life for some time, and had come up prepared, but I had thought that I should find some kind of a roof to shelter ourselves and household chattels from the weather. And so I had not gone to the expense of buying a tent, as I otherwise should have done.

"Our whole force, which, besides myself, consisted of two young friends of mine (and who are both volunteers, of whose willingness to help in everything I cannot say too much, and I really do not know what I should have done without their ever-ready and cheerful assistance), met together to consider what was our best plan to keep our things from getting spoilt, should it come on to rain; for as the waggon was not mine I had to send it back again. We could not think of anything better than just packing all our things in a heap, and covering them over the best way we could with whatever sacks we had brought with us, and then to make all haste in trying to get some kind of a shelter ready to put them and ourselves into. So to work we went: while one prepared breakfast, the other two, with the two native boys (the driver and leader of the waggon), off-loaded the waggon, and arranged the things the best way for covering over. While we were so occupied, the chief (Hlubi), with a lot of his leading people, came up. They expressed themselves very glad to see me. I said to them that I was disappointed that they had not so much even as a hut ready for us to go into. The chief said that there were a great many huts ready; that his own or any of his people's was waiting, if I would only go and choose which I would stay in until they could finish this one (pointing to the frame-work by which we were standing). I thanked him, but said that I would rather stay on the spot, and that I should be glad if he would lend me a waggon-sail to cover over our things. He said that he was sorry that the hut was not ready, but that all his people were just then moving from their old place (which is about ten miles from here), and so of course they were nearly all engaged in building their own huts, but that they should come and finish at once. Before we had done breakfast, nearly all the men part of his tribe had assembled to welcome me. I said to them what I had already said to their chief, namely, that I was

disappointed that there was not even a hut ready for me, after they had asked me to come, and they knew that I was coming. They, like their chief, offered their huts for us to stay in until ours was ready, making a great many excuses for the delay. It seems that some of them had been removing their own huts, but the drought had been, and was then, so very severe that they had lost a great many of their draught oxen, so they had perforce to desist from building for want of material, as even those oxen that had not died were too low in condition to work; and they said that the Umfundise's (meaning me) would have been finished long ago if they had had oxen to draw the poles, wattles, and thatch. Of course I could not say anything, as I knew that hundreds of cattle were dying all round about through sheer poverty in consequence of the drought, and that in some places the natives themselves were starving.

"I found out afterwards that this was not the only reason; it seems I had overrated their powers a great deal, and had thought them far more advanced than they really were. I have since found that to get them to work at all, they must have some one to work with them, and show them what to do, and how to do it, as they themselves have no idea of building an edifice worthy the name of 'house.'

"All through the week the people came and worked pretty well, until all the material was ended. On Sunday we had service, but there were not nearly so many attended as I had expected; altogether not more than thirty—men, women, and children. I asked the chief if this was the whole of his tribe; he smiled, and said, 'Oh, no.' It was not until afterwards that I learnt that the greater part of his tribe merely wanted a Missionary to teach their children how to read, write, and do arithmetic. They were all very attentive during service (but the natives always are); and after service I sat down and had a long talk with them. At first they did not seem to care to ask questions, but left all the talking to me, just silently listening; but after a time they joined in, and it was nearly sundown when they went away. It has since become quite a recognised thing, to have a long talk after service, at which nearly the whole of the male part of the congregation assist; thus a way is opened for them to ask questions about anything that may have puzzled them, or which they did not entirely understand.

"On Monday morning I managed to get two or three of them who

had oxen to pick out three or four of those that were least thin, club them together, and go to get a load of thatch that was already cut ; and thus we went on, day after day, getting on slowly but steadily with the building. At one time, more than a week passed by and nothing was done, through want of material ; but I could not grumble, as I knew it was not their fault ; and thus by little and little the house was finished ; also a wattle and daub building, as a school-church. Besides these two buildings, we have built a sod-room, which we use as a living-room, keeping our hut as a sleeping apartment. This sod-hut we (my two young friends, myself, and two native boys, who were working for us by the month) have built entirely by ourselves. Altogether, these three small buildings have taken as long to do, and have cost nearly as much, as three substantial buildings would have done, had it not been such a severe season. As our cattle that we had been depending on nearly all died, we have been forced to pay exorbitant rates of carriage ; this has, of course, also been a serious impediment to work ; besides which, I am sorry to say it has swept off nearly the whole of my little stock of milking cows.

"I am glad to be able to say that the Mission work has gone on far better than the building. The chief set a good example from the first, by never missing a service, and by being most attentive and anxious to learn ; but unfortunately he is a polygamist and has two wives ; but I have always been very much pleased by his attention and the tone in which he speaks.

"As I said before, I was much disappointed at the smallness of the congregation on the first Sunday, and I was also much grieved by the explanation, namely, that they merely wanted to learn to write and read ; in fact, that they wanted a schoolmaster, and not a minister. So I used to make education a subject of our long talks after service, which often lasted for a couple of hours ; and I tried to show them then, that to feel the full benefit of education, the ground-work must be Christianity, and its light Christianity.

"Christianity had a good friend in their chief ; also some of the older men said that it was good.

"The chief's example, and the evident truths of God's word, began to tell amongst them ; the congregation increased, people came from a longer distance and brought their wives and families ; then at last three came and asked if their children might be baptised. Since their baptism the congregations have become greater than ever,

and there are eighteen more (all children) who have been brought forward for baptism. Only one adult has come forward as yet, but I do not fear; they will come in God's own time; they are not a people who are easily roused. In this respect they differ greatly from the Zulus; but once convinced of anything being right, they show far more stability of character than the Zulus. This has been very apparent in their wars.

"I am glad to say that they thoroughly appreciate having a school in their midst. I commenced, a little more than two months ago, with only twelve pupils; now the daily average attendance is twenty-five, though it has not increased lately in consequence of the chief having been called by Government to help in the pending war against the Zulus. This has, of course, greatly drained the tribe of working men; and many children, who would otherwise come to school, are now at home in the place of their fathers and brothers who have followed their chief. I fully expect that when this disturbance with the Zulus has been settled, and the men return home to peace and advancement, that my little school-house will become as much too small for the school, as it already has for a church.

"We have already had a meeting, before the men were called away to the war, to consult as to what was to be done, as so many people have to stay outside during service, the present building being much too small; and those outside more than once have been drenched by the sudden thunderstorms, which are very prevalent up here this time of the year. The result of the meeting was that I was to try and get a piece of land from Government, either as a grant or by purchase, and that I was to make certain collections for a church-building fund, each man promising to give according to his means and family; I, on my part, promising to give according to my means.

"Altogether, I was very much pleased indeed with the tone of all those who spoke; it showed so plainly that they were all very desirous of instruction; and their so earnestly expressing a desire to have a good substantial building, even though it should cost a little more, is sound proof that they are sincere. They have, of course, very little idea what a building such as they want will cost, but I am in hopes that they will not be left alone in their struggles, but that kind friends at home will lend a helping hand in such a good cause. It will depend entirely upon the amount raised what sized building

we shall be able to erect. I think I may rely upon 200*l.* within ourselves (that is to say, from the natives and my own immediate friends); which sum, if well expended, will go a long way towards completing the outer walls; and in the event of our not receiving further help, I must endeavour to do the roof and inside work by myself.

“I am now waiting for the return of the chief and men from the war, when I hope to commence active operations; in the meantime I am making all the preparation that I can. I have applied for land (about fifty acres I thought would be enough for the school-church and house for the Missionary), and although I have not yet received any positive answer, in consequence of the Government's whole attention being taken up with the war, still I have been assured that the application will be granted as soon as the disturbance is settled. I have also found out three Griqua builders who are willing to undertake masonry work. This will be an advantage, as they will work so very much cheaper than white men, even if white builders could be induced to come up into this part of the world, which I very much doubt. It is hardly necessary to say how thankful we shall be for any assistance that we may receive.”

Although a magazine such as the *Mission Field* has nothing to do with controversy, we cannot leave the Diocese of Maritzburg without an expression of the deepest regret that the Church should be at present divided on a question of ritual. In Natal, of all places, those who hold the inspiration of the Holy Scriptures as a whole, and accept the ancient creeds, need to present a united front to opponents both within and without the Church; and that more especially at a time of war with the heathen around. God grant the guidance and influence of His Spirit abundantly, that further schism and disorganisation may be averted.



ZULULAND.

ANXIETY AND DANGER.

THE letters from Missionaries in this diocese have been for some time past full of expressions of anxiety and foreboding. Since the outbreak of the war they have, for the most part,

been obliged to abandon their stations; and the greater part of their work seems for the present undone. That presently the cloud will roll away, and all be found to have been ordered for the best, we cannot doubt. Still the trial of faith is very severe.

Mr. Jackson writes from Derby, near Utrecht, in the Transvaal, on the 21st of March:—

“Our circumstances are such that, besides having no progress to report, there have been few opportunities for writing.

“As our station is on the border between the Zulus and the Amaswazi, we have long known that whenever hostilities commenced we should be obliged, like the Missionaries inside Zululand, to abandon our homes and move for safety some distance inland. But I determined to remain at my post as long as there seemed to be no immediate danger. When in the middle of January we heard that the troops had crossed the border, and a few days later that the Zulus were collecting for war, I concluded that it was now time for us to get out of the way.

“On the 22nd of January I came with our people to Derby, meaning to settle here and to commence putting up some temporary buildings, so that there might be as little waste of time as possible, and our work might continue. As this place is thirty miles from the border, I thought we should be quite safe here, and might remain without fear of being disturbed by the Zulus. But the day I left my station was the day on which the sad disaster happened to the General's Camp at Isandhlwana, when nearly a whole regiment of British troops was completely destroyed by a Zulu force of about 20,000 men. Before that some troops had been stationed here to look after this part of the border; but soon after that misfortune the troops were taken away from this part to strengthen other forces, and ever since then we have been subject to scares, and had to move about, and so have not been able to settle to any definite work. A little more than a month ago I went up to Mr. Carlson's station, sixty miles further north, wishing to leave some of the people there; but on arriving there I found matters almost worse in that part than this. Only a few days previous some of Usikukul's people had been down and destroyed several kraals, killing over seventy people within a few miles of Mr. Carlson's station. So I thought it prudent to bring all back with me, and take our chance in this neighbourhood.

“We were just beginning to feel safe, and now another disaster has happened to some troops escorting waggons from this place to Luneburg. There were, I believe, about a hundred soldiers (of the 80th), besides drivers and leaders with the waggons, amounting in all to about 130 souls. The Entombe River was full, and so they had to wait for some days before they could attempt to cross. Whilst thus waiting for the river a Zulu force came upon them early one morning last week, and killed and mutilated about seventy of the number. The rest escaped by hard fighting and swift running. The waggons had left here only a few days before, and were then within five miles of the Luneburg laager, which they were making for.

“About two days after this disaster a report came to the effect that Derby would be attacked by a Zulu force on the following night. So the next night was far from being a comfortable time. We had all to sleep out in the *veld* in the long grass, where we thought the Zulus could not find us, if they should happen to come. Fortunately for us they have

not yet paid us a visit, and now that the Government stores have been taken away, there is not much to tempt them ; and so we are hoping they will not come this way.

"When we can feel safe enough to settle and unpack we shall begin to put up some rough buildings for shelter till peace returns. At present very little real Mission work can be done. We manage, however, to have our Sunday services, and to meet daily, morning and evening, for reading and prayer.

"This will be a terrible year for most of the Zulus, and many of our own people. Famine and the sword, and their attendant diseases, will make the year one never to be forgotten by the sufferers. We cannot tell the ages of many, because there have been few historic events to mark the time of their birth ; but such will not be the case with those children born last year, during the present, or next year. Both sides will suffer much, as we have done already. God grant that the time may be shortened, and the chastisement be soon over. And we can but desire and pray that good may result from this necessary evil."

Mr. Samuelson, lately at St. Paul's, but now temporarily settled in the Stanger district, Natal, wrote in April :—

"We have heard that all our stations in Zululand are destroyed, and we are quite sick at heart at the present state of things ; but He who has protected and supported us hitherto will no doubt carry us safely through all dangers. We can only wait in our imperfect patience, and wish and pray that God will soon put an end to the war, and bring us safely back to our stations in Zululand. It is a comfort to know that many are praying for us."

Our readers will rejoice to know that even in exile and peril our Missionaries find work to do for their Master. Mr. Samuelson says :—

"One of my Christians (Ezekiel and his wife and children) who left me while in Zululand, has rejoined me here, so I have now four families (thirteen souls) besides our servants (seven souls) under my charge.

"As my Christians are living about two miles from this place I generally visit them once a week, to read and explain Scripture to them. I have lately had the pleasure of baptizing three of their children.

"I have also, as a rule, visited the natives at their kraals once a week and addressed them on some Scripture subject, and found quite as much carelessness, filth, and misery as amongst the Zulus. We have an evening school with our servants, chiefly conducted by our second daughter, and every day is begun and ended by Morning and Evening Service, conducted by myself.

"At present almost all the women and children are staying at their homes in awful suspense, as all the able-bodied males have been called to swell the ranks of the British troops."



BLOEMFONTEIN.

BISHOP WEBB ON THE WAR.—IMPROVED PROSPECTS.—BOARDING SCHOOLS.

IT is indeed cheering, amid so much that is depressing and disquieting, of necessity recorded in this African number of our magazine, to be able to quote such words as the following from a letter written by Bishop Webb at Bloemfontein, on March the 17th, contained in the April *Quarterly Paper* of the Mission :—

“I do not know whether the tidings of the terrible military disaster, of the occurrence of which we were ignorant until we landed at Cape Town, have made any of our friends at all anxious about ourselves. The truth is that no part of South Africa is safer and quieter than this district, though we have had some disturbance both on the north-western and south-eastern borders of the diocese.

“It is my firm conviction that nothing ever has done more for the settling of the native question and for the triumph of order and peace, than the sacrificial deaths, as we call them, of our brave soldiers. We have never had such hopes of quiet and security as we shall now have. The heart of England has been stirred in sympathy, and her attention awakened on behalf of this land, in a way that no repetition of an ordinary success over a Kafir tribe could have achieved. These troubles will indeed *for a while* throw back Mission work, as it has done at Phokoane and elsewhere ; but they utter a loud call to us all to be up and doing, to provide schools and centres from which the new generation of the native race may be won to peace and goodwill.”

The same *Quarterly Paper* contains many most interesting letters from various ladies whom the Bishop has gathered round him, by his well-known faith in woman's work in the Mission field.

The diocese has lately suffered very greatly from drought, the effects of which must still be felt for long. We are glad to learn, however, from Mr. Mitchell, writing from Thabanchu at the beginning of the year, that the prospects of the country have improved :—

“We are hoping that the drought is now at length over. The New Year has begun most auspiciously. On the Festival of the Epiphany it began to rain, and continued almost without intermission *for two whole days*. I see from a local paper we have not had so abundant a downpour since November, 1874. We shall all, therefore, take courage again.”

Signs, moreover, of a more abundant spiritual harvest are not wanting :—

“There came in more converts towards the end of last year than for many months previously. And all seem nice, quiet, humble people, feeling

that what they seek is a real privilege, and will be for their present and eternal good. And it is pleasant to know that all have been brought to me by one or other of my band of readers and Church-workers."

Mr. Mitchell also refers to a subject on which African Missionaries seem quite unanimous, the extreme importance of Boarding Schools in the organisation of Mission Dioceses :—

"I have now four boys, boarders, in the Mission House, and I wish very much that friends would increase to enable me to take some more. Taking the lads of Christian parents, and of others who have attached themselves, and given their children to the Church (who live far too far away from the station to have them Christianly educated), and boarding and instructing them in the Mission House for two or three years, will probably prove more effectual and economical than any other mode in spreading a knowledge of the Gospel in and among the country villages. The four boys I already have live respectively about thirteen, sixteen, nine, and twelve miles from the station. They are all very nice, good fellows, are all in the choir, and are most useful in the daily and Sunday services of the Church, in taking the lead in singing, in saying the responses, and in thus adding very considerably to the dignity and solemnity of public worship. Before they came I very often had to say the alternate verse and make the responses myself. Most of our native Church people are not very ready in reading, being for the most part only self-taught. But when they are well led they get on smoothly enough. We now also, when the boys are at school, sing the Canticles and Psalms alternately, they leading the women's side of the church, and I and the men-choristers the men's side."



EN ROUTE TO PRETORIA.

BY BISHOP BOUSFIELD.

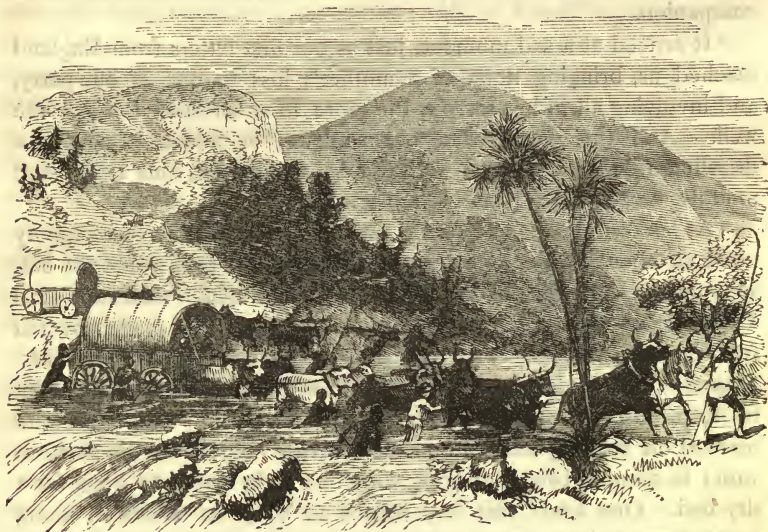
"**H**OW little we thought what those words would mean when glibly we spoke of them here and there in the dear old land, making the most of the picnic promised, or throwing in deeper shades, as too true forebodings might suggest. And little we think we can now make friends at home understand what our 'en route' has been, for our pen cannot hope to express so as others might truly discern what 'en route to Pretoria' may mean. But we feel sure some will like to know what we have really undergone, and it may profit others to read another chapter from the incidents of Mission travels in our Missionary days.

"Landed at Durban, a full week passed away before we had our baggage off the ship; and the worst of it was the ship passed away

after all, without letting us have the best part of it at all ; and after a fortnight's delay the Bishop had to come down again from Maritzburg to Durban to get it. We need not dwell on these experiences. Any one who has had very much trouble in getting luggage through a Customs-house in England, if he will multiply his utmost trouble by the number of miles from Southampton to Durban, may conceive some idea of getting the luggage of nineteen people over 'the Point' at Durban in that marvellously exceptional time, as Natalians tell us, September, 1878. Nor need we dwell on our three weeks' delay at Maritzburg, its heat, its dust, its miseries, although we doubt if any could imagine it, or our pen describe it. Once more, let any man who has panted in an August afternoon on the sand-hills of some English southern shore—say those from Bournemouth to Christchurch—in years gone by, multiply his troubles by his own conceptions of the heat of Africa, and then imagine that the sand is blowing down upon him by a scorching hot east wind, and entering every chink or cranny of his house, and filling every pore of his skin,—and he may imagine our joys in tent and waggon in those wondrous months, as Natalians tell us, September and October, 1878. But we doubt exceedingly if any of our friends can fancy the sensation of enduring all this, and quietly waiting under such circumstances from day to day for the rain to fall and the grass to grow ; while week by week reports are brought of the oxen, on which your up-country journey depends, as dying of sheer starvation,—eight died in our three weeks' stay, or became mere bags of bones, quite unequal to work ;—or the pain of going to see them in this condition, and finding you cannot induce them to eat anything but grass, while the grass they cannot eat, because it is no more like grass, but mere dried sticks one can scarce believe to have ever known a ray of green. But these were our September joys in those wondrous days of 1878. But happily for us those days did come to an end, and on the 18th of October we moved up, by a friend's kind aid in lending us oxen, to Howick, some thirteen miles away, where grass was said to be growing. At Howick we stayed, in drought and barrenness, with oxen dying still, till at last the rains began ; and then in wet and storm, for seven full weeks and more. But here we had bold hills, and streams, and waterfalls, and many little things to make delay endurable, and could plan out our days for work, and make some good use of our time, in study and employment. At last these days, too, end ; and it seemed like another start upon the unknown, the

wide waste, to break up our camp, and 'make tracks' from Howick. We did so, with the misfortune of a half day's stick in a spruit, and a few days' stay at the blacksmith's for needful repairs to the waggon, and finally started on Tuesday, December the 3rd, at 6 A.M. ; and from this day we begin a little detail of our doings.

"We had scarcely climbed the first slippery hill, when a kindly face and an outstretched hand proclaimed a friend, and, as he proved that best of friends, a friend in need ; to whose skill and kindly aid we owe it that we are writing now in peace in our waggon (hence the bad writing), instead of having come to some great grief on mountain,



TRAVELLING IN SOUTH AFRICA.

or in flood, or mud, through our own inexperience, and our Kafir driver's reckless want of skill. Our new friend announced himself a transport rider to Pretoria, who would gladly aid us by the way if we would travel with him. And we must allow ourselves the pleasure of putting his name on record who has been so thoroughly a 'God-send' for our way. Mr. Thomas Hodgson will deserve the thanks of all who have any cause to rejoice at the arrival of the Bishop, or his party, in the Transvaal.

"Leaving him behind us till our first outspan, we went on our way, and one waggon safely reached its place of rest on the top of a

hill, and the Bishop returned with its oxen to help the second up the hill. It had just reached the top, when, through some unhappy freak, or negligence, of our 'fore-looper' (*i.e.* boy who leads the oxen), it was quickly drawn off the road, on to the hill side, making it necessary hastily to remove the passengers; and then, after one or two vain efforts to restore it, to take out the oxen, and leave the waggon hanging in danger of immediate upset, until help, *i.e.* Hodgson, came. At length he came, and with tried oxen, a cool head, and a firm hand, with the help of his Kafirs, in addition to our own, and—those marvels of African travel—chains to steady the waggon in its perilous start, it was moved with safety, and drawn on to its companion.

"It arrived at a sad moment, just as our first letters from England reached us, bringing news of a mother's loss to one of our party, and involving all in her sorrow, the more so as all knew the lost one well. And the day shared our sorrows, or added to them; a drizzling rain set in; and we sat and ate in wet, and slush, and muddle, on the slippery and damp hill side.

"At last our guide appeared, and guided through a wet slippery track of about three miles to an exposed hill top, where we outspanned for the night, in long grass, rain, and mud. And how shall I tell of that night's sorrows? Two of our party were just recovered from illness, and this was their first night out of beds in tents. Happily our 'Godsend' had a waggon wherein was room for them to sleep, on packages, with a dead ox underneath. Our tents were pitched on soaking soil; in one our mourner courted a little sleep in vain; in another two were lying with but little cause to hope for a dry bed. One heart that had helped to keep up others all along broke down at last; and as he sought a corner—not to sleep, but only as a shelter from the storm—could scarcely restrain too sad and bitter tears. This was no proper place, and these no fair experiences, for a mother and her children certainly, not to say for gentle women, or even untried men. This was a night of most real misery.

"The morning broke, but not the rain or gloom; till afternoon the rain continued almost uninterrupted; then came a little break, of which we took advantage to climb a muddy hill, and cross a range which brought us to an outspan in more open ground. The Bishop and his two boys were with the first waggon, and able to get tents pitched and make a few preparations, before the second waggon came up. This made matters a little better; but ere sundown the

rain came down again, and again we had a night of most real misery.

"The morning brought us a better prospect, bright and dry, and at last real sunshine, a fair *trek*, in which our guide displayed great skill, bringing his waggons and ours through a most difficult road; showing us, indeed, what 'art and mystery' there is in 'transport riding.' And ere the night fell we learnt again our need of 'transport rider' and guide. We were travelling steadily over a fair *trek*—road, an older colonist would call it—evening drawing on, and with a desire to reach a particular house to outspan near, where the Bishop was already known by preaching, and a kind hostess was likely to make the night's rest more agreeable. All of a sudden one waggon came to a stop, and after much noise and useless pulling the Bishop ordered an outspan, the waggon being thoroughly fast among really large boulder stones in the bank at the road side, where nothing remained to be done until morning brought light on the situation. So the second waggon was drawn to a grassy spot some hundred yards further on, and there outspanned, while all the party took a hasty snap, and the sleepers in the waggon stuck prepared for a night in their awkward resting-place. The Bishop and his elder boy pitched a tent close by, and, in changing watch, kept guard until the morning came. An operation with the waggon-jack raised the wheel from its stony bed, and in daylight it was soon ready to start again. A fair day's travelling, with an hour's stay at the intended resting-place of the previous night, where the good people refreshed us most kindly; and as evening drew on we climbed a high hill in the Karkloof range, and rested for the night on a small plain at the top, near to a little accommodation-house—in South Africa called an hotel. When we arrived a thick mist covered the hill top, but it disappeared as quickly as it came, and left a clear evening with a bright moon shining. It was a strange scene late in the evening, as many as eighteen waggons were outspanned on the little plain. In the very small hours in the morning some of these moved on. We started about ten, one track that day bringing us to Weston, on the Mori River, where we were to spend the Sunday; and a very pleasant Sunday we spent.

"The little church, with its churchyard round it, tidily kept, and tidy looking, was more English than anything we had seen in Africa. On rising ground at the foot of a high hill, with the Mori—*i.e.* beautiful (for Africa)—River flowing below it in the radiant brightness,

and really lovely, clear air, of this sunny land, it was a refreshing scene, after the angry-looking rocks, or wide-spreading green hills we had been among so long. The clergyman being at Synod in Maritzburg, there was to have been no service; but when the Bishop offered to hold services the news was soon made known, and at 11.30 Morning Prayer was said, followed by administration of the Holy Communion. At 4 P.M. the Litany was said, preceded by a short catechising of some eighteen children who collected at the Bishop's invitation; at 5.30 Evening Prayer was said, and again the Bishop preached. Mr. Alington, Vicar-General of Zululand, was with us, having arrived from Maritzburg late on Saturday night. It was a pleasant Sunday, and a great refreshment to us all.

"We need not give such long details of our next week; it had its *contretemps*, but in the main was pleasant enough—as pleasant as we could expect, considering the party we had to provide for, the smallness of our waggon accommodation for so large a party, and the drawbacks of pitching tents, sometimes in rain and wind, and sleeping in them afterwards under like inconveniences. Nor need we say much of our next Sunday, the worst we had, for our guide, finding it necessary to push on to Newcastle, we were on *trek* all day, and had no Sunday rest or service until quite late in the evening, when we assembled after dark to sing and say what memory allowed. We must not, however, fail to mention passing Ladysmith, the prettiest village we have yet seen in South Africa, in parts reminding us of Bembridge in the Isle of Wight, but of course no sand, and no sea, only the little trees and cottages of the old part of the little island village.

"Early in our next week we reached Newcastle, where we waited for two days, partly for our guide's business, and partly to refill our stores before entering on the wide plains of our new country. Newcastle itself would have disappointed us had we not long since given up expecting in South Africa. We had heard of it as the third place in Natal, next to Durban and Maritzburg. We had heard of its coal, &c., &c. We found a very small village, almost deprived of its few inhabitants by the demands of the present war. No church: a few stores, and a pleasant change in spending an evening with the clergyman. Here we had another taste of African storms—and such a taste! Tremendous hailstones, rain in sheets, the whole place deluged in a few minutes; and the worst of it came at our dinner, and again at tea-time. Happily ere night the rain had

ceased, which means here getting dry in a most marvellously rapid manner.

"Alas for us ! our next night was very different. Shortly before sundown came a drenching storm, bringing darkness with unexpected speed, before we reached our proper halting-place. Suddenly we came to a stand by one waggon getting off the road in a wet, red-muddy place, with grass knee high almost, soaking us through and through as we pitched our tents and took a snack of food in the driving wind and rain. Memory is a happy power, quickly forgetting details of distress ; though memory must fail entirely if it can forget some nights and days of our trip to Pretoria. And amongst those dark spots never erased from memory's tablets will be our wretched night at this spot.

"Happily for us, like Israel of old, Marah is next stage to Elim, and to-morrow brought us sunshine, milk and butter from an unknown friend, a grand hill to climb, a pleasant midday outspan, and a better still at night, on the banks of the Ingogo, when a very rapid, though shallow, stream gave us some good washes, rather than bathes, for a swim was impossible. Here we stayed till late next day, making only an afternoon trip to an accommodation-house under a beautiful and bold hill—Mount Pleasant, we were told. Here we spent a quiet Sunday, celebrating the Holy Communion at 7, and afterwards saying both Morning and Evening Prayer, after each of which a sermon was preached by the Bishop, and at each a few of the residents near assembling ; and at the latter service some soldiers also joining us, who just outspanned hard by as the service was about to commence. On Monday we started in good time, and made two easy trips, reaching the 'Coldstream' River and Inn early in the afternoon. Here we waited all the next day for our guide, and for getting supplies of wood. The former arrived too late for getting *his* wood, so we spent Christmas Day as well as Christmas Eve at this spot. And a pleasant spot-enough it was, and as pleasant a time as 'trekkers' like us, in Natal still, could expect for Christmas. Hard by was a fair little stream, deliciously cold, with rocks and holes, and falls, and a real grand place for a 'header' off the rocks, down which we had to climb, into a pool at the foot of the principal fall. A bathe on Christmas Day was a novelty, and so were our Christmas services. Holy Communion among some stones above our camp, Morning Prayer and Litany—full choral service !—at 10.30, and Evening Prayer at 4.30. To both came the people

from the inn; at both the Bishop preached; both were shortened, or disturbed, by rain, a tremendous downpour of which spoilt our Christmas dinner, or rather the eating of it. A grand Christmas dinner it was—two ducks, which our Sunday neighbours had given us, and a real plum-pudding, made in a storm, boiled in a storm, and eaten in a storm.

“The next day (St. Stephen’s) we entered the Transvaal, and the Bishop sent a short pastoral letter to the several congregations with clergymen in his diocese. We entered also the vast plain districts of which we had heard, but of which nothing that we had heard or read had given us the slightest idea. We cannot hope to be more successful than others in making our readers conceive of them better, but, as a contribution to the attempt, we mention the fact that from December 26th to January 2nd we travelled on, on, over treeless grassy plains, occasionally broken by a shallow spruit, or a row of water-holes, most days passing one house only, one night and morning seeing, for a wonder, some half dozen. Our guide took us by bye-ways rather than the more used ones, which he considered less easy to pass; and the solitude suited our clothing, &c., better than villages or stores would have done; for our clothing was showing strong signs of waggon wear and tear, and tent-life for now near four months, when we had provided for four weeks only. We must add that in these wilds, travelling as we did as briskly as possible for us, we found it hard to get supplies. Bread was baked at every chance, now at our waggons, now by some friendly farmer; but loaf after loaf disappeared before nineteen hungry trekkers, many of whom walked much of the way. We often got milk ‘for the children’ given us, and butter we bought sometimes cheaply enough from the Dutch farms which we passed, where we found most kindly welcomes, though involving some delays in shaking hands, and sitting down to show our courtesy.

“In the last few days of our journey we did see one day herds of buck, and another a very few trees. On the last day we passed through some really pretty country, reminding us of parts of the New, or Epping, Forest; and when we came in sight of Pretoria it was not only a welcome, but a really pretty sight; the village city rising from the level ground among surrounding hills, the roofs of the little houses showing among the many trees, chiefly gums and willows, which was to be our home for days and years to come. And not less welcome was the sight of ‘Bishop’s Cott,’ as we may now consider it fully

named. It is a long, low cottage, with rose hedge all round the garden, and a verandah along about half the front, standing amidst gum-trees and willows. It wants much repair and some addition before it will hold the Bishop's family, and the garden is a wilderness at present; but it seems a fitting type of the diocese itself, of the mischief to be undone, and the work to be done in it. May the Lord, who has led His servants over so many miles by sea and land, and through so many difficulties, bring them through whatever may be ahead, and use them all to His glory, and His Church's welfare."

As a fitting supplement to the above we give extracts from a letter received from the Bishop, dated Pretoria, March 25th:—

"On arriving in Pretoria I made immediate arrangements for daily services, at 6.15 A.M. and 5.15 P.M.; for the singing of the Litany, with celebration of Holy Communion and sermon, every Sunday at 9, instead of celebration only once a fortnight at 9.15; for public catechising at the 5 P.M. service on Sundays; and for a celebration on all Holy Days also at 9. I cannot report good attendances at these services, but there is a small steady attendance at the two most novel, and most important in my judgment—the weekly Communion at 9, and the catechising at 5.

"Before Lent commenced, I had authorised two young communicants to hold services on Sunday in the schoolroom of the little town, or village, of Hudelbury, about fifty miles from this. And thither I went for a week, February 14th to 21st, to take the services on Sunday the 16th (Sexagesima), adding to them the administration of the Holy Communion and a service for children. I visited the few English-speaking, and still fewer Church, people, with whom I had much conference as to building a church. I left the young men to continue their work, with the addition of a Sunday-school, and arranged for a monthly visit from a clergyman, with a quarterly visit from myself or Mr. Law to celebrate the Holy Communion. I am hopeful, but not sanguine, about this beginning, but without question it is good.

"With Lent I added to the services here a service in the Court House at 3.30 on Sunday afternoons, consisting of hymns, Scripture and exposition, with a confession and prayers, hoping to draw those who did not come to church; but it has been an utter failure, as also

a short sermon and Litany service on Wednesday and Friday evenings in church. Something may be pleaded for the scares, and alarms, and fortifications and warlike doings around us, and for the special difficulties of African life; but after all allowance, I fear it is a sad token of indifference to things spiritual among us.

"Finding the sad state of education among all classes, I have done what I could for it. Within a fortnight of our arrival I admitted other children to lessons with my own girls, and the number has already risen to twenty. As this is too large for the rooms of our cottage, which we have given up all day to them, I have taken a house with good rooms for school purposes, at a rent, low for this place, of 12*l.* per month, which will answer our purpose very well, and, if it prove healthy, allow of the teachers residing, and boarders being taken also. Our school fees are 20*l.* per annum, paid quarterly, in advance, and next term I shall apply for Government aid, which is liberal. I have no fear for the working expenses, if I could be relieved of the heavy item of rent, by funds to purchase, or build.

"Just on our arrival a boys' school was opened, which has failed, so far as I can learn, through the master's unwisdom. Many are looking to me to supply the want, and I propose, after Easter, setting Messrs. Roberts and Spratt (if necessary) to make a beginning for boys in half of an unused Government schoolroom for the present, on the same terms as those for girls. Concerning this I have the same wants, and the same lack of fears.

"I have also pushed forward the work of building a new church here, and if hope, as to time, were allowable in South Africa, should hope to be using it by Advent.

"After Easter I have arranged to leave Pretoria for a visit to Potchestroom, Zeerust, Rustenberg, and the south-western parts of the diocese; and that done hope to reach Lydenburg and the eastern."

Bishop Bousfield is issuing an earnest appeal to the Church and people of England to enable him to establish two good boarding-schools, one for boys and one for girls. Help in this matter now will, he is persuaded, place the Church in the fore-front of the education of the colony.

The Rev. J. Thorne, writing from Lydenburg on the 21st of March, among other remarks on the state of things previous to the outbreak of the Zulu war, speaks strongly of the harm done to the

Mission cause by the unchristian lives of too many of the colonists, and the general ill-effect upon the natives of evil example. It is the old sad story. His feeling that Church work among European professing Christians abroad is the best kind of Missionary effort is in entire accordance with the principles on which the S.P.G. has always acted.

Of his own especial work he says :—

“With regard to Lydenburg itself, it is matter of great thankfulness that the Mission is taking a substantial form. No longer seeking shelter under dilapidated sheds, it will soon have its church in which the worship of God may be conducted ‘decently and in order.’ The Missionary has a comfortable and pretty cottage, which he may call ‘home.’ And although a large debt still rests on these buildings, there can be, we think, no regret that the work was undertaken, and has been thus far accomplished.

“Another Sunday in the miserable room in which, alternating with a place still more miserable, we have held services for four and a half years—and then (D.V.) we enter on a new order of things. After twenty months of struggle with an unworthy opposition—after all the fears and anxieties lest we should lose our work by the rains of two succeeding summers—the end is so far reached that the building is out of danger. We have succeeded in erecting a very good roof. The stone copings to buttresses and windows are completed; and all the interior masonry is finished. The luxury of windows must be deferred to some future day; we have tacked up calico instead: and as for adequate and becoming seats, lamps, and other church furniture, we must wait until funds come in. In the meantime we are grateful that the building may be used, and is already said to be ‘a credit to the town.’ So, on Easter Day, we intend opening the second chapter in our Mission here—a chapter which it is to be hoped will find a sequel in yet brighter ones to come.

“We are looking forward anxiously to the visit of our Bishop, for whose coming we have waited so long. The reports which have reached us from Pretoria of his earnest and plain-spoken discourses give us the assurance that at length we have a chief pastor who will be blessed of God as an instrument in the revival of His work. It is a new thing in the Transvaal to have a preacher who unites bold and unflinching truth-speaking with ecclesiastical position and authority. The Bishop will not gain immediate popularity by the course he is adopting among a people who have long been used to walk as they list, but, under God, he may help greatly towards the salvation of this country.”

CENTRAL AFRICA.

THE MISSION SETTLEMENT AT MASASI.

THE account of the first settlement of freed slaves at Masasi has lately been reprinted in the Government Report on the state of the slave trade, as being the most important step as yet taken towards restoring the released slaves to their own homes.

About sixty people who had been for a year or so at the Mission Refuge at Mbweni, near Zanzibar, formed the first party. At first it was necessary to provide them with food, in return for which they worked three days in the week for the general good of the station. It was of course nearly a year before their crops began to come in, but at the end of fourteen months they were not only maintaining themselves, but were becoming comparatively rich.

In addition to their home gardens they all have clearings in the forest at distances of from a quarter of a mile to three miles from the village; some of these extend to five or six acres, and are planted mostly with millet, or some kind of bean. Many have besides a small plot near the water, where they grow rice. Thus every one has abundance of food, and can eat porridge—the usual substitute for bread—all the year round, while their heathen neighbours are for several months in each year all but starving on roots and leaves.

One prominent difference is that the heathen make a large part of their crop into beer, while the Christians store it for food. The better condition of our people is telling upon the older inhabitants. They only work for the Mission now when in want of cloth, and are paid at the rate of one dollar for twenty days of five hours each.

The arrival of other parties from Mbweni has raised the present total to exactly one hundred, and it is intended very shortly to send up about fifty more. There has been scarcely any mortality and very little sickness among the settlers, so that in all outward respects the success and prosperity of the station has been all that could be desired.

Europeans and natives all agree in liking the climate, and the fertility of the district is such that it has given a name to its produce in all the country round. The Cassava root, which is generally left in the ground as a reserve in case of distress, grows to be as large as a man's leg, and instead of a shrub develops into a tree. There is enough now growing in the Mission gardens to feed all the people for a year, even supposing their principal crops to fail utterly. The fruit-trees taken up from the coast are all flourishing, and are now coming into bearing.

The Mission was for the first nine months under the care of a deacon only just arrived from England, and of a layman who had before been the superintendent of Mbweni. There were only three of the party actually baptized. There are now thirty-three baptised

persons, exactly one-third of the whole number; of these sixteen are actual adult converts made at Masasi. A number of boys and youths have been sent down to Zanzibar for instruction; one of them is now a most trusted assistant of the Mission. A high standard has been throughout aimed at, and the signs of grace have been visible in the altered lives and changed conduct of those who have felt its power. The general outward well-being is not more marked than the spiritual growth of the people. There are about twelve more now ready for baptism, and a party of fourteen have come down to Zanzibar with Mr. Maples for confirmation.

During the last dry season a new and much larger church has been set up in place of the old one, which could not accommodate the increasing number of worshippers. The Sundays are very well kept by all the people, and the responses and singing taken up very heartily. Even the few who still keep to evil courses show more and more of shame. The whole tone of the village makes for righteousness, and the vicious ones are driven into a corner.

The community is just as much an example to its neighbours in morals and religion as it is in industry and thriftiness. The sight of the villagers daily repairing to the church to begin their day with prayer, and the bell sounding sweetly over the valleys round, have not been without their effect on the friendly Yaos and Makuas, by whom the village is surrounded. It might be too much to say that they are crying out for a religion; they are certainly waiting for and expecting the Missionaries to teach them of God. If there had been men to do it, the work would have been begun already, as indeed it has been by the settlement of the Rev. H. H. Clarke at Newala, although the want of support from home soon compelled his return to Masasi. By way of further preparation, Mr. Maples brings with him the M.S. of a handbook of the Makua language, and several translations into Yao; among the chief of them, one of the Gospel of St. Matthew.

Newala, which lies about forty miles from Masasi, is in the centre of a large settlement of Yaos, and amongst them one chief named Matota has been most eager to welcome a Missionary. When Mr. Clarke went there, a house and church were at once built, and Matota himself collected his people for the Sunday services, whilst his own quickness of apprehension and readiness to be taught were most encouraging. When Mr. Maples left for Zanzibar, Matota came to bid him good-bye, and to ask for some means of telling the

Sundays, that he might go on keeping a day holy to God; though, he added, sadly enough, "till you come back, we have no one to teach us of God and of Jesus Christ."

There are many other places where like work might be done. The Rev. H. H. Clarke (a deacon) is now in charge at Masasi. We hope to send up shortly the Rev. W. P. Johnson (priest), and to ordain John Swedi, a well-tried native, as deacon. To these we hope shortly to add a layman, and would gladly send another priest.

Bishop Steere in forwarding the above *résumé* of Mr. Maple's report, writes from Zanzibar, April 3rd:—

"The most profitable use of the grant made to us last year by the Society will certainly be in sending up a fresh party to our Nyassa line of stations. . . . I am about to send up Rev. W. P. Johnson with a fresh party of released slaves as settlers, and I hope a native deacon, to be followed by two men from England. . . . If God's blessing be with us we shall thus be able to extend our work considerably."

THE NILE VALLEY.

AN unoccupied field for Mission work has been recently brought under the notice of the Society by the Bishop of Carlisle, in a letter in which he records some impressions received during a trip to the first cataract of the Nile. Having, on board the Nile steamer, made the acquaintance of an intelligent English physician, who after parting company with the Bishop continued his journey as far as to the second cataract, his lordship subsequently received a letter from his travelling companion, containing the following passage in reference to his observations of the condition of the Nubians:—

"The Nubians were just as earnest for *baksheesh* as the Egyptians, but gentle in manner, and more childlike, and I think an interest in them grew in some of us. It seemed so easy for a European to sway the whole of them. Generalising on the whole Nile course, I remarked one day, 'If these poor people only had a doctor, a clergyman, and a squire in each village, as at home, how soon the character of the people would be changed!' Others seemed to think the same. These poor people constantly came up asking for a *hakeem*, or doctor, and any resident European with surgical knowledge enough to treat their ophthalmic and curable diseases would have much influence over them. No one takes any interest in them except the tax-collector. Could we not send to each of the larger

villages one or two educated men, who had learnt a little surgery, and could speak Egyptian Arabic, and who would take an interest in these poor people? The mere presence of such would be a check on the tax-collectors, who doubtless often exceed their duty, knowing that none watch them who would bring public opinion to bear upon their proceedings. Ten years, I think, would give a marked result."

The following are some of Bishop Goodwin's remarks on the subject:—

"The natural turn of his mind as a medical man led him to give the first place to the *hakeem*; but taking a more general view, I feel bound to say that the impression produced upon my mind by the Nile valley was very much analogous to that produced upon the mind of my correspondent. I could not but wonder that we English people were not doing more than we are for *North Africa*. Here is a country within a holiday's excursion of England, inhabited by a most docile and most oppressed people, and yet from Alexandria to the second cataract there is not one single English Missionary station!"

If all tourists carried with them the spirit of the Bishop of Carlisle, this state of things would surely not be allowed long to continue.



SIERRA LEONE.

THE RIO PONGO MISSION.—IMPORTANT CONVERSION.—AN EPISCOPAL TOUR.

A CONSIDERABLE time has elapsed since it has been in our power to lay before the readers of the *Mission Field* much information as to the progress of the Gospel in this part of the world. This month, however, very full accounts are to hand from the various stations of the interesting Rio Pongo Mission. Mr. Douglin, writing from Domingia early in the year, records with deep thankfulness the thorough conversion of the aged lady chief of Farringia, Mrs. Lightburn, who for more than twenty years has stubbornly resisted all efforts to convince her of the truth of Christianity, and repelled the Missionaries from her country and people. Now all is changed by the grace of God! Mr. Douglin says:—

"Immediately after her baptism, which took place in August, she requested us not to be satisfied with paying occasional visits to her town, and then leaving her as before. She gave orders to those who have

charge of her business to build a house for us on any spot we might select. I am thankful to say that we have chosen a suitable and convenient spot, and laid out a building on it, part of which is to serve as a residence for the Missionary, part as church, and part as school. The large semi-circular piazza at the west is to be the school. It will really be the farther end of the church. There will be no partition between it and the church. The building is a large one. The people asked us to make it large, reminding us that Farringia is the largest town in the country, and that there is a rich harvest of converts there ready to be reaped. It is to be a native building; but the Farringia people know how to build good houses. They are to put up the body of the building, but the Mission is to supply doors, windows, hinges, bolts, nails, and all the fittings of the church.

"I have endeavoured to be up there as frequently as I could, and Mr. McEwen has very kindly come over from Fallangia and gone up there occasionally. I am glad to say that the door has opened wider and wider at every visit, and that we have become more and more convinced of the reality of the work, and of the importance of going at once with the light of the Gospel to show those people the 'way of salvation,' and to 'guide their feet into the way of peace.'

"There are several candidates for baptism. That sacred rite has been performed at Farringia three times during the half-year. There is a great desire on the part of numbers to be baptised, and there have been several urgent applications, but I wish to lay the foundation well. I have taken them as candidates to be trained and instructed. Two persons who had taken heathen wives are very anxious to have them baptized. After service one Sunday over twenty adults came forward and asked to put their names down."

All, however, is not bright. The same hindrances to the Church's work as in England are found in that far-off land. Mr. Douglin continues:—

"I grieve to say that a great wave of drunkenness and immorality is sweeping over this town. Perhaps this is incidental to all rising commercial towns, but it is very painful to contemplate it. There are so many thousand demijohns and casks of rum brought here, and so many private persons selling rum in the town—a new feature this—that it is very hard for the people to keep sober. There are very few Mohammedans here who do not drink, while some of the heathens declare that so long as the white people do not stop bringing it they will not stop drinking it, and that the sweetness of rum consists in its making one drunk.

"It is very sad to see crowds of people from the interior going back with dirty rags and tatters on their backs, and demijohns of rum on their heads, to be consumed at feasts. I am credibly informed that when this stuff is not designed for a feast, very much of it is drunk on the way; and that when rum is carried into some towns, grey-headed old men will take off their caps, and crouch before it, and salute the old man who has come."

December 20th was a red-letter day in the calendar of the Mission. The Bishop visited the station, and accompanied Mr. Douglin to the house of the new convert, Mrs. Lightburn.

"Early on Saturday morning (St. Thomas's Day) his lordship, Mr. McEwen, Mr. Clarke, Mr. Brown and I started for Farringia, in the boat which Messrs. Randall and Fisher had kindly placed at my disposal, with four hands, for the Bishop's use during his visit. We spent the day there, and held a very interesting service in Mrs. Lightburn's piazza, in the course of which the Bishop baptised two adults whom I had been preparing for Holy Baptism. He preached to a very large number of natives. The piazza was very inconveniently crowded, and the rooms were filled with women and girls, and the spacious court in front of the house was covered with people. It was a beautiful sight; and one was reminded of the days when the people pressed upon Jesus to hear the Word of God. Mrs. Lightburn was not well. We tried to prevail on her not to kneel every time we knelt for prayer, as it was troublesome and painful to her: but she persisted in kneeling. She said 'she could not sit while we were kneeling in prayer. She could not sit down while she was begging God. She is not His equal. She is afraid of Him.' Oh, how she puts to shame those who are well and strong, and who sit during prayer as if they were God's equals, or were indifferent whether He granted or refused their petitions!

"In pronouncing the Benediction the Bishop placed his hands on the old lady's head.

"Our services at Domingia, on the Sunday the Bishop was here, were Bible Class 6.30 to 7.30; Holy Communion at 8; Matins, Litany, Sermon, and Confirmation at 11; School 2 to 3; Evensong and Sermon at 7. There were only ten persons presented for confirmation. I thought it better to keep the others on a little longer.

"At the English service the Bishop spoke very earnestly to the Sierra Leone Christians. He appealed, too, on behalf of the Mission Boat. At his recommendation we have determined to have a 'Boat Sunday' every quarter. The boat is a necessity: but it is hard to keep it up.

"Early on Monday morning the Bishop, Mr. Clarke, and I, started up the Fatallah, the main branch of the Rio Pongo. The Bishop had a desire to visit Bassaiä and Cannofi, the towns where the Church Missionary Society had stations established in 1807. We visited Bassaiä, Cannofi, and Lissoh. One of the princes of Tiah accompanied us to Cannofi, and showed us over the ruins. Portions of the mud walls of the school-church are still standing. We held a short service at Lissoh. The king of Bassaiä, a Mohammedan, invited the Bishop to send a schoolmaster to stop at Cannofi. From subsequent visits I learn that the people understood the Bishop to hold out some hope of complying with their request, and they are looking out for a teacher.

"There is an old man from Sierra Leone with a wonderful knowledge of the Bible, whom I wish to employ for evangelistic work up that river. He is eminently fitted for it, and would do well. His addresses are excellent. He itinerates a good deal, and he always embraces the opportunity thus given him of telling those with whom he comes in contact of what God has done for them, and of the way to serve Him acceptably. When Sunday meets him at Domingia, after our services in church he goes into the town and holds an open-air preaching with the Fallahs and others. Up in Labbaïä, where the Missionary has not yet been able to penetrate, this old man has not only preached Christ, but he has found his way into one of the secret groves where multitudes of people were assembled to 'put down water' to the spirit of the soil, and to all the spirits of the place, and to beg them to make the crops good. When all the ceremonies were over, he told the people that it was the Great God

who visited the earth and blessed it, and who sent the rain 'on the hills and valleys, and who watered the furrows, and made the earth to bring forth seed to the sower and bread to the eater, and who fed all the thousand beasts, and all the myriads of birds of the air, and who gave drink to them all. He then passed on to speak of the other and infinitely richer food and sustenance which God has provided for His children.

"I appeal for help to enable me to avail myself of the services of this valuable man at once. Surely when we think of the souls which are perishing for lack of knowledge, we should yearn to send them help.

"I do not mean Mr. Mann to be settled at any place. He is to be always itinerating. I hope I shall be enabled to take him on. My only hindrance is want of funds."

At Isles de Los the work of the Mission has been interfered with by heavy rains and floods. Still progress has been made, and the whole debt remaining on the church built in the early part of last year is now paid off. The following are extracts from the journal of the Rev. R. J. Clarke, the Missionary at the station :—

"The most encouraging feature of this half-year is the night-school, which has reached seventy-eight on the register, and fifty-four in attendance. This school I take myself every night (Saturdays and Sundays excepted) from 7—10.30.

"*Sunday, 19th September.*—Left here this morning to do duty on the mainland. Weather rather rough on setting out, and soon grew much worse; got wrecked off Soro point on the island of Cassa, about two miles eastward from Fotoba. There were twelve persons on board the canoe in which I sailed; all were saved. We fell in with a strong current, which dragged us on against all efforts among the rocks on the coast; the canoes got bored, and flooded immediately; all hands then made for the shore, which was safely reached after much tossing to and fro by the waves. My watch was irretrievably spoiled, but I sustained no bodily harm. We remained there cold and half naked for about two hours when a boat came to take us off.

"A paddle-canoe with four men, which set out with us, shared a much worse fate, as it was capsized far out at sea; but all the men were eventually picked up.

"The chief matter of interest for this half-year is the visit of the Bishop of Sierra Leone. His lordship having visited several towns on his way from Sierra Leone, arrived here on Friday, December 13, about 6 p.m., in the Mission boat. At 9.30 the following morning the Bishop assembled the school, twenty-two children present, and examined it. His lordship expressed himself satisfied with the results of the examination."

The Rev. J. B. McEwen's report of the work accomplished at Fallangia during the past year is of a very encouraging nature. He writes :—

"In reviewing our work for 1878 there is much for which we should be thankful. Certainly there has been a steady, though quiet, progress. The last eighteen months has been a struggling time with us. It has been so

with our friends who have to supply us with the means to carry on the work, but it has been more so with us who are engaged in the work. Fears and anxieties have followed us, but we seem to be emerging from beneath the dark cloud into a more hopeful and cheering atmosphere. Those friends who have been following the fortunes of our Mission must know fully what I mean.

"I think I can report progress in the work of this station. I feel in going through the district that there is more life in the Church work. By the help of Mr. T. G. M'Carthy, catechist-schoolmaster at Fallangia, from Sierra Leone, and that of William Da Silva, more frequent visits have been paid to the out-stations, especially Backia; and the results have been an unusually large number both in church and class, since September to the end of the year. William Da Silva, a lay helper, held a night-class twice a week for Baptism at Backia, and this brought out many heathens who seemed to have been lagging back for a long time. I have changed the time for the classes here. Instead of Monday for Baptism Class and Wednesday for Confirmation, I take both on Sunday after service, and one of the results has been that instead of half-a-dozen for Baptism and three or four for Confirmation during the week, I have every Sunday a class varying from fifty to sixty in number.

"On Sunday after Christmas Day I baptised thirty-two adults and children. I had to put back many, who were disappointed in not being baptised; but I thought it better, as they required a little more preparation, to leave them till the next Easter Baptism.

"On Christmas Day, as usual, there was a crowded church, but I noticed that they did not come as spectators, as they very often do. All seemed to feel the solemnity of the service, and were eager to hear the story of Christ's birth, and to worship Him in truth. We had the Midnight Service and a celebration of the Holy Communion; of the thirty-two baptised, four of them—two men and two women—were very old people, who were scarcely able to leave their homes to come to church. They are not Susus, but belong to some of the more interior tribes; one of them had previously given up his gree-gree.

"Two of our communicants passed away in the course of the year. Both were good Christians. The younger of the two, Isabella Stephen, about forty-six, was a regular attendant at church and class. She was one of the few who used to attend the Daily Service—not because she had more leisure than others, but because she looked upon it as a duty; the other, Old Kate, very old, about eighty years. For years she has been prevented by the infirmities of old age from attending the services of the Church, but she was weekly visited in her home, prayed with, and taught. She would sometimes drag herself along to church at the early week-day service. She was not able to say anything for a week before her death. The Sunday before I assembled all the communicants at her house, and we all partook with her of the Holy Communion. After the celebration I asked her if she had been praying to God in her heart, and said she must trust only in Christ Jesus. As she could not speak, she lifted her hand upwards and pointed one finger to heaven. From frequent conversations with her I knew exactly what she meant. I don't know if I ever read with more assurance over any grave the words 'sure and certain hope of the resurrection to eternal life' as I did over this aged member of our Mission Church.

"Our number at school is small at present, as several of the elder scholars left during the year, to go and learn some trade or profession. But I fear they will not be of much credit to us in the future, for

they are only half educated, not knowing half of what they ought to know, and this partly because they never would attend school regularly, and we had no means of making them do so unless they became boarders with us. It is impossible to have much influence over them unless they are within the Mission yard. One cannot help throwing the greater portion of the blame of the failures of our schools to the want of a boarding-school in our Mission. Give us a boarding school—give us a boarding school—has been our cry for years, and it is our cry now, and it will be our cry till one is established amongst us. Such is the condition of the country in which we live that our friends may be assured that we will never make progress in the training and education of the children and younger natives until such an institution is established. The tone and management of the Fallangia school, however, has been much improved by the new master, Mr. T. G. M'Carthy, who was recommended to me by the Bishop of Sierra Leone, who assisted me in getting him. There is certainly a great advantage in having a regular trained schoolmaster.

“Our friends will be glad to know that we had the pleasure of having the Bishop of Sierra Leone here amongst us in December. He visited the Isles de Los, Fallangia, and Domingia stations, and held a confirmation and examined the schools at each. He administered Holy Communion and preached at each. By conversation, counsel, advice, and prayers, we feel that his visit has done us much good. He advocated and assisted the Missionary at each station in setting on foot some sort of native-aid fund. We had a conference of all the Missionaries, who assembled at Fallangia during the Bishop's three days' stay there. Everything in connection with the Mission was talked about between the Bishop and Missionaries in conference. The Bishop also paid a visit to Farringia to see our new convert, Mrs. Lighburn; she received him very cordially. The Bishop held a service in her house, and baptised two adults. She thanked him very heartily for his visit. On returning, the Bishop, in the boat with us, expressed himself quite satisfied with the sincerity and heartiness of her conversion. From the unusual number of days he gave us from his time he was unable to get home before Christmas Day. He had to spend his Christmas of 1878 on sea, in our Pongo Mission boat, on his way back home. Our friends should not think it hard to help us in keeping a boat which has been found worthy for a Bishop of Sierra Leone to spend his Christmas Day in. Truly thankful are we for the visit, and we feel refreshed and encouraged by it. This is what he wrote in our journal book at Fallangia before leaving:—‘I arrived here from Isles de Los on Thursday evening, the 17th inst. I have held a Confirmation and administered the Holy Communion. Yesterday the Church assembled in this house and four hours were spent in conference. To-day has been spent in conference with the Missionaries, who have all assembled here. Everything that concerns the Mission has come under review, and I feel that all hearts, through God's mercy, are refreshed and encouraged.’ The four hours he mentions as being spent in conference were for setting on foot the Native-aid Fund.”

Mr. David Brown, a candidate for holy orders, who accompanied Bishop Cheetham on the tour referred to so often above, has been placed in charge of the station at Farringia. Some of his first impressions of the Rio Pongo Mission will be interesting in connection with the reports of the older Missionaries:—

"Farrington occupies a very beautiful position, and is a station larger than any of the others which have been occupied by the Mission, containing storied mud-walled houses, which are not thus to be seen in the others, the houses of which are mostly low and conically shaped. But though 'every prospect pleases, man is vile.' It can boast only of such temporal advantages over others, whereas they must extend a branch out of their candlestick to show it the light of the Gospel, and make it know that there is a state above all earthly states which extends beyond time and sense, and before which all things must be counted but dross.

"Considering the staunch opposition that Missionaries in former days had experienced in attempting to evangelise Farrington, and the eagerness evinced there now to receive a Christian teacher among its inhabitants, I cannot but regard it as 'a field white already to harvest.' Surely the people are willing in the day of God's power, and it is to be hoped that its conversion will be but an earnest of the conversion of the countries lying around, as the lady chief is said significantly to intimate by the firing of a cannon on the day of her baptism.

"One striking feature in the work of this Mission, which puts it on a very advantageous footing, is the purely native way in which the whole service is conducted. Both minister and converts, having a Susu Prayer-book, will feel that homeliness and satisfaction in the service which cannot be experienced in any place where the service is conducted 'in a tongue not understood of the people,' or through the medium of an interpreter. In a station like Domingia or Fotoba, where the English-speaking people are about equal in number to the Susus, this is not carried out as thoroughly as at Fallangia.

"Domingia occupies a very important and advantageous position in this Mission, as well on account of the numerous tribes that pour down for trade during the dry season, as on account of its being a central station from which the glorious rays of the Gospel may be shed among the interior tribes by means of itinerant Missionaries.

"Although this is a Susu country, yet there are to be found a great number of other tribes—slaves, who form a great part of the population, and are (some of them) enjoying that Gospel which embraces both bond and free, and may be the means (if they should obtain their freedom) of giving the glorious light to their benighted brethren in their native lands.

"On the whole, one cannot see the whole working of the Mission—the converts in full Communion, the candidates for Confirmation and for Baptism, and the hopes that are not groundlessly cherished of the Farrington station—without concluding that the labours, dangers, and sufferings of the former Missionaries in this part of the Lord's vineyard have not been in vain. The progress of the banner of the Cross for about twenty years seems to have been slow but sure; the seed of the Gospel, sown amidst discouragements among these heathens and Mohammedans, is after all, germinating and bearing fruit. 'Other men laboured, and we are entered into their labours, that they that sow and they that reap may rejoice together.'"

MAURITIUS.

ADDITIONAL CLERGY.—SEYCHELLES.—BAMBOUS.—NEW CHURCH AT SOUILLAC.

A VERY satisfactory report of work and progress has been received from the Mauritius Diocesan Committee. The Society has now in the diocese four clergymen and eight catechists, most of them scattered far apart among a dense population. The staff has been increased during the past year by two Creole clergymen—the Rev. C. A. Blackburn, located at Seychelles, and the Rev. A. Desveaux, in Bambous. Mr. Blackburn was formerly an S.P.G. catechist, and was taken on to the list at the suggestion of the Bishop, who, on his return from a subsequent visitation tour in Praslin and the adjacent islands, has written thus (February 12th, 1879):—

“I am glad to be able to report very favourably of Mr. Blackburn’s work in the Praslin group of the Seychelles Archipelago during the past year. Both in respect of the number and character of the central and outlying services and of their results on those who attend them, there is much cause for thankfulness. The church at Grand Anse has been re-seated. A third school, though of a very elementary kind, has been opened in Praslin, and a simple school-chapel has been built in the important island of La Digue : both of them promise well. The greatest difficulty is to secure suitable agency. I am glad to have been able to provide Mr. Blackburn with a small boat during the year, and a small sum (Rs. 50) towards his travelling expenses, which are necessarily heavy. If the Society could allow him a further sum for this purpose it would be of the greatest assistance to his work, not only along the sea-board of Praslin, an island without roads, but among the dozen islands around it.

“As a proof that Mr. Blackburn’s labours are felt, I may add that a second Capucin Missionary has been sent to reside in Praslin during the year, and that a Roman Catholic chapel has been built close to our own at Grand Anse. Our people, however, though long exposed to great annoyance from the Capucins, continue steadfast ; and still form the large majority of the inhabitants of Praslin.”

Mr. Desveaux, ordained only a few months ago, has been appointed to work among the Creoles at St. Peter’s, Bambous, under the superintendence of the Rev. A. D. Mathews, who reports very hopefully of the Mission there, although the Roman Catholic opposition is very bitter.

With regard to the special Missionary work carried on among the Indian population the Rev. R. J. French writes :—

"The total number of baptisms of Indians during the year is fifty-seven, of which thirty-four were those of adults duly prepared, and twenty-three those of infants; thirty-three candidates are under special instruction for baptism, and some fifty are being prepared for confirmation. For Christians fourteen weekly services are regularly maintained. The ordinary daily work of visiting camps, market-places, shops, houses, hospitals, and prisons, goes on without intermission. Much indifference is met with among the heathen. Many Indians here fall under the evil influences of drunkenness and gambling. The restraining force of Christianity comes with no welcome to the ignorant and superstitious. A decided pagan hatred to the Gospel often shows itself. Hindu priests are being invited here from India to revive heathenism among their countrymen; and as Christianity spreads among them the struggle against it will grow more vigorous. At present we have more to fear the refounding of a determined, in place of a lax heathenism, than a gliding without conversion into Romanism.

"Still the knowledge of the Gospel is spreading among the people, though it be not of the kind which brings into captivity every thought to the obedience of Christ. We find many who do not believe in heathenism, but still hold to it because the uncleansed heart loves darkness rather than light. Much may be hoped for from the spread of primary education among them.

"I have much pleasure in reporting that the Souillac chapel building, which was undertaken by the Building Sub-Committee some six months ago, and carried on up to the present, is so far completed as to be ready for opening for divine service by his lordship the Bishop as soon as arrangements can be made. Another Government grant will enable the Committee to put in new doors and windows. This is the third instance within some few years of converting an old S.P.G. school-building into a chapel. The cost of reconstruction so far has been about 250%."

In a letter dated from Port Louis on March 29th, Mr. French gives the following interesting account of the consecration and formal opening of the chapel:—

"On the 16th of this month I proceeded by rail to Souillac, the terminus of our railway. As the train climbed up the steep inclines the rain came down in torrents, and our hopes of a joyous day were very gloomy. When we had got over the plateau and began to descend the weather cleared up, and our prospect of a good opening day rose with it. The day turned out fine. The chapel, capable of holding about 120 Europeans or 200 Indians, was crowded with 70 English, French, and Creoles, and 52 Tamil Indians, besides some 40 persons outside. The ceremony was commenced by the Secretary of the S.P.G. reading a petition signed by representatives of the English, French, and Tamil congregations, begging his lordship the Bishop to proceed to the consecration of the building. The Bishop then read the usual form, declaring the building to be set apart to the service of Almighty God under the name of St. Luke's, signed it in presence of the congregation, and, delivering it to the secretary with the request that it might be put in safe keeping, proceeded with the religious part of the service. The 24th Psalm was read in procession, the Bishop taking alternate verses with the two clergymen assisting. Then followed the Morning Prayer in French and English, with French and English Hymns, and Holy Communion divided

between English, French, and Tamil. The Rev. F. Schurr, C.M.S., who is responsible for English services here twice a month, took part in the service. The responses and singing were very hearty, but as notice of Holy Communion had not been given, there were only 13 of the congregation who communicated, viz., 8 Europeans and 5 Tamils. The Bishop in his address spoke very earnestly to the people, and reminded some that, as they had now a chapel to meet in, they ought not to forsake the assembling of themselves together as the manner of many here is. The offertory amounted to Rupees 26.75, which was carried to the building fund. Immediately after I held a Tamil service, and baptised two adults. In this chapel will be held services in English, French, Tamil, and Hindi. All present seemed to feel the benefit conferred on them by the construction of the chapel in this remote though important village. In proof of the work being well done, I may mention that on the 20th and 21st of the month, a hurricane raged furiously, but made no impression on our substantial building. I hope soon to be able to send pictures of the three S.P.G. chapels constructed within the past six years."

MISSION WANTS.

THE least careful readers of Missionary literature can hardly fail to notice how almost every letter or report received from the fields of work contains, or concludes with, an earnest appeal for increased help from the Church at home. Never have these appeals been more numerous or more urgent than at the present moment. In every part of His vineyard is the great Husbandman calling for more labourers; wherever the labourers are found there are open doors and opportunities of in-gathering, of which advantage might at once be taken but for the lack of necessary material support. The Society for the Propagation of the Gospel, feeling deeply the utter inadequacy of its resources to meet the claims made upon it, has issued a pamphlet containing particulars of the especial wants of the Colonial and Missionary Church throughout the world, desiring thus to cast the burden and responsibility of such appeals upon the whole Church of England. The pamphlet forms a most appropriate and useful supplement to the Annual Report just published.

An immediate increase, by about 50 per cent., of the General Fund of the Society is at once needed, unless these eager cries for help are to be heard without response. The total amount of the General Fund last year was 78,000*l.*, whereas more than 93,000*l.* is imperatively demanded, only to keep up existing work. In addition to this, 62,700*l.* is required to complete the endowment of eleven Bishoprics; and applications for additional grants were received

during last year amounting to nearly 23,000*l.* For these demands *new and additional contributions* are asked; not the substitution of one fund for another, which really means the crippling of some branches of the Church's work to strengthen others.

Most of the special appeals having been already from time to time embodied in these pages, we need not again print the passages from the various letters and reports in the Society's possession, but will merely enumerate the most pressing necessities, referring all who desire fuller information to the pamphlet itself, *Wants of the Colonial and Missionary Church*:—

1. To restore to their old position the Missions at Assam, St. Saviour's, Calcutta, Cawnpore, Chota Nagpore, and the Sunderbunds.
2. To support the great work begun at Delhi.
3. To carry on the Tanjore Missions, and take charge of the Kurnool district, where large numbers appear ready to embrace Christianity.
4. To support additional teachers in the Ahmednagar Mission, where a movement like that in Tinnevely has commenced.
5. To maintain the Sisterhood at Poona.
6. To increase the stipends of the clergy in Colombo.
7. To establish a Mission to the heathen in Province Wellesley,—diocese of Labuan.
8. To begin a Mission in South China.
9. To maintain a clergyman to work among the sailors in Shanghai.
10. To establish a hospital and school for training nurses at Yeddo in Japan.
11. To take advantage of the great opening at Farringia, Sierra Leone.
12. To prevent paralysis of the rapidly growing work in the diocese of Grahamstown by the withdrawal of 1,600*l.* by Government.
13. To support the Missions in Fingoland, Kokstad, and Matatiela in Kaffraria.
14. To render permanent Mission work in new places in Natal temporarily undertaken by the Missionaries driven from Zululand: and to do something for the Coolies in the diocese of Maritzburg.
15. To increase the number of clergy in the diocese of Bloemfontein.
16. To develop the work in Madagascar.
17. To supply more men to take advantage of openings in Goulburn, Ballaarat, and Grafton.
18. To educate two students for the ministry, for the dioceses of Bathurst and Auckland.
19. To undertake a variety of work in the dioceses of Dunedin, and Waiapu.
20. To occupy the new Mission field in Fiji.
21. To supply a catechist to assist the over-worked clergymen at Muncey, Huron.
22. To send a considerable number of clergy into the dioceses of Algoma, Rupertsland, Saskatchewan, Columbia, New Westminster, and Caledonia.
23. To sustain the services of the Church among British subjects in Haiti.
24. To supply an English clergyman to New Caledonia.

25. To establish a chaplaincy in the Canary Isles.
26. To build a church and school, and maintain a chaplain for the English in Cyprus.
27. To instruct and enlighten the ancient Nestorian Church in Kurdistan.

These are but some of the infinite number of manifest needs, in addition to the 63,000*l.* required for the endowment of the bishoprics of Antigua, Bloemfontein, Honolulu, Labuan, Madagascar, Nassau, North Queensland, Pretoria, Caledonia, and New Westminster.

Detailed statements as to each of these real wants will be found in the pamphlet we have referred to. Some of them concern the stability, some the extension, of the Colonial and Missionary Church. Without extension, she must fail in her great duty of evangelising the world; without stability, extension is of little avail. Each step must be secured as it is made; nor only so, but must be the foothold for a further step in advance. But there can be neither consolidation nor yet expansion without very largely increased pecuniary help. May this statement carry with it the Divine blessing wherever it goes, that some at least of the earnest and pathetic appeals it represents may not continue unanswered.



OBITUARY.

IT is with deep regret that we record the deaths of two prelates of the Anglican Communion—Bishop Tyrrell of Newcastle, and Bishop Gobat of Jerusalem. Of both much more should be said than our space at present allows. Of the former especially, “the one Bishop who never came home,” we hope to speak at greater length in the next—the Australian—number of the *Mission Field*.



REPORTS RECEIVED.

Reports have been received from the Rev. D. Mzamo of the Diocese of *Grahamstown*; T. B. Jenkinson and S. M. Samuelson, *Natal*; J. McCleverty of *Brisbane*; R. Lonsdell of *Montreal*; H. Bartlett, F. D. Brown, J. Chance, R. S. Cooper, A. E. Forbes, J. Hill, R. W. Johnstone, G. Keys, A. E. Miller, T. E. Sanders, E. Softley and J. Ward of *Huron*, and H. Dunfield and W. Netten of *Newfoundland*.



THE ANNUAL MEETING.

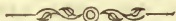
THE annual meeting of the S.P.G. was held at Willis's Rooms, on April 29, the Archbishop of Canterbury in the chair. His Grace was supported by the Earl of Carnarvon, Earl Nelson, the Bishops of Carlisle, Rupertsland, Saskatchewan, and Columbia, Bishop Perry, the Master of the Charterhouse, Canons Harvey, Duckworth, Cook, Wade, C. B. Dalton, Rev. B. Edwards, Sir H. Barkly, K.C.B., Rt. Hon. Sir R. Phillimore, Sir H. Sandford, Sir T. Gladstone, Sir R. Wilbraham, General Tremeneere, General Davies, Colonel Gillilan, Mr. Forsyth, M.P., Mr. F. H. Dickinson, Mr. Knight Watson, Mr. T. Turner, Mr. Calvert, Q.C., &c.

The Secretary, the Rev. H. W. Tucker, having offered prayer, read the following abstract of the Report :—

“The great missionary event of the past year has been the assemblage, in unprecedented numbers, of the prelates of the Anglican communion, who accepted the invitation of his Grace the Archbishop of Canterbury to meet for united counsels at Lambeth Palace in the month of July. The result of the deliberations of one hundred Bishops, so solemnly gathered together, will doubtless, by the blessing of the great Head of the Church, be felt for many years to come. One immediate result will be the observance of the approaching Day of Intercession, the Tuesday of the Rogation Days : it is only simple truth to say that on that day, so appointed and duly observed, ‘from the rising up of the sun unto the going down thereof,’ prayer for the extension of the Redeemer’s kingdom will continuously be offered in the words of the Anglican Liturgy, but in divers tongues and by men of divers races. A year of very general depression in trade has sensibly affected the funds which the Church intrusts to the Society as its almoner. The Treasurers report that the gross total of the Society’s income for 1878 showed a decrease of 3,202*l.*, being 145,236*l.*, against 148,438*l.* In the most important item of collections and subscriptions to the Society’s General Fund the decrease amounted to 1,156*l.*, the amounts being 73,069*l.* and 74,225*l.* respectively. To maintain the existing work it is absolutely necessary that this sum should be raised to 93,000*l.* per annum, and, if applications which have legitimately been made to the Society are to be favourably answered, not less than 117,000*l.* must be placed at the Society’s disposal. Another and more serious loss the Society has sustained by the decease of the Rev. W. T. Bullock, who for twenty-nine years, first as Assistant-Secretary and latterly as Secretary, devoted to the work which was given to him to do the full powers of a cultivated mind and devout spirit. The Society is bound to acknowledge the munificence which has replied to its appeals for aid—first, for the sufferers from famine in Southern India, who were relieved to the number of 96,000, without respect to race or caste or creed ; secondly, for the spiritual education of the 35,000 souls in that country who have renounced heathenism and have voluntarily placed themselves under Christian teaching. To the first appeal no less a sum than 17,747*l.* was intrusted to the administration of the Society, and for the next eight years hundreds of children left orphans by the famine will, with the remnants of this fund, be maintained in Christian homes and fitted for the battle of life as members of the Church of Christ. To the second appeal the noble though insufficient sum of 9,345*l.* was given, and this, which will be administered by Bishop Caldwell and the councils of the native Church, has relieved that Church from all pecuniary anxiety, under the increased responsibilities of these large accessions for the next five years. At the end of that period who can doubt that the Tinnevely Church will have made great advances in the direction of complete autonomy and self-support ? So recently as the 9th of last month Bishop Caldwell ordained fourteen native clergymen, who will minister to their brethren in this region. Seven natives have likewise been ordained in the new diocese of Rangoon. A movement, similar to that which has attracted so much sympathy to Tinnevely, has developed at Ahmednagar, in the diocese of Bombay, where nearly 2,000 converts were baptised in 1878. As in India, so in China, the scourge of famine has afforded a means of setting forth, in the presence of the heathen, the

benevolent side of our holy faith. In Northern India, in Burmah, and in Southern Africa wars and rumours of wars have prevailed, in all cases to the present hindrance of Missions—in Africa, to the suspension of Missionary work, and even to the actual destruction of Missionary stations. If, in these cases, the sword should prove to be the pioneer of the Gospel of peace, however incongruous may be the thought, the phenomenon will not be without precedent. Several of the Missionary clergymen, whom the Society is privileged to support, have, in the exercise of their office, been exposed to the dangers of the field. The Bishop of Rangoon writes:—‘Mr. Colbeck is in great peril at Mandalay.’ In Zululand one of our brethren was with the beleaguered force under Colonel Pearson at Ekowe; another, the Rev. George Smith, after sharing in the gallant defence of Rorke’s Drift during the memorable night of January 22nd, went with Major Black on the perilous duty of searching for the lost colours of H.M. 24th Regiment and for the bodies of Lieutenants Melville and Coghill. On the precipitous path leading to the fird of the Buffalo River the bodies of these gallant men were found, and were buried by Mr. Smith with the service of the Church of which they were sons. The recently consecrated Bishop of Pretoria reached that city after a journey of unusual difficulty, to find it the focus of heated controversy which at any moment threatened to break into war. The Continental Chaplaincies Committee have, with very limited funds, provided chaplains at the places resorted to by tourists during the season, and have also made provision for the ministrations of the Church in Marseilles, Lisbon, Patras, and other places frequented by British sailors. They have also defrayed the cost of the journeys of Bishops who, under a commission from the Bishop of London, administered confirmation on the Continent of Europe. The course of public events has connected Great Britain with the island of Cyprus, and the Society, with the warm approval of the Bishop of Gibraltar, has arranged for the maintenance of a clergyman in that island, who while caring for the members of our own communion, will be ‘not a rival, but a friend,’ of the clergy of the Eastern Church. To another Missionary effort the Society has contributed by placing a sum of money at the disposal of the Archbishop of Canterbury, to enable his Grace to respond to the appeal for teachers, which has come to the English Church from the (so-called) Nestorian Churches of Kurdistan. The subject has recently attracted the attention of the Upper House of the Southern Convocation, and it may be hoped that action may shortly be taken in the interests of those poor and ignorant, but faithful brethren.”

The Archbishop of Canterbury feelingly referred to the Society’s great loss in the death of Mr. Bullock, and to the necessity for avoidance of party impulses in Missionary work. The speakers who followed were—the Earl of Carnarvon, who pointed out the improved treatment of subject races in our colonies, and the great influence towards that end exercised by the Society;—Sir H. Barkly, who testified to the work of the S.P.G. from the experience of a residence of more than a quarter of a century in various parts of our colonial possessions:—the Rev. R. R. Winter, from Delhi, who said we must endeavour to substitute the bond of Christian brotherhood for that of caste;—Bishop Selwyn, who gave interesting accounts of the work in Melanesia; Sir R. Phillimore, and the Bishop of Carlisle.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at the Westminster Palace Hotel, on Friday, May 16th, at 2 P.M., His Grace the Archbishop of Canterbury in the Chair. There were also present the Lord Bishop of London, Bishop of Carlisle, Bishop of Saskatchewan, Bishop Selwyn, Earl Nelson, Ven. Archdeacon Huxtable, Rev. Canon Gregory, the Master of the Charterhouse, Rev. Canon Bailey, Canon Harvey, F. H. Dickinson, Esq., C. H. Raikes, Esq., C.S.I.,

T. Turner, Esq., and L. Wigram, Esq., Q.C., *Vice-Presidents of the Society*; the Rev. Canon Ashwell, B. Belcher, Archdeacon Blomfield, Rev. W. Cadman, F. Calvert, Esq., Q.C., Rev. Canon Churton, C. M. Clode, Esq., Rev. B. Compton, E. Capel Cure, General Dalton, General Davies, Sir Walter Farquhar, Bart., Rev. J. W. Festing, Col. Gillilan, Rev. J. Goring, Prebendary Hill, H. V. Le Bas, W. L. Lowndes, Esq., the Dean of Manchester, Rev. J. Frewen Moor, jun., A. Pownall, Sir Bryan Robinson, Rev. E. J. Selwyn, A. Strickland, Esq., Gen. Tremenhoe, W. Trotter, Esq., General Turner, Rev. Dr. West, S. Wreford, Esq., *Members of the Standing Committee*; and about 240 other members of the Society.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of the Society's Income up to April 30th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—April, 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 8,430	£ 1,872	£ 2,033	£ 12,335	£ 27,118
II.—APPROPRIATED . .	901	—	1,436	2,337	3,452
III.—SPECIAL	9,553	—	554	10,107	9,387
TOTALS	18,884	1,872	4,023	24,779	39,957

B.—Comparative Amount of Receipts at the end of April in five consecutive years.

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL					
1. Subscriptions, &c. . . .	£9,414	£8,063	£8,639	£8,691	£8,430
2. Legacies	2,068	4,905	1,922	2,266	1,872
3. Dividends	1,852	1,699	1,859	1,983	2,033
	13,334	14,667	12,420	12,940	12,335
II.—APPROPRIATED	2,415	2,468	2,258	5,995	2,337
III.—SPECIAL	5,960	4,458	8,725	4,796	10,107
TOTALS	£21,709	£21,593	£23,403	£23,731	£24,779

3. Canon Gregory moved the adoption of the new Bye-law, 19a:—
(*v. Mission Field*, April, p. 182—4.)

“That it be in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a clergyman of the Church of England to act for him, as an additional examiner of all Candidates already in Holy Orders, who may present themselves to the Society for a Missionary appointment in his diocese,

provided that such additional examiner shall be bound to conform to the rules laid down by the Board for their own guidance."

It was seconded by the Master of the Charterhouse, and agreed to unanimously.

4. The Secretary laid on the table the following draft of a Supplementary Charter for which Canon Gregory had given notice to move that the Society petition the Crown :—

VICTORIA by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith. To all to whom these presents shall come—Greeting.

Whereas our Royal Predecessor King William III., in the year of our Lord 1701, by Royal Charter, dated the 16th day of June in the 13th year of his reign, constituted and appointed the several Archbishops, Bishops, Professors, and other persons named in the said Charter, and their successors elected as thereafter directed a Body Politic and Corporate by the name of "The Society for the Propagation of the Gospel in Foreign Parts" with perpetual succession, and with power to purchase and hold manors, messuages, lands, advowsons, and other hereditaments in fee and in perpetuity, not exceeding the yearly value of 2,000*l.*, and also other estates and property for the better support and maintenance of an orthodox clergy in foreign parts, and to grant leases for terms not exceeding thirty-one years from the time of granting thereof, and to sue and defend actions, and to have a Common Seal; and directed that the said Society should once in every year meet, and that they or the major part of them there present should choose such officers for the ensuing year as therein particularly mentioned; and that such officers should take oaths for the due execution of their respective offices; and provision was thereby also made for filling offices vacated by death or removal, and for monthly meetings of the Society, and election of members thereof; and power was also given to the said Society or the major part of them present at the quarterly meetings thereby directed, to make laws for the government of the said Corporation and also power to collect contributions for the purposes thereof.

And Whereas it has been represented unto Us that by reason of the extension of the said Society's operations in our colonies and dependencies and elsewhere, and by reason of the great increase in the number of our subjects who have manifested their interest therein by becoming members of the said Society, divers variations of and additions to the powers and ordinances of the aforesaid Charter are necessary and desirable for the better administration of the affairs of the said Society.

And Whereas application has been made to Us to grant to the said Society a Supplementary Charter, giving it such additional powers as are hereinafter set forth.

Now We, of our Royal will and pleasure, and moved thereunto by our hearty goodwill towards the said Society, and its labours for the Propagation of the Gospel in the colonies and dependencies of the British Empire and elsewhere, do by these presents for ourselves our heirs and successors graciously ordain declare and grant, that in addition to and notwithstanding anything contained in the aforesaid Charter of King William III.,

1. It shall be lawful for the said "Society for the Propagation of the Gospel in Foreign Parts" and their successors (hereinafter referred to as the "said Society") to purchase, have, hold, take and enjoy manors, messuages, lands, tenements, rents, advowsons, liberties, privileges, jurisdictions, franchises and other hereditaments of any nature, tenure, or value, for any estate, term or interest therein respectively, and whether or not the same or any of them shall exceed the clear yearly value of 2,000*l.*

2. It shall be lawful for the said Society, for the purposes thereof, from time to time in their discretion to make sale or partition of, and to exchange, enfranchise, mortgage, demise, or otherwise deal with all or any part of the manors, messuages,

lands, advowsons, hereditaments, and property of or to which they shall for the time being be seised possessed or entitled, and to accept surrenders of any term of years or other interests therein, and to dedicate any parts thereof to the public for roads, streets, sewers, drains, sites for churches or schools, or other like objects, and to sell, demise, take in exchange, and otherwise deal with any land and the minerals thereunder either together or separately, and to make or join in making any roads, drains, or sewers, and to lay out any of their land for building purposes; and the said Society may sell as aforesaid, either by public auction or private contract, and either in consideration of any price or sum to be paid or secured, or of a rent charge, or fee farm rent, and may in every case execute the powers aforesaid for such price or consideration with such payments for equality of exchange or partition at such rents, under such conditions and stipulations as to title or evidence, or commencement of title or otherwise, with and under such covenants and upon such terms in all respects as the said Society shall see fit. And the said Society may from time to time grant building, improving, or repairing leases of the same lands and hereditaments, or any of them, for any lives, renewable or not, or for any term of years in possession, and may enter into contracts for granting such leases at a future time, at such yearly rents and under such covenants and conditions as the said Society shall deem fit; and either with or without taking a fine or premium for any lease; and such rents may be so reserved as to increase from time to time, and may be apportioned amongst the hereditaments comprised in any contract in such manner as the said Society shall see fit, and generally such leases may be granted and such contracts be made upon such terms and conditions in all respects as the said Society shall deem reasonable and approve.

3. It shall be lawful for the said Society if it shall think fit by any bye-law or bye-laws hereafter to be made to dispense with the administration of any oath or oaths prescribed by the said Charter of King William III., and with any statutory declaration in lieu thereof.

4. One General Meeting of the said Society shall be held annually, and it shall be lawful for the said Society if it shall think fit from time to time by Resolution of any General Meeting, to make or adopt any bye-law or bye-laws, whereby provision shall be made for holding such yearly General Meeting of the said Society at such day and hour as the Society shall appoint, and from and after the passing of such bye-law or bye-laws it shall not be necessary that such yearly General Meeting should be held upon the third Friday in February, or upon any other fixed day in the year, and such bye-laws may also provide for other or Special General Meetings of the said Society being held, and for the convening thereof by such officer or officers or Members of the said Society, and upon or without requisition. And such bye-law or bye-laws may also provide for meetings of the representative Council hereinafter authorized of the said Society being held as determined by such bye-law or bye-laws, and from and after the passing of such Resolution and adoption of such bye-laws, so long as the same respectively shall be in force, it shall not be obligatory on the said Society to meet upon the days by the said recited Charter of King William III. appointed for yearly, quarterly, and monthly meetings of the said Society. And all business, elections, acts, and things, which are by the said recited Charter directed to be transacted, held, and done at the yearly General Meeting of the Society upon the third Friday in February, and at the four quarterly meetings on the third Friday in the months of November, February, May, and August, respectively, and at the monthly meetings thereof on the third Friday in every month respectively, may be transacted, held, and done at any meeting of the said Society, or of the said Council, held pursuant to any of the Bye-laws hereinbefore authorized, and if so done shall be as valid, lawful, and effectual in all respects as if the same had been transacted held or done on the special days appointed by the aforesaid Charter of King William III.

5. It shall be lawful for the said Society, if it shall think fit, to constitute and elect out of the Incorporated Members thereof a Governing Body to be called "the Council" of the said Society, and for that purpose, at the first or any subsequent General Meeting of the Society after the date of these presents, to

*Power to sell,
exchange, lease,
&c.*

Oaths.

*Bye-laws for
holding meetings.*

5. On the recommendation of the Standing Committee the following Grants were voted for 1880 :—

I. ANNUAL GRANTS.

AMERICA, &c.		ASIA.	
	£		£
Montreal	1,200	Calcutta, Bishop's College	700
Quebec, 1,800 <i>l.</i> , and Students, 250 <i>l.</i> , and Pensions, 150 <i>l.</i>	2,200	Ditto, Pensions	475
Toronto, Pensions.	32	Ditto, Missions	8,000
Huron, and Rev. A. Jamieson, 75 <i>l.</i>	275	Rangoon	2,600
Algoma	250	Lahore	1,500
Fredericton	2,000	Ditto, Cambridge Mission	740
Ditto, Students	120	Madras, with Pensions, &c.	13,100
Nova Scotia (with Pension, 1877)	2,100	Bombay	3,500
Ditto, P. Edward's Island	350	India, for English Additional Clergy . .	300
Newfoundland	3,700	Colombo	1,650
Ditto, Pension	50	Borneo, Straits, and Pension, 40 <i>l.</i> . .	3,040
Rupert's Island	1,045	China and Japan	2,750
Saskatchewan	960	Assyrian Christians	250
{ Columbia { 350 { Caledonia { 200 { New Westminster { 750 Nassau and San Domingo 700		AUSTRALASIA, &c.	
		Sydney, Life Payments	150
		North Queensland	700
		Goulburn	250
Antigua	750	Newcastle	300
Trinidad	40	Brisbane	300
Guiana	550	Melbourne	200
Honduras	100	Ballaarat	300
AFRICA, &c.		Grafton,	150
Sierra Leone	280	Perth	350
Capetown (300 <i>l.</i> to College)	2,600	Norfolk Island	50
Grahamstown, Colonial	500	Dunedin	100
Ditto, Heathen	2,670	Melanesia	200
Ditto, Missionary Scholarships	60	Ditto, New Caledonia	50
Kaffraria	2,480	Ditto, Fiji	50
Natal	2,025	Honolulu	700
Zululand	825	EUROPE.	
St. Helena and Tristan d'Acunha	375	Constantinople	490
Orange Free State, &c.	1,175	Cyprus	300
Transvaal	700	Continental Chaplaincies	200
Central Africa	300	Emigrant Chaplains	125
Mauritius, and Pension, 40 <i>l.</i>	590	University Exhibitions, &c.	540
Madagascar	3,300	Education of Students	280

II. SINGLE PAYMENTS.

	£
To the Bishop of Bombay for Sisters at Poona	250
Passages of two Cambridge men to Delhi	100

Certain Appropriated Funds placed at the disposal of the Society were ordered to be disbursed in the manner proposed by the Standing Committee.

6. The Rev. T. Darling brought forward the following motion of which he had given notice, which having been amended by the words inserted in italics, was seconded by Canon Gregory and carried unanimously :—

"That no new Bye-law be added, nor any alteration of an existing Bye-law be made, *nor any Bye-law be repealed*, until such new Bye-law, or alteration, *or repeal* of an old Bye-law, has been affirmed at two meetings of the Board—*except on the recommendation of the Standing Committee.*"

7. On the recommendation of the Standing Committee a Grant from the Negus Fund was voted for books supplied to the Society's Chaplain in Cyprus.

8. All the persons proposed for Incorporation in March were elected.

The following were proposed for election in July :—

Rev. T. Bates, 131, Upper Kennington Lane, S.E. ; Rev. G. Merriman, Martham, G. Yarmouth ; Rev. T. H. Wilson, G. Plumstead, Norwich ; Rev. W. E. Bury, Braintree, Essex ; Rev. Charles Allen, Thenford, Banbury ; Rev. J. C. Massey, South Normanton, Alfreton ; Hon. and Rev. W. T. Kenyon, Higher Mediety, Malpas, Cheshire ; Lindsay Wood, Esq., Southhill, Chester-le-Street ; W. B. Ferguson, Esq., The Elms, Sunderland ; R. K. A. Ellis, Esq., Roher, Sunderland ; Arthur Witherby, Esq., Dacre House, Lee, S.E. ; Rev. C. S. Harris, Mepal, Ely ; Rev. H. Wray, Crawley Down ; Rev. C. H. C. Baker, St. John's, Bury St. Edmunds ; Rev. R. C. Farmer, Barlaston, Stone, Staff., Rev. W. W. Layng, Spilsby ; Geo. Wilson Clarke, Esq., 6, Kidbrooke Grove, Blackheath, S.E. ; Rev. G. P. Haydon, Hatfield, Doncaster ; Rev. F. B. Gribbell, Christ Church, Erith ; Arthur Kekewich, Esq., Q.C., 19, Park Crescent, N.W. ; Rev. R. W. Fiske, North Leigh, Witney ; Rev. C. P. Greene, Coggeshall, Kelvedon ; Rev. H. F. Rackham, Stanway, All Saints, Colchester ; Rev. W. H. E. R. Jervis, St. Paul's, Colchester ; Rev. J. R. Corbett, St. Botolph's, Colchester ; Rev. R. H. Hill, D.C.L., Stanway, Colchester ; Rev. N. P. Gepp, St. James's, Colchester ; Rev. T. W. Perry, Ardleigh, Colchester ; Rev. F. J. Manning, D.D., St. Leonard's, Colchester ; Rev. C. H. Bowly, Messing, Kelvedon ; Rev. Howell Blood, West Bergholt, Colchester ; Rev. W. L. Feilden, Knowsley, Prescott ; Rev. R. V. Sheldon, Ormskirk ; Rev. L. C. Bathurst, 4, The Terrace, Clapham Common, S.W. ; Rev. A. H. Barrow, Acton, and the Rev. Herbert G. Pepys, Hallow, Worcester.



THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JULY 1, 1879.

SELF-SUPPORTING MISSIONS.

GREAT as are the advantages of endowment as compared with the voluntary system, there can be no doubt that the latter teaches churches and congregations how to help themselves, while the former leads men often to hold spiritual privileges too cheap, and to expect to obtain the best of all good things without cost to themselves or effort on their own part. In like manner, although the benefits derived from grants to Missions are incalculable, and although it is clearly the duty of those enjoying the invaluable blessing of provision for their spiritual wants derived from former generations to contribute liberally to the help of those who, in a new land, have to begin in ecclesiastical matters at the very beginning,—is there not a danger of Colonial and Mission churches becoming enervated by too much reliance upon aid from home? or, at least, of those whose hearts are not sound excusing themselves from that which is a duty as well as a privilege, the consecrating to God of their substance for purely religious purposes?

These remarks are suggested by the fact that the Society has found it necessary to announce to the Bishops of New Zealand that all grants to their dioceses, with the sole exception of Dunedin, must cease with the close of this year. The number of new openings and

urgent calls from promising places which have lately come before the Society, have led it to consider more carefully than ever the whole of its expenditure ; and it has, in consequence, become deeply impressed by the necessity of strictly carrying out its avowed principle, of aiding Colonial churches for only such a time as may fairly enable them to develop self-support. Dunedin¹ being the most recently established of the New Zealand dioceses, and one in which Presbyterianism is very strong, is promised its grant for a further year. The remaining New Zealand churches it is believed may be left to care for themselves in temporal matters without material injury.

The following are salient passages from a circular letter recently sent out by the Society :—

“The number and urgency of the calls made upon the Society by Bishops and others who are labouring in the heathen world—calls to which, in the present state of its finances, the Society is quite unable to respond as it would wish—have convinced the Standing Committee of the necessity, while appealing to the Church for larger resources, to economise to the utmost the offerings which the faithful place at its disposal. I am therefore to send you the two following Resolutions, and to ask for them your careful consideration, and your co-operation in carrying them out :—

“(1.) That some of the Colonial Missions, which have for a long period received and still receive support from the Society, should be required to depend on local resources ; and where a Mission of many years’ standing is still inadequate to the support of a resident clergyman, it should be annexed to a neighbouring Mission, and receive periodical visits from a neighbouring clergyman. In adopting this plan, the difficulty arises of fixing a definite term of years which, without unfairness, shall be applicable to various Missions whose circumstances are not identical. Eleven years ago the Society (Regulation 46) laid down nine years as the time during which it might contribute towards the support of a clergyman in a Colonial Mission : and if this rule were to be strictly enforced, it would doubtless have the effect of setting at liberty a considerable sum annually to meet the new wants of the Foreign Churches. It is therefore submitted that the Colonial Bishops in whose dioceses such Missions exist should be requested to relieve the funds of the Society from further charge in respect of such Missions.

“(2.) That in the case of Missions to the heathen, (a) a definite period should be fixed at which the circumstances and condition of each Mission should be considered, with a view to either the removal of the European Missionary to a new sphere and the transfer of the Mission to native clergy, or the abandonment of the Mission ; and that (b) all native clergymen should be placed on the same footing as Colonial clergymen in respect of the period during which they will receive part of their support from the Society.

¹ See page 315.

"It is the earnest wish of the Society to exercise whatever influence it possesses in fostering a Missionary spirit among all our brethren, and in engaging their sympathy specially with that world-wide work among the heathen to which our Branch of the Church seems to be providentially called. The Committee therefore hope that *'in every Christian Congregation which derives help from the Society an Annual Sermon will be preached on the work of the Society, and a Collection be made in its aid.'*"

From this the subscribers to the Society will see that a rash and lavish expenditure is by no means the habit of the S.P.G. ; but that, while earnestly pressing upon the Church at home the duty of contributing far more than it has ever yet towards the extension of the Redeemer's Kingdom, due care and economy are exercised in the distribution of the funds placed at its disposal. At the same time, should not the older Colonial churches, such, for instance, as some of the Canadian, feel deeply the necessity of doing more for themselves in the way of organized endowment, and also of helping more liberally, new and struggling dioceses? The lesson of the life-purpose and work of Bishop Tyrrell of Newcastle, recorded elsewhere in this number, is enforced just now by his death most opportunely. We would also call general attention to the able article printed below on "Colonial Church Finance," in reference to the diocese of Sydney.



SYDNEY.

COLONIAL CHURCH FINANCE.

IN the absence of any striking events to record, the following leading article from the *Australian Churchman* of April 10th is welcome, as giving a comprehensive view of the progress and present condition of the diocese. It is also full of valuable suggestions to Colonial Churchmen in other parts of the world:—

"It would be both instructive and interesting could we review the present financial state and future prospects of the many branches of the Church of England scattered throughout her widespread dependencies. What a tale would such a review tell of the energy, hopefulness, and self-denial of the Bishops, the Fathers of our Church! Entering in so many instances upon an heritage of much anxiety and embarrassment, looked up to with unquestioning trust for advice and assistance, how nobly have they responded to the call! Gifted with various resources, and differing talents, how wonderfully have those resources been called out, and those differing talents applied, to the sustaining in its need, and the

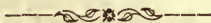
building up our beloved Church! Assuredly when in time to come the history of many a mighty national Church is unfolded, if truth be told, the names of its earliest Bishops will be recorded as of men who, placed in GOD'S Providence in high positions, for present and future good, willingly accepted the duty, recognised the responsibility, and taxed alike the energies of mind and body in the cause, and for the sake of the Master and the Church they loved so well. And surely the blessing of that Master has rested with His servants' prayerful and self-denying efforts. How astonished is the world when, from time to time, there comes to light some striking proof of Episcopal forethought and self-denying generosity! when from the largeness and completeness of its plan—as in the case of the loving gifts of the late Bishop of Newcastle—men are struck with admiration and surprise. Sure, however, we are, that in the measure of wisdom and strength accorded, and in the self-denying use of talents entrusted, the Fathers of the Colonial Church, as a body, have nobly vindicated their claim to the gratitude of the members of our Church, and have given yet another proof of the soundness of that system of Church polity which, whether it be Divine and Apostolical, or the result of the best wisdom of the Church in past ages, has been so fully justified by its fruits. We have been led to these reflections as we glanced over some of the reports of the Church Society of the diocese of Sydney. That Society, in existence for well-nigh a quarter of a century, seems to afford a good example of suitable means wisely applied, at a suitable time, to meet an urgent pressing want. In consequence of the rapid increase of the population of the colony at the time of the gold discoveries, the wants of the Church greatly outgrew its apparently available resources. It was a happy thought which suggested to the Metropolitan, how, in the failure of assistance from the State, the Church, from her own resources, might yet be made to provide the ordinances of religion for her children. This he proceeded to effect by the formation of a Society, which, combining and stimulating the efforts of Churchmen in a common cause, enabled that to be done by the Church which had hitherto been done by the State. Thus the growth of the Church, which seemed about to be arrested, was promoted. With what zeal and self-denying energy the work of establishing and building up this Society was undertaken and successfully carried out we need not say, and the results have been, if not all that could have been wished, yet still most encouraging. In the subdivision and extension of parishes, in the erection of churches and parsonages, in supplying and sustaining ministers, the Church Society has proved to be the true handmaid of the Church in the diocese of Sydney, including in its earlier days the extensive dioceses of Goulburn and Bathurst, and at a later period the still more extensive diocese of Northern Queensland. The number of clergymen—not to speak of catechists, now, as it appears from the Society's last report, assisted by the Society—almost equals the entire number labouring at the time of its formation in the then undivided diocese extending to the Murray on the South and Fort Bourke on the west. To the Metropolitan and those who so cordially aided his efforts it must be encouraging to know that not only have similar societies been formed in the dioceses of Goulburn and Bathurst, but the organization of the Church Society has commended itself to the Churchmen of Victoria and Tasmania as worthy of imitation. And we venture to think, on very sufficient grounds—not only has a sufficiently long experience justified the particular choice of this agency, but we think that when viewed in its objects and mode of action, it will be recognised as being suitable to the ordinary requirements of the Church

in a colony, and to the feelings of Churchmen generally. If, indeed, all that was needed was to lay down some equitable system of church taxation, the result of which would be that 'he that gathered much had nothing over, and he that gathered little had no lack;' if it was possible to form a general fund from church revenues and church contributions of every kind, irrespective of local interests and parochial feelings, there would be no place for any such voluntary society. But as even synodical government has brought no such state of things, has not altered men's nature, nor extinguished parochial attachments—or, shall we say? parochial selfishness—there remains, and we believe long will remain, abundant room and reason for its existence. For our part we believe that the Church Society of the diocese of Sydney does afford to the Church a very happy and suitable agency, happy in meeting the existing state of things, which has somehow, like the British Constitution, grown up amongst us, suitable to our circumstances and habits as well as capable of indefinite expansion. We have been supplied by the secretaries of the Society with a few hints as to the mode of its present management, which may possibly interest our readers, and influence some to value more highly a Society so carefully and judiciously managed.

"The funds of the Society are supplied by members of the Church throughout the diocese in various ways—by collections in churches, by general subscriptions and donations, by contributions from auxiliary or branch associations. The moneys thus received are distributed by a committee very fairly representing the Church in the diocese. The Bishop of the diocese as president, the licensed clergy of the diocese, being members of the Society—twelve laymen appointed annually by the Synod, and representatives of parochial or district associations. The distribution by the Committee of the funds placed at their disposal—guarded by the rules, and defined by the objects of the Society, has been economical and judicious, as evidenced by the large sums elicited by the comparatively small grants made. The appointment of a Sub-Committee, called the Finance Committee, to which all applications must in the first instance be referred for consideration and report to the General Committee, has proved of much benefit, by checking hasty and ill-considered expenditure. The appointment also of a Sub-Committee for the purpose of visiting and corresponding with auxiliaries has proved beneficial.

"The arrangement by which the Bishop, at the beginning of the year, after consultation with the Finance and Auxiliaries Committee, reviews the claims on the Society's income, and submits a scheme for the distribution to the extent of five-sixths of the Society's estimated income, has proved useful. A change of grant to different parishes, according to the need of each, can thus be best carried out, the fixed charge on the Society's income shown, and the amount available for occasional grants ascertained. The publicity given to the proceedings of the Committee, as month by month published in the columns of the *Australian Churchman*, tends to secure confidence, and creates a healthy criticism on the grants made. We think these points noticed are fairly worthy of commendation, and of imitation by other similar Societies, and would only in conclusion venture to notice a weak point existing, we had almost said of necessity, in its organization. And we cannot fail to notice that the entire voluntary support accorded may be wholly or partially at any time withdrawn. Support, however, obtained from many sources is not likely to be entirely or suddenly withdrawn; and in respect to a large proportion of the annual income, the Synod of the diocese has endeavoured to make it as secure as possible, by appointing that two collections shall be made in

every church in the diocese annually ; and indeed as to all sources of income, there would be little to fear if it can be instilled into the minds of all members of the Church, young and old, that it is their duty to become and continue members of the Society ; and this in the case of candidates for confirmation the Bishop of Sydney has for years plainly and most impressively inculcated. If this feeling can be engendered and kept alive—and we think it is growing—a bright future may be expected for the Church Society of the diocese of Sydney, and for the Church to which it ministers.”



GOULBURN.

CHURCH SOCIETY.—NEED OF MEN.

THE Goulburn Church Society held its annual meeting on February 12th, when a report containing the following passages was read :—

“Notwithstanding that as a natural consequence of the severe drought of the three or four preceding years, the last was one of great commercial pressure, your Committee have thankfully to report the steady progress of the Society through the continued blessing of Almighty God upon their labours.

“It is not, however, with unlimited satisfaction that they send forth this report to the members of the Church in the diocese generally ; but to non-subscribing members especially, your Committee desire to propose the question whether the progress made is such as ought to satisfy a people living in the possession of great temporal blessings, but in a country and a diocese where great spiritual necessities exist.

“The number of actual members of the Society is increasing ; yet is still very small in comparison with the numbers who contribute little or nothing to advance its interests. It is clear, therefore, that all has not yet been done which ought to be done ; and it must be patent to all that, with more united co-operation, the income of the Society may be speedily very greatly increased, a larger staff of clergymen employed, and the ordinances of our Church far more regularly and widely administered.

“During the year the new church at Cootamundra, built after the designs of the church at Wentworth, and by the same indefatigable clergyman, the Rev. William Cocks, of Murrumburrah, was completed, and opened by the Bishop of the diocese on July 12th.

“The neat little church of Marulan was also completed, and, being free from debt through the unwearied exertions of the Rev. W. May, M.A., was duly consecrated on the 1st October.

“The new church at Bungonia was likewise so far completed as to allow of its being opened for Divine Service on the 24th May. It is neat in design and substantially erected, and reflects credit on all who have had to do with it.

“Several other small churches in various places, *e.g.*, one at Bowning, another at Dalton, of brick and stone respectively, and others at Mundarlo and Nangus, have been also finished and opened.

"Satisfactory progress has been made with St. Saviour's Cathedral, and with the church in course of erection at Tumut, while a new parsonage has been commenced at Balranald.

"Several other improvements have been made in churches and parsonages in various parts of the diocese, and glebe lands secured by purchase or by grant."

In the course of his address the Bishop said :—

"The present report of our most valuable Society is, in my judgment, one of great encouragement. The Committee have been enabled, by timely grants, to stimulate parochial efforts in the building of seven churches and two parsonage houses ; and assisted in completing one church and two parsonage houses ; and to aid in renovating two school-houses.

"The organizing secretary very diligently and laboriously visited the whole diocese within the year ; and most materially contributed to the success which God has granted to our Society.

"I trust that the clergy and local church officers of the various parishes will learn to regard the Society, *not* merely as the 'Goulburn Church Society,' but as the Church Society of all parishes of the diocese—as *their own* Church Society—by which the ministrations of the Church in their midst are sustained ; and by which their buildings have been in some measure secured to them. It would make very little difference to the city of Goulburn itself if the Society were to become extinct to-morrow ;—whereas most of the parishes would be in danger of collapsing if this material aid were withdrawn. Let our friends the clergy then look to it that they neglect not this great machinery of doing good to themselves and their parishes.

"The diocese possesses twenty-eight parsonage-houses ; but six of the parishes are still without permanent residences. Nevertheless, in three of these, active measures have been adopted for the erection of suitable houses. Fifteen of the parishes are enriched by valuable glebes, presented by generous donors, or purchased by the liberality of parishioners ; and good school-houses exist in twelve districts.

"The diocese likewise possesses ninety-two churches, with accommodation for about 11,000 worshippers ; besides these, Divine Service is conducted in a great variety of places and buildings. And I have returns showing attendance at these of nearly 4,000 persons. So that accommodation is provided in one form or another for at least 15,000 members of our communion, with an average attendance of 10,470. We have about seventy Sunday-schools, with 3,760 children enrolled, and an average attendance of 2,500. Ten years ago we had only fifty Sunday-schools, and 1,560 scholars.

"The Council of Education is employed, rather too industriously, in endeavouring to close our Church schools, by establishing in their immediate neighbourhood rival secular schools, from which the Bible is excluded. In the course of years, unless some effective remedy is applied, this system will act most injuriously upon the religious character of the people. It behoves the clergy, therefore, and the friends of Scriptural education, to be diligent and self-denying ; by persevering efforts to provide an antidote, and to multiply and maintain efficient Sunday-schools. But no one will, I think, be bold enough to assert, after a full examination of the subject, that the admirable system of Sunday-schools is alone sufficient provision for the lack of Church-schools. The Bible ought to be introduced into the course of daily instruction as the basis of our faith, the

guide of our life, and our hope in death ! Until we secure this greatest boon for the rising generation, we fall short in all our schemes and organizations, and neglect the true preparation for their immortal destiny."

In a letter to the Society dated January 1st, 1879, his Lordship presses for an enlarged grant to enable him if possible to multiply his Mission clergy, and points out that, even to divide his diocese into parishes of 1,000 square miles each, would need forty-six additional clergymen.

The following portion of the report for last year of the Rev. G. Spencer at Tumut is of much interest :—

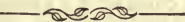
"The great event of the year, as far as the Mission was concerned, was the visit of the Bishop. I had word that he was coming a short time before I received the official notice, and at once began to gather the young people together to prepare them for Confirmation ; I had lists of their names ready long before, and therefore knew exactly where they were. I soon found that it would not suffice to give notice of the approaching Confirmation ; if I wished the classes to be well attended, I must visit the homes in which there were any who ought to be confirmed, and talk the matter over with these and their parents. It was no easy task, the houses being scattered over so great an area ; but I visited all, some more than once, and was able, I trust, to clear from the thoughts of many misapprehensions of various kinds, and to lead them to value more highly the privileges which they enjoy as members of our dear old Church. I formed three classes at All Saints'. One which met on Wednesday afternoons was for females, another which met on Wednesday evenings was for males, and a mixed class for those who lived from two to eight miles from the church met on Sunday mornings at nine. Those who lived at greater distances I saw when I could, and as often as I could, and two who lived more than forty miles away received directions from me by letters, and so when the Bishop came between 90 and 100 were ready to be confirmed by him.

"He came to Tumut on the 26th October. A large number of people met him some miles from the town, and escorted him to the vicarage. On his arrival one gentleman in the name of all present welcomed the Bishop to Tumut, and after his lordship had responded to the words of welcome, the people gave three hearty cheers and dispersed. On Sunday he preached in the morning at All Saints' to a crowded congregation. In the evening he preached at Adelong (twelve miles off), returning after service to Tumut. On Monday he went to Blowering, accompanied by about fifty people. Morning Prayer was read at 11 by Archdeacon Pownall, Rev. W. M. White (of Adelong), and myself, and the Bishop preached. The clergy were sheltered under a booth, and most of the people, about 200 in number, stood or knelt on the grass in the open air. Lunch was provided at 12.30. At 2 p.m. the clergy in procession went to the site of the new church, and after prayers the Bishop laid the foundation-stone of the church, naming it the Church of St. Simon Zelotes. When the people began to lay their offerings upon the stone, a violent thunder-storm came on, rain came down in torrents, and every one had to fly for shelter. When the sky cleared, the people assembled at the place where service had been held in the morning, and listened to addresses from the Bishop

and the other clergy, and some laymen. At the close of these proceedings the whole party dispersed.

"Next morning the Confirmation Service was held in the church in Tumut. The rain which had set in on the day before rendered it impossible for some who lived on the other side of dangerous creeks, which had no bridges over them, to come into the village to be confirmed. But eighty-one persons, viz.—fifty females and thirty-one males—were presented to the Bishop, and received the laying-on of hands. The Bishop's charge was very impressive. *Veni Creator* was sung before any were confirmed, and at the request of the Bishop the congregation, which was very large, continued for a short space of time in silent prayer.

"In the evening a meeting was held in the largest room in the town, and addresses were delivered by the Bishop, Archdeacon Pownall, the Rev. W. M. White, myself, and a number of lay gentlemen. The object of the addresses was to supply information about matters connected with the church, and to deepen the interest felt in the work of building All Saints'. Mr. Bardwell's promise to build the tower and spire had been kept secret, but at the meeting it was made known by myself, the people cheering the generous giver of the promise with great heartiness. The meeting throughout was enthusiastic, and I am sure that the difficulties which the Building Committee and myself have to overcome will be far less than they would have been had this meeting never been held."



NEWCASTLE.

IN MEMORIAM THE RIGHT REV. WILLIAM TYRRELL, D.D., BISHOP.

THE Roman soldier remaining constant at his post in the lurid glare of the approaching lava fire, has been taken as an illustration of the words "faithful unto death;" a far more appropriate and beautiful instance of obedience to the commandment with promise containing those words, "Be thou faithful unto death, and I will give thee a crown of life," is to be found in such a life as that of the late Bishop of Newcastle.

His first sermon in his vast diocese, preached on June 31, 1847, was on the words, "It is required in stewards that a man be found faithful." His whole after life was a sermon on that text. Faithful he was, faithful unto death, and, we doubt not, now wears the incorruptible crown.

Out of many sketches of his life and work in the various Australasian papers we select the following from the *New Zealand Church News* for April last:—

"Dr. William Tyrrell was the son of the late Timothy Tyrrell, for many years City Remembrancer of London. The subject of our memoir was

born in 1807, and was educated at Charterhouse, whence he proceeded to St. John's, Cambridge, where he obtained a scholarship and, came out fourth senior optime in the final examination; he graduated B.A. in 1831, and M.A. in 1834. He was ordained in 1834, and after a very useful ministerial career in England, was nominated first Bishop of Newcastle, on the division of the Diocese of Australia, in 1847. He was consecrated in Westminster Abbey on St. Peter's Day in that year, and immediately thereafter proceeded to the scene of his labours, from which he never once ceased till the day of his death, having never returned to his native country. Bishop Tyrrell was a man of great physical power, and as a walker or rider was never surpassed, seldom equalled. He often, in the early days of his episcopate, rode eighty or ninety miles a day. No distance was too great for him, if he could serve or extend his Master's Kingdom by undertaking the journey. As an administrator he was a wise and judicious man; he had an indomitable will, and never failed to persevere in any course which in his judgment was right. Though Dr. Tyrrell was most exacting, and perhaps made too little allowance for those of his clergy who had not the physical or mental vigour with which he was himself blessed, all concur that he was a devoted, earnest Bishop, and found in him the true sympathising Christian friend. As a preacher he was gifted with remarkable powers. His manner was always nervous at first, but gradually, as with heart and soul he unfolded the rich Gospel truths from the little Bible he invariably held in his hand while preaching, he would hold enormous congregations spell-bound. His language was eloquent in its purity and simplicity, but his chief power lay in his thorough earnestness and his truly consistent Christian walk. Dr. Tyrrell was a good High Churchman of the old school, and discountenanced ritualistic tendencies in his clergy. He strove to keep ever before his own mind and theirs the thought of the real solid work to be done, and of him it may truly be said, as of his Divine Master, that he 'went about doing good.' He visited every part of his great diocese continually; he only once left Australia, and that was for a visit to the Melanesian Islands in company with Bishop Selwyn in 1851, in pursuance of resolutions passed at a meeting of Bishops, Clergy, and Laity, held at Sydney in 1850. Besides establishing parishes, and erecting churches, schools, and parsonages, he worked hard for, and secured, the subdivision of his diocese; and the bishoprics, first of Brisbane, and afterwards of Grafton and Armidale, were established within its area. He ever worked with singleness of purpose, and became, as time rolled on, one of the most revered and beloved Bishops of Australia. Writing to the S.P.G., on the 18th January, 1877, he said:—'On the 31st of the present month I shall complete my seventieth year, and am now in the thirtieth year of my episcopate, having been consecrated on St. Peter's Day, 1847; and, as I have never yet rested from my episcopal duties, I hope not to be compelled to do so until I am summoned by my blessed Saviour.' Since this period the Bishop's health has been failing, and in May last he was unable to be present at the meeting of his Synod, when his Commissary announced that, in addition to the careful husbanding of the various grants and subscriptions entrusted to him, the Bishop had presented to the diocese the whole of his own large fortune, augmented by his self-denying prudence throughout his long life, and that it was now endowed by him with a sum of 250,000*l.*! The principal he had thus carefully allotted:—To provide for Bishop's income, 30,000*l.*; to provide for stipends of dignitaries, 11,000*l.*; to provide for stipends of clergy, 100,000*l.*; to provide for superannuated clergy, 10,000*l.*; to provide for sick clergy, 5,000*l.*; to provide for

obtaining new clergy, 25,000*l.*; to provide for training clergy, 25,000*l.*; to provide for religious training, 44,000*l.* The Tasmanian *Church News* thus commented on this munificent bequest:—‘The Ecclesiastical world has been almost startled, and certainly moved into admiration, to hear that Dr. Tyrrell, the apostolic and single-minded Bishop of Newcastle, has provided in his will for the endowment of his diocese to the extent of 250,000*l.* It has long been understood that the Bishop, who has never been home to England since his arrival in the diocese more than thirty years ago, and who has lived a most frugal and self-denying life, devoted much time and thought to putting the finances of the Church into a state of firm and lasting security, but the magnitude of the bequest has taken people by surprise.’ The good, devoted Bishop has at length been ‘summoned by his blessed Saviour,’ and has entered on his rest. Bishop Tyrrell was never married. He died on the 24th March.”

About two years ago he had a slight attack of paralysis, which afterwards somewhat affected his speech; but it is testified that when preaching the infirmity would give way to the earnestness with which, as one convinced that his time was short, he pressed his favourite themes—the love of God, the happiness of serving Him. At such times his face would light with a kind of ecstasy, remarkable in a man of years, usually self-contained, not to say austere, in manner. The long-continued drought, which depreciated the property he had bequeathed to the Church, caused him anxiety which told much upon his strength; and a difficult operation for a long-standing disease, brought on and aggravated by his long pastoral journeys on horseback, finally exhausted it. His whole life was wrapt up in his diocese. He died in harness, worn out by his work; and the large-hearted and wise endowment scheme which he leaves behind is in entire harmony, in beautiful consistency, with his life’s purpose.



BRISBANE.

MISSIONS TO THE CHINESE.—GENERAL PROGRESS.

OUR readers are aware that the British Australian colonies have been much affected by the movement which is scattering the vast millions of Chinese over almost every part of the habitable globe. So long ago as July, 1877, the Bishop of Brisbane, in opening Synod, was constrained to speak thus:—

“There are still men to be found who go about seeking the waste places of the earth in order that they may there sow the blessed seed of Christianity. And what is our position? We, instead of having to go

far off to seek for heathen races to be converted, have heathen races coming here in the midst of us ; bringing with them, as it were, a message from God to us, warning us to be up and doing for these unhappy people at our doors, what others, in former times, have done for us when we were afar off, and had to be sought for even at the peril of life itself. As regards these Chinese for instance, what would be our attitude towards them if, as a community, we were thoroughly leavened by a true spirit of Christianity ? We should rejoice and thank God for the opportunities given to us for communicating our Christian civilisation to even some scattered few of the sons of their vast and populous Empire. The Chinese race, on account of its vast numbers, and on account of the important part which it is evidently destined to play in the world's history in future years, has always attracted a large share of the attention of those who have sought to spread abroad the blessings of Christianity. But the race has been extremely difficult of access. The time is quite within my memory when China was closed against all Missionary efforts ; and well do I remember the joy which was felt by all those whose hearts were in Missionary work when that jealous Empire began to open its doors to the foreigner ; and when the Christian Missionary could enter in and begin his blessed work in his Master's name. But what a door is opened to us, which we may use without stirring from our homes ! Here are these persons putting themselves in our way, giving us the very opportunity which others have so greatly coveted, inviting us, as it were, to become messengers of the word of life in that vast Empire with its teeming population. Some of these men have embraced the Christian faith ; and there have been most encouraging instances in the other colonies of the zeal which they have displayed in imparting Christian knowledge to their fellow-countrymen. Then again they are constantly passing and repassing between this colony and their own land. And who can estimate what might be the result of an earnest, well-considered, and thorough-going effort to bring those who are here amongst us under the blessed influence of the glorious Gospel of Christ !”

It is with the utmost regret we learn from the colonial papers, and various other sources of information, that, so far from the spirit inculcated by the Bishop pervading the community, a hostile attitude towards the Chinese immigrants has been assumed by very many persons ; and outrages, not only against Christian propriety, but even common humanity, have been perpetrated upon the unhappy strangers. In consequence, three Chinese merchants of Melbourne have put forth a pamphlet, highly creditable to them, in which the question is discussed in a calm philosophical tone of reasoning, though with a burning sense of the injustice of the rabid and ribald abuse lavished upon the Chinese from self-interested motives. This is shown to be as unfounded as the spirit which dictates it is un-Christian. We quote the concluding passages of the little work :—

“In the name of heaven, we ask, where is your justice ? Where your religion ? Where your morality ? Where your sense of right and wrong ? Where your enlightenment ? Where your love of liberty ?

Where your respect for international law? Which are the 'pagans,' you or we? And what has become of those sublime and lofty sentiments of human brotherhood, and cosmopolitan friendship and sympathy, which are so often on your lips, and are proclaimed so wisely from pulpit, press, and platform?

"Tsze Kung, one of the disciples of Confucius, asked the latter on a certain occasion, 'Is there one word which may serve as a rule of practice for all one's life?' The master answered, 'Is not reciprocity such a word?' meaning, thereby, what was sought by your own Great Teacher, 'All things whatsoever ye would that men should do to you, do ye even so to them.' Upon this reciprocity we take our stand. If you renounce it, if you say, 'might is right, and treaties are not worth the parchment they are written on;' if you assert that this large and comparatively unoccupied portion of the earth's surface is to be fenced off from a race of people who are geographically so near to it, and who are so well adapted by nature and temperament for the cultivation of extensive regions of it, from which Europeans will gradually wither away; if you substitute arbitrary violence, hatred, and jealousy, for justice, legality, and right: it may be that you will succeed in carrying your point: it may be that a great wrong will be accomplished by the exercise of sheer force, and the weight of superior numbers; but your reputation among the nations of the earth will be irretrievably injured and debased, and the flag of which you are so justly proud will no longer be the standard of freedom and the hope of the oppressed; but it will be associated with deeds of falsehood and treachery, with broken faith, violated treaty, with the pitiful triumph of strength over weakness, of European guile and selfishness over Asiatic sincerity and confidence, and with conduct which no sophistry can reconcile with the precepts of your religion, with the canons of your morality, with the spirit of your laws, with the policy of your wisest statesman, with the voice of conscience, and with the character and traditions of the people of great Britain."

Bishop Hale has published a letter addressed to the three Chinese authors, in which he assures them that the sentiments of true members of the Church towards their countrymen are far apart from those of unworthy nominal Christians, and presses the truths of the Gospel upon their attention. At the same time, in a letter to the Executive Council of the Board of Missions, he urges the duty of earnest efforts to Christianise the Chinese, and says (December 13th, 1878):—

"It seems to me that the state of feeling existing at the present time in the minds of our people towards the Chinese race is a matter which ought to be taken much to heart by all right-minded people, and I think it is our duty to meet together to consider what we can say and what we can do under the painful circumstances to which I refer.

"Some few attempts have been made to recall the people to reason, and to remind them that they are Christians, and have duties to perform to God and to their fellow-men; and I feel that we are all under obligation to the Bishop of Melbourne for his out-spoken words. But the sad part of the case is that these haters of the Chinese think that they have an answer to any such view of the matter as that put forth by the Bishop.

This is what is in their minds—and some of them have said it with more or less plainness—‘Don’t talk to us about receiving these heathens here in order that they may be converted to Christianity. It will be soon enough for you to hold this sort of language to us when you and your congregations can show that your Christian teaching is beginning to tell upon the Chinese race. At present they come here heathens, and they remain or go away as they come. *We* care for none of these things. We don’t believe in converting Chinese; and we don’t want to do it. We believe in looking after our own interests. And we don’t intend to let these people interfere with us.’

“To these taunts we have no answer, our lips are closed. And it does seem to me that a plain and loud call comes to us from the Father of all mankind, to bestir ourselves in His name and on His behalf; and to see to it that something be done to remedy this great evil. The duty seems to me to be so plain, that I think we are bound to try to discharge that duty, whatever may be our hopes or expectations concerning the result. But I have a good hope concerning the result. I will say rather that I have faith to believe that He who calls us to do this work for Him will take it in hand as His own work; and will carry it forward by such humble instrumentality as He may see fit to employ.”

Of general progress he writes thankfully, December 17th, 1878:—

“When the Synod Roll was called in July, 1877, there were twenty-one clergymen upon the Roll, and at the meeting of Synod in July, 1878, the number was thirty-one. Six of the new men are occupying entirely new districts—travelling over large tracts of country in which our Church was altogether unrepresented before, the people in some parts having enjoyed no ministrations of religion at all.”



BALLAARAT.

STATE OF THE DIOCESE.

A LETTER from the Bishop, dated January 24th, gives a full account of the present condition of the diocese, after a year of almost unexampled commercial depression:—

“Since last year the number of our clergy has risen from 40 to 42, of churches from 88 to 90, of parishes or missions from 44 to 48.

“I have found it advisable to create two new archdeaconries, in addition to that of Ballaarat, viz., that of Hamilton, in the west, and that of Warnambool in the south. The grants made to the new Archdeacons (as well as to the Archdeacon of Ballaarat) are not sources of emolument, but only meet necessary additional outlay involved in their duties. The result of this more thorough organization is already full of promise.

“At Hamilton, the chief town of the west, a new church of stone has been erected, and was opened August 18th, 1878. The parish has had no incumbent since October, 1875, owing to pecuniary and other difficulties; but Archdeacon Innes was on that day inducted to the pastoral charge

of this important district, and with the aid of a curate has not only succeeded in greatly stimulating Church work in Hamilton itself, but has re-established the Church already in four places where her work had been discontinued for years.

"In the district worked by the Society's Missionary, Rev. J. M. Watson, much progress has been made, but both men and means are wanting to occupy this populous field with success. It should be divided into three parts at least: Horsham and ten miles round as the mother parish, Dimbooler and the northern plains, and Murtsa and the east (to the district superintended by the Rev. J. B. Stair) as a third. In each of the last-named centres Mr. Watson has a reader, or probationer clergyman, but at Murtsa his stay cannot be prolonged, and I am without a successor for him.

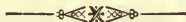
"In the Portland district (occupied by the Society's Missionary, Rev. T. C. P. Allnutt) a new church is contemplated at Spring Creek, and a site has been presented.

"The St. Arnaud Mission district has been subdivided, a clergyman having been sent to minister in the north of it, taking East Charlton, Copeloe, Doneld, and Mount Jeffcoat as his centres of work.

"I have established a new Mission or embryo parish at Wedderburn, taking in Boort and Wychetella, the latter places being new ground altogether.

"I now need seven more men to take advantage of present openings, but cannot accept them unless our means are increased. The speedy addition of 1,200*l.* per annum at least to our yearly diocesan income is urgently required. 'Times' are very bad indeed in Victoria; I am venturing into debt to maintain our work, in the belief that a reaction must set in shortly.

"A residence has been purchased for the Bishop to relieve him of the heavy burden of a very high rent for an unsuitable house. It cost nearly 5,000*l.*; only half has been raised. The Bishop pays interest on the rest."



PERTH.

A PASTORAL VISIT TO DISTANT SETTLEMENTS, BY THE
REV. D. GLYN WATKINS.

BY desire of the Bishop of this diocese (Perth), I recently undertook to make a pastoral visit to the north-west coast of Australia; and now, also at the Bishop's request, I beg to send this short, imperfect, and hastily-written account of the district I visited.

It will probably be news to most of your readers to hear that there exists a very thriving settlement on the north-west coast of Australia, between lat. 20° and lat. 22° S. The whole district abounds in minerals, and hereafter much may be done, possibly by irrigation; but at present the staple industries are wool-growing on the mainland, and pearl-shell-oyster fishing on the coast. The whole white population,

scattered over a territory with a coast-line of 300 miles, is under 400, while the aboriginal natives number as many as 2,000 or 2,500. These latter do most of the work on the sheep-stations, and in the boats during the diving season, which extends over the summer months, from September to April.

The object of my visit was twofold—(1) to minister to the utmost of my ability and opportunity to the present spiritual needs of the settlers, who, be it remembered, never before had seen a clergyman of any type in that part, though some of them have been there for ten or twelve years; and (2) to make arrangements for placing a clergyman permanently in that district. This latter object was satisfactorily attained in the opinion of the Bishop, and he is now anxiously seeking for a suitable man to fill the post. It is difficult for people in England to realise that there does or could exist a prosperous community of English people like this, 800 or 1,000 miles away from any other settlement, without any provision whatever for the regular ministrations of religion among them; yet so it is—the income is forthcoming, only the man is wanting. If the right man can only be found, he would meet with a warm and hearty welcome from many who feel their desolate condition keenly; and there is every reason to believe that a good and earnest man would be largely blessed.

In fulfilment of my mission, and with the object of visiting every station, I spent seven weeks in going from place to place, and rode about 1,000 miles. Now it is certain that the number of stations will multiply, while there seems no prospect of any considerable centre of population being formed, so that it would be idle to describe the life of any clergyman who undertook the work as an easy, or in some respects even a pleasant, one, at all events, unless he was well qualified for it. The climate, though dry and healthy, is very hot; again, some of the people through long neglect appear indifferent to religion altogether, while a considerable proportion—say two-fifths of the whole—are Presbyterians; who, though they would receive an Anglican clergyman in default of any other, would naturally prefer the ministrations of their own Church. But in spite of these drawbacks, a man of the right stamp, at once strong, energetic, and zealous, a man of refinement, and yet capable of living a rough bush-life, whenever occasion required it, a man of wide sympathies and tolerant views, and yet withal a firm and loyal Churchman,—a man of this kind, would find ample scope for doing

good work; and though the population is of a somewhat mixed character, he would find himself and his labours thoroughly appreciated and valued.

Surely there must be men in the old country (if they could only be met with) who would willingly encounter many more hardships than I could enumerate as connected with the place I speak of, for the sake of the prospect of advancing Christ's Kingdom, and making good the outposts of our Church.

The Bishop of this diocese and others are very anxious to do something if possible, too, towards civilising and Christianising the aboriginal natives of that part. The natives of the district I speak of are far superior to any I have seen in any other parts of the Continent. As a rule they are an active, well-built, straight-limbed, athletic race. They excel as divers and oarsmen, and take kindly to shepherding, shearing, and almost every kind of labour. Nowhere, I believe, has the Australian native been found so useful as in this district. Almost to a man, they attach themselves under yearly engagements to the different stations, and nearly the whole of the labour ashore, and the diving during the season, falls to their lot.

It must not be supposed, however, from what has been said that the black man has any excessive fondness for hard work in lat. 20° any more than his white master; the simple reason of his readiness to work is his liking for flour, poor fellow! When away in the bush he feasts one day and fasts the next, and consequently feels and looks miserable, whereas, with his daily ration of flour and tea and sugar, he soon grows fat and hearty, and will work early and late, if necessary, rather than be sent away from the station in disgrace.

These natives, like others, are very quick of ear and eye and hand, and every faculty of mind and body which could help them in their savage state to defend and sustain life is most highly developed. As a rule, too, and especially before they come into contact with the white man, they are honest and truthful, and, according to their standard, moral also. Hitherto the poor natives have been treated too much like animals—as useful and profitable animals; little or nothing has been attempted towards developing faculties of mind and soul, which, though they have lain dormant generation after generation, we cannot doubt exist. Less than ten years ago some 200 natives made a most determined attack upon an out-station 80 or 100 miles away from any other, under the impression, as some of the warriors told me themselves, that the ten or twelve whites who had

invaded their country were the only white men in existence ; and what did I find at that very station the other day ? Why, ninety-two natives, men and boys, on the shearing-board at one time, shearing the whole of their employer's sheep without the assistance of a single white man, and all without one angry word or look. And on another part of the premises fifty more men and women scouring wool, and managing boiler, pump, and the whole of a somewhat complicated process, almost without supervision, sometimes, in fact, for hours together, without a single white man in sight. These very people, too, whom I found so usefully employed, had brought up no less than fifty-eight tons of pearl shells during the previous season, of the value of some 9,000*l.* or 10,000*l.*

When it is further borne in mind that all this work is done uniformly in the most cheery way, with never a word of complaint, it will be allowed that the change wrought in the habits of these people in ten years is marvellous.

And surely in the face of this it is vain to say that these poor people, that have made such progress in so short a time, are incapable of appreciating the comforts and advantages of a yet higher civilization, and even the blessings of our holy faith, if they had but the chance of learning them.

I will now conclude this paper by describing in the most accurate and unvarnished way the funeral of a young native man, which I witnessed. On arriving at a station one Sunday morning, I learnt that a young man had been killed close by in a fight the night before. I was told that the funeral would take place at once. I went, and this is what I saw :—

The body of the murdered man, decorated with paint and feathers, was lying in the dry sandy river-bed, loosely wrapped in a blanket ; some scores of men and boys were squatting round, all mournful and still, while the women kept by themselves some distance away.

When things were ready five men came forward, and, standing abreast, received the body on their heads, and so, bearing it transversely, went slowly forward, followed by the men and lads in one company, the women and girls in another ; in this order we began to trudge through the heavy sand, without a sound to break the stillness except an occasional sob from the women. Gradually, however, the sounds of moaning became more frequent, until at last there was a general chorus of yells and moans from men as well as women. A quarter of a mile brought us to the river-bed, where the grave was

to be. Arrived there, we found two men scooping out a hole with large shells, and as they had not finished their work, the body was laid on the ground hard by.

At once men and women, boys and girls, pressed forward ; those who were nearest threw themselves on the body ; those in the second rank plunged frantically upon the prostrate forms of their friends ; and so on, till there was a huge heaving pile of weeping and groaning human creatures. Many of the outsiders who had not strength or will to press forward, cast themselves down with all their might, head foremost, again and again, in the roughest places they could find—now in the middle of a bit of prickly scrub, now on the hardest or most stony spot available.

I had noticed before this that many of the men carried the womera (a weapon with a sharp flint at one end), while many of the women were provided with the large shells which they usually take about with them, and use for many purposes ; and now many of the women began to batter their own heads with these shells most unmercifully, until large scalp wounds were in every instance formed and the blood flowed freely ; as soon as this result was achieved the poor creatures seemed satisfied, and would allow other women, who had come unprovided with the means of inflicting self-torture, to seize their shells, and treat themselves in a similar way.

Meanwhile, the men were using the womeras quite as vigorously ; every man who had come with one of these weapons began to hammer his skull with such a will that in each case a ghastly wound was soon made ; some of the men had come unarmed, however, but so general was the desire to pay respect to the departed friend that some of the weapons passed through three or four different hands, and broke as many heads.

After looking on at this horrible spectacle for some ten or fifteen minutes, it was a great relief to see the body buried, and the excited and exhausted people begin to disperse.

No one who has not himself witnessed such a scene as I have tried here briefly to describe can even faintly picture to himself the general confusion which prevailed, the melancholy wails and horrible yells which filled the air, the blood and tears pouring down scores of faces, the helpless and hopeless grief of every heart.

This, then, is the difference between the heathen and the Christian ; the one is buried in sorrow and despair, the other in the joyful and glorious hope of the resurrection.



NATIVES OF WEST AUSTRALIA.

The Bishop of Perth in forwarding the above to the Society, writes (January 22nd, 1879):—

“I think it may at once serve to interest its readers, and to call attention to the work of our Church on this western side of the great Australian continent. On my appointment to the charge of this extensive diocese, just two years ago, my attention was especially drawn to the urgent need of some provision for the spiritual wants of the settlements lying on this North West coast, some 800 miles away from the older and regularly-settled portion of the Colony. Since my arrival in the diocese in May, 1877, my time has been too much occupied with visiting the settled districts, themselves extending some 600 miles from north to south, and about 100 miles inland, and other matters of regular diocesan work, to allow of my as yet attempting a visit to those more distant parts. I lost no time, however, in communicating with some of the principal settlers of the district, from whom I received the promise of yearly contributions to the amount of 150*l*. In April last, I received a letter from the resident magistrate, himself an old settler in the district, and a member of our Church, strongly urging that if I could not myself come I should send a clergyman to visit them. I at once asked one of our most valuable and experienced clergymen, the Rev. D. G. Watkins, to undertake the mission, engaging to provide for the duties of his own post during his absence. He readily complied with my request, and started in the early part of May in a small trading vessel bound for those parts. His voyage up occupied nearly three weeks, eight weeks were spent by him in the district, and three weeks again occupied in the return voyage. During the eight weeks spent in the district, he visited all the settlers' stations, separated often thirty, forty, or fifty miles from one another, holding services where practicable, baptized thirty-two children, and celebrated one marriage. His report gives many interesting particulars of his visit. I may add as to its general results that the annual subscriptions now promised from the settlers themselves towards the salary of a resident clergyman, amount to over 300*l*. I am now anxiously looking for a fit man for the post. It is one at which a large and interesting field of work lies before the Church of this diocese, both as a portion of the Colony that is likely to be ere long the centre of a thriving and important district, and as the point perhaps in the whole of Australia at which mission-work amongst the aboriginal natives may be taken up, under God's guidance and blessing, with most hope of success.

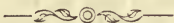
“So much I have written now by way of introduction to Mr. Watkins' report. I trust ere long to furnish some particulars of the work that we have in hand in other parts of the diocese.”

That Bishop Parry himself is by no means idle, the following extract from a local newspaper will testify. It refers to the visitation of the southern districts of his diocese last year, to which allusion was made in our January number :—

“The Bishop of Perth arrived at York, *en route* to Beverley, on Saturday, the 4th inst. He proceeded in the afternoon to Beverley, where he remained until Saturday, the 11th. Thence he returned to York, arriving at the parsonage at mid-day. On Sunday his lordship administered the rite of confirmation to thirty-eight candidates—presented by

the esteemed chaplain, the Rev. G. R. Howard—many of them remaining to partake of the Lord's Supper with the rest of the congregation, numbering sixty communicants. His lordship addressed the candidates in a most simple and impressive manner, intelligible to the most uneducated. May they ever bear in mind that address. Two hundred persons were present at the morning service, many having come from long distances. The church was very prettily decorated for the occasion by the ladies of York, and the choir performed their part with their usual skill and expression. Altogether it was a most enjoyable service, and the Bishop was pleased to express his approbation. In the afternoon he visited the Sunday School, when fifty-four children, with merry faces and the tidiest of attire, were present; the Bishop taking a class, and instructing them for an hour. In the evening a full congregation again met at St. John's Church, when the Bishop preached. The offertory at both churches amounted to upwards of five pounds, to be given, I believe, to the Bishop towards the New Cathedral Fund. On Monday, May 13, the Bishop visited the girls', infants', and boys' schools, hearing them read, and expressing much satisfaction with their progress. In the afternoon the churchwardens and the resident magistrate, at the invitation of the chaplain, met him at dinner at the parsonage, when all matters concerned with the Church generally, and the parish of York in particular, were discussed with great pleasure and earnestness. In the evening there was a meeting at the Mechanics' Hall, when he addressed those present on the present and future condition of the Church in this colony. All were most attentive, and must have felt convinced that they heard a bishop eminently practical and most earnest in the work of our Church. On Tuesday his lordship was driven by the chaplain to the Greenhills, the pretty and flourishing residence of Mr. Penny, where he remained all night, holding a service there to the great delight of the settlers thereabouts, who mustered from all distances. On Wednesday he returned *via* Marli, calling at Messrs. Donovan's and Parker's *en route*. In the evening he met the Rechabites and Good Templars at the Mechanics' Hall, and explained to them the rules, &c., of the Church of England Temperance Society. Our total abstinence friends seemed unwilling to welcome the non-abstaining clause, and some spoke strongly against all attempt at moderation; for, as one remarked, "he thought himself *moderate* when taking *only* ten or twelve glasses daily!" The Bishop explained that that was not the sense in which *he* understood the term "moderation." However, twelve persons joined the Temperance Society as total abstainers, and I have no doubt that many more will join our ranks, especially among the young men of the district. On Tuesday the Bishop was driven to Queendeling, fourteen miles from York, and spent the day in visiting the settlers there—a flourishing little colony—from house to house. A service was holden at the house of Mr. Gentle, who has kindly placed his house at the disposal of the chaplain for his occasional services. All were delighted to see and hear their Bishop. In the evening the Sunday School teachers and choir met at the parsonage and discussed the question of education. The Bishop addressed a few words of advice and encouragement, which seemed to invigorate the minds of those who through rain and sunshine have so devotedly struggled on to do the Church's work according to the ability which God has been pleased to give them. Friday was taken up in visiting the settlers around York—Messrs. Mackie, Stone, Bird, Grigson, and Hamersley, among others. At the house of the latter the Bishop dined, and afterwards held a service at the Wilberforce Church, and confirmed one candidate, who was unable

to be present at York. From thence to the residence of Mr. S. E. Burges, where he stayed all night, going on from thence to Northam on the following day, to go through another week in his labour of love for his Master's honour. The kindness and urbanity of his lordship to all, from the highest to the lowest, has secured for him the kindest feelings of affection and respect throughout the district.'



DUNEDIN.

STATE OF THE DIOCESE.—HEAVY FLOODS.

WE have mentioned elsewhere that an exception is being made in the case of this diocese to the resolution of the Society to withdraw its grants from New Zealand. The following facts, recently laid before the Society by the Bishop, will partly explain this decision:—

"1. This diocese was constituted in the year 1868, having previous to that date formed a part of the Diocese of Christchurch.

"2. This diocese received no part of the endowment of the original diocese, save that a certain share in the income derived from a particular trust was assigned towards the endowment of the bishopric of the new see.

"3. That the diocese received no endowment from any public source.

"4. That within the area assigned to the diocese of Dunedin a special settlement of the body known as the Free Church of Scotland had obtained possession of valuable estates, and that those estates now return a large income, which is at the disposal of the authorities of that body in New Zealand.

"5. That the Government lands of the colony within the diocese are not yet all sold, though they are being rapidly disposed of, and that in the year 1880 considerable properties which have been withheld from sale by the operation of leases will revert to the Government, and immediately be put up to auction. Land companies already exist which propose to take advantage of this opportunity.

"6. Had any considerable portion of the Government lands been purchased at the date of the formation of the diocese there would have been no occasion for the Bishop to be spending time in this country for the purpose of raising funds; and the Bishop is strongly of opinion that the opportunity of obtaining land on favourable terms for the endowment of the Church is not yet entirely lost, though it is fast slipping away, and he painfully feels that the churchmen of the future will strongly blame those of the present day if advantage be not taken of such opportunity.

"7. Under all these circumstances the Bishop earnestly seeks the aid of your Society at this juncture, requesting that a block grant may be made, to be subject to such conditions as the Society may deem best, and the Bishop believes that the making of such a grant would do more than anything else to stimulate exertion within the diocese itself.

The following statistics and particulars are added in the hope of assisting the members of the Committee, and to show the necessity of efforts being made to obtain some measure of endowment for the country parishes.

"The area of the diocese, exclusive of Stewart's Island, is a little short of 40,000 square miles. Stewart's Island may be as large as Yorkshire.

"The population is a little over 100,000, and is spread over about two-thirds of the area.

"The population is increasing with considerable rapidity, in consequence of the encouragement given to immigration by the Government of the colony.

"The members of our Church may be reckoned at about one-third of the total population, but this estimate is inclusive of children.

"The towns of Dunedin, Invercargill, and Oamaru are the only ones in the diocese capable of supporting their clergy within themselves and without assistance.

"There are in all seventeen clergy in the diocese, but of these two are schoolmasters, and though licensed to officiate are not in charge of parishes.

"Seven of the clergy are in the three towns above mentioned.

"There are at the present moment nine substantial churches in the country which have no clergymen to serve them, and five of these are in a direct and continuous line, viz., from Lawrence to Queenstown—127 miles. The church of Queenstown is one of these now vacant, and as it was the northernmost occupied post in the interior of the diocese, the length of the country left without a clergyman is much more than 127 miles. The nearest clergyman to one side of this line is fifty-two miles off, and from the size of his own parish he is quite unable to help.

"Two of these charges have had a resident clergyman each for the past eight years, and the people are greatly distressed at their departure. The stipend of one clergyman was 120*l.* in arrear at the time of his resignation.

"There appears but little prospect of these places being able to pay the full stipend of a clergyman in the future, as the yield of gold, upon which they depended in the past, is fast diminishing, yet the people cannot well leave the places, as their whole property is invested therein.

"With regard to those areas of the country which are suitable for farming operations, it should be known that the Government plan of settling several hundreds of people upon a block of land, upon what is known as the 'deferred payments' principle, introduces into the country numbers of families who, though they require the aid of a clergyman, are without private means, and usually for many years encumbered with debt; it is obvious that contributions in support of the clergy cannot be looked for to any considerable extent from persons so situated.

"Some plan by which regular and permanent aid can be given to the country charges has become a manifest necessity.

"The Presbyterian ministers receive each the sum of 200*l.* per annum, above what may be locally raised, the proceeds of their endowments.

"The sum raised within the diocese last year for all purposes was 11,000*l.*

"The Bishop would earnestly crave the most favourable consideration which the committee can give to this appeal, both on the ground of the urgency of the case, and the fact that the diocese never at its foundation received anything of the nature of a start in its career."

The Rev. Francis Knowles, writing from Balclutha on March 31, tells of a serious local hindrance to Church work:—

"The district of the Clutha River has been visited by a terrible calamity.

An unusual quantity of snow fell in the last winter on the back ranges, and in spring this melting swelled the great lakes which the Clutha drains, the result being that the river overflowed its banks, and did immense damage on the lower lands, among other things submerging nearly the whole of the fertile island of Inch Clutha, which has now been under water for several weeks, and also so far submerging the town of Balclutha that about 700 people were obliged to quit their homes and seek temporary shelter on the higher levels. The loss of stock and damage to property is so considerable that it will be a long time before the district in which I lately served will recover from the blow it has received, and that they will now be able to support a clergyman is entirely out of the question, and will be so for some two or three years to come. The calamity was increased by the partial destruction of the bridge connecting the town with the country north of the Clutha, which was built some years since at a cost of some 17,000*l*. The people of Dunedin have generously raised some 1,500*l*. for the relief of the more pressing cases of distress arising from the flood. The work of the Church, which has been somewhat thrown back in consequence of the difficulty of obtaining a clergyman to succeed me, must now, I am certain, LAPSE ALTOGETHER, *with the exception of the arrangement recently made, that the Rev. Mr. Ronaldson, incumbent of Milton, should visit Balclutha once a month for services, baptisms, and administration of Holy Communion.* This, I hope, may still be continued, but it only provides for the wants of the township, leaving the whole of the settled district around uncared for. The district possesses two churches, and there were in my time three school-room services maintained, besides those in the churches. The parsonage was uninjured by the flood, but the water was, I believe, in Balclutha Church. The people have a church debt of 750*l*., and steps which had been taken to reduce this debt in November next have been altogether frustrated for the present by the flood. Another year must elapse, at least, before anything can be done in this direction."

AUCKLAND.

WANT OF CLERGY.

THE Bishop of this Diocese recognises the fact that the Colonies must train clergy from among their own people for the peculiar work of the Church in those regions. Writing on December 10th, he says:—

"The Society's annual grant of 50*l*. is divided between the Rev. P. Walsh (of Taranaki) and the Rev. H. D. D. Sparling (of Mahurangi). I have just returned from a ride through the latter district—400 square miles in extent, inhabited by people for the most part very poor, and so scattered as to make it very difficult for a clergyman to visit them. The country has no metalled roads, and the tracks by which one has to travel are over high hills and through dense forests. Mr. Sparling is the only clergyman of our Church, besides myself, who ministers to these people. We are in great want of three more clergymen for such districts as

Mahurangi, but I have little hope of obtaining suitable men for the work from England. Besides zeal and discretion, and a willingness to work without pay, we need in our country clergy, bodily strength and a disregard of discomfort, enabling them to take three or four services each Sunday, in addition to riding twenty or thirty miles—sometimes through seas of mud, with little or no food between early morning and night. Men for such trying work must be trained by ourselves; and the Society will help us most effectually by enabling us to increase the number of students at our Theological College of St. John, near Auckland. The Society's grant towards the maintenance of Mr. Percy Smallfield at the College has helped us greatly. Mr. Percy Smallfield is likely to be a valuable addition to our staff as soon as he is ordained, and he is already doing good work on Sundays as a lay reader.

"Our staff of clergy is so small, in proportion to the population, and considering the difficulty of ministering to our scattered congregations, that I have a very hard day's work each Sunday, in addition to my proper episcopal duties."



WAIAPU.

BISHOP'S VISITATION.—OPOTIKI.

WE cannot give the readers of the *Mission Field* a better idea of the work going on in this diocese than by an extract from the *New Zealand Church News* of March last:—

"The Bishop returned to Napier on January 16, after an absence of eleven weeks, spent on a visitation chiefly to the Maori districts in the northern portion of the diocese. The first part of the tour lay between Poverty Bay (Gisborne) and Hick's Bay, beyond Waiaapu and the East Cape. In this district, comprising about 120 miles of coast line, there are numerous Maori settlements, with a considerable population. The scene of Bishop Williams' missionary labours for many years, it has more recently been carefully worked by his son Archdeacon Leonard Williams. Through God's blessing on his unwearied labours, the breaches caused by the war and the Hauhau outbreak have been in a great measure repaired. The mission now presents, for the most part, the features of a group of parochial districts, fairly organised, and worked by a body of Maori clergymen, under the immediate superintendence of the Archdeacon, who resides at Gisborne as the most convenient basis of operations. The Archdeacon accompanied the Bishop throughout the tour of the native districts, and by his intimate acquaintance with the work and the people added greatly to the interest of the journey. At Tologa Bay the annual session of the Native Church Board took place. At the opening service on Friday, Nov. 8, there were fifty-two communicants, including the clergy. The sermon was preached by the Archdeacon. The three Maori priests all had parts assigned to them in the service. The Bishop was the celebrant—the first occasion on which he had so officiated in Maori. Seven native clergymen and six laymen were present at the meeting of the Board. On the following Sunday a Confirmation was held, at which forty persons were confirmed. At a previous service, on

the other side of the river, two adults were baptised. In the afternoon an English service was held in the same church, which the Maoris willingly allow the use of to their pakeha neighbours, when the Bishop preached to the small community of English settlers in Tologa Bay, and administered the Holy Communion. The offertory of 3*l.* 6*s.* 9*d.* was devoted to the newly-formed Diocesan Fund. Both the churches at Tologa Bay, one on either side of the wide estuary of the river, are recent buildings, erected by the Maoris. At most of the other larger settlements between that and Hick's Bay there are churches, either new or restored. There were six confirmations altogether in the district, at which 143 persons were confirmed. On passing over the rugged promontory of Cape Run-away into the Bay of Plenty, the aspect of the work was entirely changed. There is still a numerous, and in some places thriving aboriginal population, but their religious condition is deplorable. With the exception of an aged and somewhat infirm native deacon at Maketu, there is no Maori clergyman in the whole of the wide district of the Bay of Plenty; and there are very few recognised lay readers. In the portion east of Opotiki there is a general neglect of religious services. The Maori clergyman of Hick's Bay has occasionally visited some of the nearer settlements, and baptised the children, but regular services have not been kept up. From Opotiki (the scene of the murder of the missionary Völkner) all the Maories on the coast, with scarcely an exception, have been carried away by Hauhau fanaticism, and now by the more recent *Karakia*, i.e., cult of Te Kooti, the outlawed perpetrator of the Poverty Bay massacre of 1868. They still however call themselves Christians, and gave a cordial welcome to the Bishop, after making the remark that it was well he had come to look for the lost sheep. At all the hamlets visited services were held and numerous attended. There were also the usual speeches of welcome by the chief men of each place; in replying to these, opportunity was given for speaking freely to them of their present state. A desire for regular services and religious teachers was frequently expressed. This was especially the case with those who have not taken up the new cult, and have seen the baseless pretensions of Hauhauism. In many instances they brought their children to be baptised, engaging that they should be brought up in 'the old paths.' Sixty-seven infants and children were baptised by the Archdeacon, and several adults. At two different points the Bishop and his companions (for, besides the Archdeacon, there were two Maoris from the East Coast of the party), struck inland, and had some interesting days amongst the Uriwera tribe. They have scarcely been visited by missionaries since the war, in which they fought against the English. But their disposition now seems peaceable enough, and their reception of the Bishop and his party was most cordial. The second of these digressions from the coast led round by the Arawa tribe of the Lake District. Here, too, a disposition was evinced to return to the old paths, and to the ordinances of Christianity, which indeed the Arawas have never formally renounced, though sadly lax and indifferent to religion. By the middle of December Tauranga was reached, where the Bishop was met on arrival by a welcome reinforcement of two young missionaries, who had landed from England not a month before. In coming on to Tauranga they were wrecked in the ill-fated *Taranaki*, and were amongst the passengers so providentially rescued from that great peril—'all safe to land.' Another disaster of recent occurrence had made November a memorable month in Tauranga. The church was struck with lightning, and seriously damaged. In this case, too, there was mercifully no loss of life, as the catastrophe happened in the middle

of the night. The bell turret was shattered, and the walls and even the foundation posts much injured. The Vestry have appealed for subscriptions towards the repairs, which are estimated to cost 250*l.*, and any help from their brother Churchmen in other parts of the province will be very acceptable to a congregation already encumbered with a considerable debt incurred in the first erection of the church. The Bishop held a special service on a week-day evening, and addressed the candidates for confirmation. There was also an informal conference of the Missionaries of the C.M.S., to consult on some plans for the supply of the work in the Mission Field; and an interesting interview between the Bishop and Maori delegates from settlements round Tauranga. At this meeting, which was held in the open air, at the residence of the Rev. G. Maunsell, C.M.S., an excellent speech was made with good effect by the Rev. Wiremu Turipona, from the Thames in the Auckland Diocese, who was present as a visitor. After a fortnight spent at Auckland and the Bay of Islands, the Bishop returned to Tauranga, and held a confirmation there on the 1st Sunday after the Epiphany. During the week's sojourn at Tauranga he had some further intercourse with the Maoris in the neighbouring settlements. A great desire was expressed by many to have a native clergyman settled amongst them. So that even here, where the alienation of the natives from the Faith they had once received seemed almost universal, there are signs of a return to a better feeling. On the whole, the Bishop was encouraged by his tour to expect the dawning of a brighter day for the Maori portion of the Church, and that the prayers on the recent Day of Intercession may be answered in a deep and wide revival of religious interest amongst these our fellow Christians, of whom Bishop Selwyn wrote in 1842—"We see here a whole nation of pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God . . . all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives some fruits of the influences of the Spirit."

Bishop Stuart himself wrote to the Society while on his visitation, inclosing a satisfactory report from Mr. Soutar, of Opotiki:—

"I spent Sunday, the 24th November, there and had an interesting day. Mr. Soutar read prayers and I preached at the usual morning service, when the church was well filled. Eleven remained to partake of the Holy Communion. At 3 P.M. Archdeacon Williams held Maori service in St. Stephen's (the church close to which the missionary, Völkner, was murdered by the Hauhaus fourteen years ago, and from the pulpit of which his head was exhibited to the assembled fanatics). Between thirty and forty were present, and behaved with becoming reverence and attention. I addressed to them a few words on John i. 2, 7, and then the Archdeacon spoke to them on the singularly appropriate words of the first Lesson, Haggai ii. The congregation joined heartily, as the manner of the Maoris is, in the responses and reciting of the Psalms. At 5 there was a children's service for the children (some seventy) of the Sunday-school, when I addressed them. The day concluded with evening service, at which there was again a good attendance. The Archdeacon preached. We were four of the clergy in all, as the Rev. S. M. Spencer, missionary of the C.M.S. at Maketu, had arrived, to accompany me in a missionary tour to the scattered Maori tribes in the interior, on which I am now engaged. The English congregations, though larger than usual, consisted

of Church people who, at one or another of the settlements in the district, are in the habit of attending Mr. Soutar's ministrations. Many had come in from these out-stations on this as a special occasion.

"Since my visit last April a Presbyterian minister has been placed at Opotiki. But the Church people seem now to pull better together, and the whole aspect of Church matters is improving. There are many difficulties which a clergyman has to overcome in these small and divided communities. But Mr. Soutar is patiently and faithfully doing his part, and with the Divine blessing I believe his patient perseverance will tell. There is a decided improvement in the native community; the Maoris are now open, at least, to religious influence. So it is most important to maintain amongst the white people some outward witness to religion, and to promote consistent Christian living, so as to remove the stumbling-block too often caused by the irreligion of our own countrymen. On Monday the Archdeacon and I held service at a Maori kainga, at which ten children and one adult, an intelligent and seemingly earnest man, were baptised. This was in a place where, a few years ago, all had lapsed from their profession of Christianity."



MELANESIA.

THE ISLAND VOYAGE.—ANNUAL REPORT.—SPECIAL APPEAL.

MORE interesting reading could hardly be found than *The Island Voyage*, 1878, recently published for the Melanesian Mission by E. J. Partridge, Ludlow, under the personal superintendence of Bishop Selwyn. This whole number of the *Mission Field* might be more than filled by striking passages from its pages; but it seems best to refer our readers to the pamphlet itself, reserving the limited space at our disposal for extracts from sources of information less accessible to them.

The Bishop wrote to the Society on March 1st:—

"My chief want at present is *men*. For our present purposes we should have at least four more men to station at different centres, and to support the native deacons and teachers, which are now being supplied by our Norfolk Island School in fairly satisfactory numbers.

"The events in the past year, which call for most thankfulness to Almighty God, are—

"1. The ordination of the Rev. Edwin Sakelrau, at his own home, in the Island of Ara, in the Banks' Islands. This was my first ordination, and the first ever held in the islands themselves.

"2. The reopening of communication with the Santa Cruz group, and the stationing of a native deacon, the Rev. Mano Wadrokak on Nujiloli in that group. He has been exceedingly well received, and the people of the island he is on have sent their children to school regularly with him.

"Besides this he has been visited by people from all the other islands,

notably by those from the place where Commodore Goodenough was attacked on the main island of Santa Cruz, and by a man from Nukapu, who was one of those who actually attacked Bishop Patteson.

"Prior to my return to England I was on shore myself on three of these islands, and everywhere received a most hearty welcome."

In a subsequent letter Bishop Selwyn most unselfishly offered to devote 50*l.* out of the Society's grant of 300*l.* to Melanesia, towards the stipend of an English clergyman for Noumea, New Caledonia, if 50*l.* more should be granted specially for the same object for three years; an offer which the Society has felt it right to accept.

The following are passages from the Annual Report of the Melanesian Mission, contained in a supplement to the *Church Gazette* for the dioceses of Auckland and Melanesia, of April 1st, 1879:—

"NORFOLK ISLAND.—Another very hot and dry summer was accompanied by a good deal of sickness, but the Melanesian scholars were comparatively free from the low fever which still remained in the island. Of six deaths only one could be ascribed to this cause. In the later weeks of the year the dysentery which has prevailed in the island has also attacked the Melanesian scholars, but the cases have not been numerous. The school work has been regularly and satisfactorily carried on, and the general conduct of the scholars good. The success of the work carried on is not to be tested in Norfolk Island, but by the supply of teachers educated there for the work in their own and neighbouring islands.

"VOYAGES.—After the Bishop's departure for England,¹ the *Southern Cross* arrived at Norfolk Island from her second voyage on October 9th, bringing back Mr. Still, Mr. Penny, and Mr. Bice, with the greater number of the scholars who were returning after their visit home. In the course of this voyage Mr. Bice had been left for his annual stay at Lepers' Island. Mr. Palmer was taken up in the Banks' Islands, and, in the absence of the Bishop, made the round of the Solomon Islands. At Nujiloli, one of the Reef Islands near Santa Cruz, was placed the Rev. Mano Wadrokai, who, since his removal from Ysabel on the first visit of the *Southern Cross*, had spent a short time in his native place in the Loyalty Islands. The Solomon Islands were thoroughly visited in those parts of them which the Mission has reached, the schools were inspected, and arrangements made for their continuance. Mr. Penny and Mr. Still, with their scholars, were taken on board, and the vessel returned to Norfolk Island by way of the Banks' Islands and New Hebrides. Mr. Palmer was again left at Mota to conclude his work in the Banks' Islands, and was occupied in the visitation of the various schools there until the *Southern Cross* on her third voyage again received him.

"The business of the third voyage was to collect the scholars from the Banks' Islands, and to visit the newly established deacon at Nujiloli. He was found well settled there, and very willing to remain; he had begun to teach the people, and had been kindly treated by them. He had received

¹ The Bishop left Maewo shortly after the *Southern Cross* dropped him there, having heard of his father's death casually on July 2nd, from the agent of a small labour vessel which visited the place. His route to England was *via* New Caledonia and Sydney, paying a flying visit to Norfolk Island from Sydney.

many visits from Nukapu and the various islands of the group, and from Santa Cruz; and it was his hope in the course of the summer to visit his neighbours, and reach the main island of Santa Cruz. It may be hoped and expected, therefore, that at length a friendly communication will be opened with Santa Cruz, upon which, since the year 1864, a succession of disasters has prevented the Mission from making any impression.

"The Banks' Islands' scholars having been taken up, there remained only to establish at Maewo and in Pentecost in the New Hebrides two teachers from Mota, with their assistants, who will maintain during the summer the schools already begun. Finally Norfolk Island was reached on November 18th, seven months and more after the first party had sailed for the island voyages. The returned party were welcomed in generally excellent health, and bringing generally an excellent report from the Islands.

"On his return from his stay in the Solomon Islands, Mr. Still took the earliest opportunity of leaving Norfolk Island on his way to England, where Mrs. Still had been compelled by the state of her health to remain. The loss to the Mission is very great, and will be felt in every place and in every department in which this work is carried on."

"ISLAND SCHOOLS.—The schools established in the Islands, and carried on by native teachers, who have received their own training in Norfolk Island, now number no less than thirty-four. Some of these are small, and many perhaps are not very efficient; yet, numerous as they have become, and scattered as they are over a very long line, they are so many points from which knowledge is spreading throughout a great part of Melanesia. It has indeed from the beginning been the object of the Mission to furnish the Islands with native teachers and native ministers; and it has always been understood by the scholars in Norfolk Island that it is their business to teach in their own islands what they themselves receive, and to teach in other islands if they are not required in their own. The greater number of the most advanced scholars in Norfolk Island have till lately belonged to Mota, and to the little island of Ara; and a considerable number of these have gone out to other islands in the Banks' Group and the Northern New Hebrides. In the Solomon Islands the supply of teachers has not yet kept up with the demands made by any one island upon the services of those who belong to it.

"These native schools are left at the end of the yearly voyage entirely in the hands of their native teachers. In the New Hebrides there are now two at Lepers' Island in charge of native scholars from Norfolk Island; there is one in Pentecost carried on by a Mota teacher with the assistance of a Christian native from the Norfolk Island school; and the same is the case in the island of Aurora.

"In the Banks' Islands, five schools are carried on in Mota by natives of the place. Mota teachers are settled on the two sides of Santa Maria, at Gaua and Lakona; and a Mission has been established in the Torres Islands, which adjoin the Banks' Group, by a native deacon and assistants from Mota. One native of Gaua is employed in his own place. Five schools are taught in the several districts of Saddle Island by natives of the island, and the whole are under the care of the native deacon, who has his own school in the adjacent islet of Ara. From this place teachers have gone out who carry on two schools in Vanua Lava. A third school on the last-mentioned island has further been established in charge of a teacher from Mota.

"In the Solomon Islands a small school has for some time been carried

on by returned scholars from Norfolk Island at Wango in San Cristoval, and a second has now been set on foot at Haane. Another is carried on at Saa in Malanta. At Florida there are now five schools in different parts of the island. The school at Ysabel, hitherto in charge of the Rev. Mano Wadrokal, now removed to the Reef Islands, near Santa Cruz, is carried on by two native young men, who are quite competent for the work."

Results of the ordination recorded above are thus referred to by the Rev. J. Palmer:—

"There are three schools on Vanua Lava, the chief of which is at Pek, where the Rev. Edwin Sakelrau lives. He was ordained at Ara, his own home, on the first Sunday after Easter, the first ordination that has taken place in these islands. The *Southern Cross* brought some of his own congregation to Ara to be present on the occasion, and a great many of the Motlav people came, so that, although the weather was very unfavourable, there was a congregation of about 300. It was a most interesting service, held in the open air, the people apparently being both interested and impressed by it. It is a good thing for them to have seen one of their own people set apart solemnly for the work of God, and it will help them to understand the meaning of the Christian ministry. Edwin has done well at Pek; he has gathered a scattered population round him, and formed a new village. They have a nice schoolhouse, and school and services are held there most regularly. There are about sixteen candidates being prepared for baptism. The Rev. G. Sarawia is to go there about Christmas time to baptize them, at Edwin's request. It is most pleasant to see Edwin's relations with the people; they so entirely look up to him for advice and counsel, that though a young man he is more like a father to them. There is no place which is so pleasant to visit in this group as this, the people so thoroughly identifying themselves with us. They are ready to do what they can to give us help, and this year they gave us a present of half a boat load of yams, with a promise of a better present next year if they can afford it.

"The Rev. J. Palmer visited the Solomon Islands during the second voyage of the *Southern Cross*. His last visit was with Bishop Patteson in 1863. He saw great progress in the work since that time. Numerous places are now visited which were unknown then, and the friendliness and goodwill of the people everywhere is in marked contrast with their former suspicion and distrust. There is evidence everywhere that good work has been done and good influence gained by the Mission party, and it appeared to him that, with a band of efficient teachers at work there, a great change in the lives and habits of the people might be hoped for."

The reports of the Revs. C. Bice, A. Penny, and R. B. Comins, are also full of thankfulness and encouragement.

A Special Appeal has been made by the English Committee of the Melanesian Mission for 1,600*l.* to carry out the Bishop's earnest wish for a small vessel, in addition to the *Southern Cross*, in which he might continue visiting the islands during the months in which the larger vessel must return to New Zealand for stores and repairs;

and also for a much-needed new engine for the *Southern Cross* herself.

The Bishop left England on June 19th in the *Garonne*, accompanied by three clergymen who have volunteered to work under him.



NORFOLK AND PITCAIRN ISLANDS AND THE ISLANDERS.

THE name of Norfolk Island is so familiar to all who are interested in the Melanesian Mission, that we feel sure the following information concerning it and its history, taken from the *Australian Churchman*, will be welcome to very many of our readers:—

“Norfolk Island is one of the loveliest spots that any one could wish to behold. It lies in the South Pacific Ocean, 940 miles N.E. by E. from Sydney, and, with the exception of two small rocky islets—viz., Philip Island, two-and-half miles S.W., and Nepean Island, half-mile S.—has no land nearer than Lord Howe Island, about 500 miles S.W., and New Zealand, 600 miles S.E. But although the island is thus isolated, yet the beauty of the scenery, the fertility of the soil, and the salubrity of the climate, are such that it is possible for the inhabitants to make their island home one of the happiest spots on earth. The island is five miles long, three broad, and about twenty in circumference; its area comprises upwards of 9,000 acres. The whole extent consists of beautiful undulating country, interrupted only by Mount Pitt, which rises to a height of 1,039 feet above the level of the sea. The beauty of the scenery is considerably enhanced by the well-known Norfolk Island Pines, which cover the island from one end to the other. Well, perhaps I should not say *cover*, because many of them have been cut down to make way for cultivation; but go where you will you are surrounded by them. Walk into the cultivation paddocks, and they are to be seen looming in the distance; stroll into the valleys, and they are to be seen on the summits of the hills, and towering above the tops of other trees beyond; and, again, go into the bush on the east side of the island, where there are no settlers, and there will be found cluster after cluster, in many instances covered with moss which hangs down from the branches a distance of two or three feet, bearing testimony, as it were, to their extreme old age. I should imagine that when man first landed on the island, it must have presented a perfect mass of pines, extending from one end to the other. The pine is very useful to the islanders, as it supplies them with good timber for building purposes, being admirably adapted for lining boards, rafters and shingles. There is on the island an immense stone boat-house, the roof of which is entirely composed of pine. Trees of one size are used as beams, of another size as rafters, and the shingles were built from a full-grown tree.

“On three sides the island is bounded by steep hills and precipitous cliffs, descending abruptly to the water’s edge, and affording nowhere a safe landing place. On the south-west side, however, there is one little spot where the land slopes gradually to the water’s edge, and forms a little flat about 200 acres in extent. On this is situated the little township,

being backed by high hills, rising between 400 and 500 feet above the sea level. In front of this is a reef, having but one opening through which a boat may be brought. The surf breaks upon this little reef with exceeding great violence; and sometimes when the boats come in, borne along on the top of the crested wave, it seems as if they would be dashed to pieces on the dark rocks below; but the men are accustomed to this sort of thing, and with quick eye and steady hand guide their frail craft safely through the opening into the calm water beyond. A little south of the pier an artificial opening has been made in the reef, under the superintendence of Captain Armstrong, through which small schooners may be brought; and there is inside just sufficient water for such crafts to lie safely. There is no natural harbour, and ships visiting the island are obliged to stand off and on during their stay. When the sea is calm, a landing may easily, and without danger, be effected by means of whale boats: but there is frequently so much sea on that it is perfectly impracticable to land at this spot. When this is the case the signalman hoists a blue flag, and the vessel sails round to the other side of the island, to a landing place known as the Cascades; a misnomer, however, for nothing in the shape of a waterfall is to be found. So that of this spot the poet cannot say,—

‘In foaming breaks the rill, with merry song,
Dashed down the rough rock, lightly leaps along.’

“A whale boat is kept at the Cascades, but it is certainly a most awkward spot to land at; the only place which affords a footing being a large flat rock, over which the waves are constantly washing, and one has to watch one’s opportunity of getting to high ground while one wave is receding and another gathering.

“The township must, in former days, have been an exceedingly pretty little place, but now a large portion of it is in ruins. There are three streets; one leading up from the landing place; another cutting this at right angles and containing all the best houses, which, for the most part, stand in a row known as ‘Quality Row’; and the third running close to the water’s edge, containing a number of houses in complete ruins. Here and there about the town are rows and clusters of pines, which give to the place a very pleasing appearance. This township was built by the convicts, who, in the year 1788, when the colony of New South Wales was founded, were sent to Norfolk Island under the superintendence of Lieutenant King, to form there a penal settlement.

“Among the more prominent buildings are the church, the jail, the two barracks, and Government house. The building now used as a place of worship was formerly the commissariat storehouse. It then had three stories; but the middle floor has been knocked down, thus leaving a lofty and spacious room. The windows, of which there are a great many, are oblong; with the exception of the chancel window, which is of stained glass, and very handsome, having been presented by Bishop Selwyn and the Rev. Mr. Codrington in memory of Joseph Atkins and Edwin Nobbs, who were both shot with poisoned arrows, from the effects of which they died; the former when Bishop Patteson was murdered in Santa Cruz in 1870; the latter a few years before that sad event. The building will comfortably seat about 400 persons.

“The early history of the Islanders is exceedingly romantic and interesting, and I purpose giving a brief outline of it.

“Long before the discovery of Australia it was thought that land lay

in this part of the ocean, and a desire of proving this opinion, and the hope of making valuable commercial discoveries, led to several expeditions being sent out from Europe, in which the then King of England, George III., took a prominent part. In the year 1762 Captain Wallis, of the *Dolphin*, and Captain Carteret, of the *Swallow*, left England on an expedition, and in the course of their voyage touched at Tahiti. The Captain of the *Swallow*, whose ship had been separated from the *Dolphin* during a storm, was cruising about, when one day a midshipman, named Pitcairn, who was at the mast-head, saw land, appearing from the great distance to be a rock rising out of the sea. The land was called after the discoverer, Pitcairn Island. Some years after this Cook, on his third voyage of discovery, visited Tahiti, and gave a glowing description of the beauty and fertility of the island, which exactly corresponded with, and thus confirmed, that given by Wallis of the *Dolphin*.

"Some seventeen years afterwards it was thought advisable to try and introduce the breadfruit, which flourished in Tahiti, into the West Indies, as an addition to the food of negroes engaged on the plantations. The Government took the matter in hand, and gave instructions for the purchase and fitting out of a suitable vessel, the *Bounty*, 215 tons. Her crew, including officers, consisted of forty-five men. Lieutenant W. Bligh was appointed commander. The mate of the *Bounty*, Fletcher Christian, was the fourth son of Charles Christian, Esq., of Mairlandclere, in Cumberland. His brother Edward became professor of law at Cambridge, Chief Justice of Ely, and well known as the editor of *Blackstone's Commentaries*.

"The *Bounty* was fitted out at Deptford. Her internal fittings were prepared for the reception of breadfruit trees, and very inferior accommodation was afforded to the officers and crew. Lieutenant Bligh has been described as a man of irritable and passionate disposition, and during the fitting out of the ship rendered himself very unpopular. On the voyage he treated his crew very badly, at times, shortening their allowance of food in the most arbitrary manner. On one occasion he ordered the usual quantity of bread, two pounds, to be stopped, and said the men should have one pound of pumpkin instead. On the crew murmuring at this unjust act Bligh summoned before him the first man of every mess, and commenced an angry address to them by saying, 'I'll make you eat grass, or anything you can catch, before I have done with you.' The officers were also very badly treated by Bligh. When they arrived at Tahiti, he seized all provisions that were brought on board the vessel, as his property, and served them out to the men in small quantities.

"At length about 1,000 breadfruit trees were placed on board, and the *Bounty* set sail from Tahiti. A few days after, Bligh missed some cocoa-nuts from a pile he had purchased, and said the men had stolen them, the officers knowing and conniving at it. He questioned them all, but they denied any knowledge of the affair; whereupon he accused them of taking them, and ordered a search to be made. He asked each officer how many he had bought, and questioned Christian as to the number he had. Christian replied, 'I really do not know, sir, but I hope you do not think me so mean as to be guilty of stealing yours.' 'Yes,' said Bligh, 'You hound, I do think so; you must have stolen them from me, or you could have given a better account of them. You rascals, you are all thieves alike, and combine with the men to rob me. You will steal my yams next. I will flog you and make you jump overboard, before we reach the Endeavour Straits.' Christian made no reply, but

went to his cabin. He had for months borne with patience all the indignities which had been heaped upon him; but the climax had now come, and he resolved to leave the vessel on a raft. He was unable to carry his plan into effect, and therefore resolved on mutiny. Having got several seamen who had been flogged by Bligh to help him, they seized Bligh and the other officers, and sent them off in the launch with a certain amount of provisions. The launch with its passengers at length reached a port, but Bligh and his men endured dreadful hardships on the voyage.

"Having thus got rid of the Captain and his party, Christian, who was always respected by the crew, took command of the ship, and, after calling at Tahiti for supplies, sailed for an island named *Toubonai*, accompanied by nine Tahitian men, twelve women, and eight boys. They arrived there safely, and proceeded to make a fort; but the natives proved so hostile towards them that the men grew dissatisfied, and the majority expressed a desire to return to Tahiti. There were about sixteen men with the mutineers who had not taken part in the mutiny, and these were strongly opposed to passing their lives on the island. It was therefore decided to return to Tahiti, and land there those who wished, and the remainder would then sail off to some uninhabited island, and there make a settlement. When they arrived at Tahiti, sixteen persons went ashore, taking with them their share of arms, ammunition, and everything else on board. Those who remained on board were Fletcher Christian, John Mills, Isaac Martin, William Brown, Edward Young, William M'Koy, John Williams, Matthew Quintal, and John Adams. These nine men took Tahitian women as wives, and six Tahitian men who had three wives between them, also joined the party, making in all twenty-seven souls, who determined to follow the fortune of Christian. One of the Tahitian women, the wife of M'Koy, also took with her her infant daughter, born just before the vessel left Tahiti.

"It happened that on board the *Bounty* was a copy of Captain Carteret's *Voyage to the South Seas*, in which the position of Pitcairn Island was described. This being a lonely spot, probably induced Christian to make for it; but, owing to its having been wrongly described, they were for several weeks unable to find it, and had almost given up the search when a rock, far distant, was seen rising up above the level of the ocean. The mutineers wanted a place where they would have little or no chance of being discovered should search be made, and this little island, only four miles and a half in circumference, far from the haunts of ships and of men, offered an asylum to them. The rock-bound sides of the island by no means looked promising; but in the interior, and concealed by them, lay forests of palms, clothing the mountain sides, and lovely fertile valleys. A small bend in the shore, afterwards called Bounty Bay, was discovered, into which the vessel was steered, and here was her last resting-place; for Christian, having surveyed the island and divided it into nine parts, being one each for himself and his eight companions, sunk the vessel, having first removed from her everything that would be likely to be of use to them. No share of land was apportioned to the Tahitians, who from being friends of the English were soon made their slaves. They, however, willingly assisted in cultivating the ground and in other employments, and for three years the mutineers lived on the island as comfortably as they could wish. But they treated the Tahitians very harshly, and this treatment was carried to such lengths that it finally led to very serious consequences. The wife of Williams was one day searching for birds' eggs on the cliffs, when, losing her footing, she fell,

and was dashed to pieces on the rocks below. Williams now insisted on taking one of the wives of the Tahitians, at which act of injustice the natives formed a plan to murder all the whites; and they would undoubtedly have carried their designs into effect, had not the plot been communicated to the English by the women, by means of a song, the concluding words of which were, 'Why does black man sharpen axe? To kill white man.'

"Finding the plot was discovered, two of the natives fled to the woods, and the other four were pardoned on their promising to murder the two fugitives, which they accordingly did. The whites, however, continued to oppress the blacks to such an extent that another plot was formed by the four Tahitians, and Christian was shot while at work on his plantation. Four other Englishmen also shared the same fate. M'Koy and Quintal escaped to the woods. Adams was wounded, and endeavoured to escape down the rocks, when the natives called him back, promising to spare him. Young was hidden by the women, who thus saved his life. The natives, soon after this event, quarrelled among themselves, and one of them was shot. M'Koy and Quintal, who still remained in the woods, shot another; a third was murdered, out of revenge, by the wife of a murdered Englishman, and the fourth was shot by Young.

"There now remained on the island four Englishmen, twelve women, and several children. Out of the nine mutineers two were foreigners, and it is a singular fact that neither of these had children; nor had the natives any issue. The wife of the Rev. G. H. Nobbs told me this fact, and added that she regarded the circumstance as a proof that it was the will of God that none but the descendants of Englishmen should inhabit the island. Of the four men now on the island, two came to a very sad end. M'Koy had in his youth been employed in a distillery in Scotland, and he now succeeded in manufacturing an intoxicating liquor from a root growing on the island, called the Ti root. The result was that M'Koy and Quintal were continually in a state of intoxication, and at last M'Koy, in a fit of *delirium tremens*, went to the sea-coast, and having fastened a heavy stone to his leg, jumped from a rock into the sea, and was drowned. Quintal became dangerous, and threatened to kill the others, who in self-defence were obliged to have recourse to the dreadful expedient of shooting him. Thus but two men, viz., Adam and Young, were left on the island. Both these were of a serious turn of mind, and the fearful scenes they had witnessed made a lasting impression upon them. They therefore resolved to have daily prayer, morning and afternoon service on Sundays, and by God's help to train up their children and those of their departed companions in the paths of piety and virtue. A Bible and a Prayer-book had been saved from the *Bounty*, and these were now brought into requisition. Daily school was also held. Young had received a very fair education; but this was not the case with Adams, who, however, feeling his deficiency, set to work to improve himself under Young's direction.

"In a few months Young died, and Adams was left alone as the protector, teacher, and guardian of the twelve native women and nineteen children. He strove to do his duty, and indeed God's blessing rested upon his labours, as is proved by the subsequent history of these people. For many years Adams acted as their pastor, and having but one Prayer-book, used to read each sentence or part of a sentence separately, which was then repeated by the whole congregation. Although Prayer-books are now plentiful amongst them, yet the islanders still retain the old custom. All are silent while the clergyman reads a sentence or clause, and then all repeat it in a solemn and measured tone of voice.

"All was peace amongst them now, and for years that little band continued to live on Pitcairn Island, shut out from, and unknown to, the outside world. . . .

"Twenty years had passed away since the mutineers first landed, and those who thought at all about the matter came to the conclusion that the *Bounty* and its crew of mutineers had gone to the bottom of the sea, when a report was spread that Capt. Folgar of the American ship *Boston* had discovered their retreat. No notice, however, seems to have been taken of the report until three years afterwards, when Sir Thomas Staines of his Majesty's ship *Briton*, in the course of her cruise, came across the island. It was night, and Sir Thomas hove to and waited for the daylight, in order to discover the nature of the land. In the morning, he was much surprised to see the island laid out in regular plantations and scattered with neat little huts. As he neared the shore, he observed some natives carrying a canoe to the water; and, when they had launched it, two stepped in, and, dashing through the surf, were soon alongside the ship. Much to the astonishment of those on board, one of the occupants called out in good nautical English, 'Won't you heave us a rope now?' Their request was complied with, and the strangers were soon on deck. The name of the eldest was Thursday October Christian, the first born on the island and the son of Fletcher Christian, the ringleader of the mutineers. The Captain invited them to go below and take some refreshment, but before thinking of tasting what was before them, Christian rose up, and placing his hands in a devotional posture, repeated in a pleasing and serious tone of voice, 'For what we are going to receive, may the Lord make us truly thankful, for Christ's sake, Amen.' Captain Staines and the officers accompanied the islanders to the shore, where they were cordially welcomed by the inhabitants.

"Some years after this a whale ship touched at the island. On board was a man named John Buffet, who was of an earnest turn of mind, and possessed a good plain education. As John Adams was now very old, the inhabitants desired him to remain as their teacher, and the Captain willingly gave him his discharge for that purpose. Another of the crew, John Evans, took a fancy to the island, and deserted his ship in order that he might remain there. This took place in December of the year 1823, and there were fifty-two souls on the Island. I had several long and interesting conversations with this good old man, Buffet, who is now upwards of seventy years of age. He was able to tell me all about John Adams the mutineer, and besides confirming the accounts I have read, supplied me with much interesting information which is not contained in books. He had only been there about fifty-five years when Mr. Nobbs arrived at the island. Mr. Nobbs was accompanied by one companion, who, being in a very bad state of health landed immediately. Mr. Nobbs remained on board, and asked Buffet to keep him company. When Buffet was leaving to go on board, one of his friends said, 'You had better take your sextant with you.' 'Oh,' said Buffet, 'there is no occasion to do that, there will surely be one on board.' On being pressed, however, he did take it with him, and a fortunate thing it was for the two in the launch; for during the night a heavy squall came on which drove the boat far out of sight of land. In the morning Mr. Nobbs took his sextant to ascertain their position, when, to his great mortification, he found that the instruments had been rendered useless by the loss of the indicator, and if Buffet had not taken his, they might never have reached the island.

"Mr. Nobbs' companion died a few weeks after landing, and as the

islanders wished him to remain, he broke up the cutter and used her timber for building himself a house. Next year John Adams died, and Mr. Nobbs succeeded him in his pastoral office. In the year 1830 the colony consisted of eighty-seven persons, and as they had sustained a long drought, the British Government, fearing lest there might, at some future time, be a scarcity of water, proposed to the islanders that they should leave Pitcairn and go to Tahiti. The islanders consented to go, although some of them were exceedingly sorry to leave their beloved island home. They, however, did not remain long in Tahiti. On their own island, drunkenness, the use of bad language, and similar vices were absolutely unknown. One and all striving to serve God and obey His commandments, they dwelt together in harmony like one family. But the Tahitians were very different, and Mrs. Nobbs informed me that during their sojourn there the bad example set by the Tahitians was very injurious to their young people. Buffet and a few other families took the first opportunity of returning to Pitcairn, and the remaining families returned a few months afterwards in an American brig.

"In the year 1832 much distress was caused by a man named Joshua Hill, who went to the island and gave out that he had been sent by the British Government for the benefit of the islanders. Now the Pitcairners were always loyal subjects, and received him with delight. But this imposter—for such indeed he was—had not been sent at all, and he soon began a reign of terror. He ill-treated Messrs. Nobbs, Buffet and Evans, to such an extent that they were obliged to leave the island. It did not, however, last very long; for when the Home Government became cognisant of the fact, they sent a ship and removed Joshua Hill, and the three fugitives returned, much to the joy of the people.

"Sometime afterwards, Rear-Admiral Moresby visited Pitcairn Island, and hearing from the islanders that they were desirous that Mr. Nobbs should be ordained, kindly offered to take him to England for that purpose, which was accordingly done. A few years after this event, as the population had greatly increased, it was deemed advisable by the Government to remove the settlement to Norfolk Island, and this was done with the consent of the people, though that consent was given very reluctantly by many. They were landed on Norfolk Island on Sunday, June 8th, 1856. They were indeed fortunate in being allowed to live on such a lovely spot. Houses of a far superior class than those they had been accustomed to live in stood already furnished for them to enter. Cattle and sheep were apportioned to each household, one cow being allowed for each member of the family; and each married couple received fifty acres of first class land. One would naturally suppose that on such an island, with four times as much ground as on Pitcairn, and with so many pleasant surroundings, the people would have been contented: yet it seems not, for in a very short time several families returned by a whaler to Pitcairn Island, and they and their descendants now number ninety-two souls."

The present condition of the inhabitants of Pitcairn Island may be gathered from the statements following. They were sent by the chief magistrate, Mr. J. R. McKoy, last August, in answer to a letter of inquiry from the Rev. W. B. Keer, acting British Chaplain at Valparaiso, and were published in *The Chilean Times* of October 12, 1878:—

"1st. You will see (by the papers filled up) how many persons there are on the island, their names, sex, age, &c. None other tongue besides the English is spoken here; we know no other. One American (a sailor in an English vessel) has settled among us, and none of our number has left us. [The returns give ninety persons on the island, of whom forty are males and fifty females.]

"2nd. We are governed by our own laws and regulations. J. Russell McKoy is at present Chief Magistrate. Bieder Young and Stanley Young, councillors. A magistrate is voted for each New Year's Day; sometimes the same man holds the office for two or three years. The unruly are punished according to the broken law's demand; but that is very seldom.

"Mr. Simon Young is our minister and schoolmaster both; his daughter Rosalind Amelia assists in the school. No work (or pleasure) is done on the Sabbath day; we have regular services twice on that day, and Sunday-school morning and evening; we have a Bible Class every Wednesday, and a prayer-meeting the first Friday of each month. Every family has morning and evening prayers without intermission.

"3rd and 4th. We are supplied with Bibles by kind friends at San Francisco and elsewhere, also with Common Prayer Books and other religious books. We have a public or Church library, at which all may read.

"5th. School materials, such as seats and desks, are made on the island; slates are quite scarce; pens, ink, writing paper, and general stationery we get from passing vessels. Of maps we have none, although much wanted when teaching geography; there are one or two atlases in the school.

"6th. We grow our own food, which consists chiefly of sweet potatoes, yams, plantains, &c. Clothing we generally get from whalers who call in for refreshments; we barter vegetables and oranges, cocoa-nuts, &c., generally for soap and clothing. We used to have plenty of breadfruit, but I am sorry to say the trees are nearly all dying out. We have beans, carrots, turnips, cabbages, maize, no rice or barley; we have pine-apples, a few fig-trees, custard apples, plenty of oranges, lemons, and cocoa-nuts. These we sell sometimes to ships. We have no dates or peaches. Hardly any tree that is good for timber grows here.

"7th. We have no cattle, nor horse, nor ass, nor rabbits, nor pigeons. Rats are very numerous and destructive. We have sheep, goats, pigs, fowls, cats, and dogs. None of our animals are subject to disease of any kind.

"8th. We have plenty of fresh water at present; no spring on the island. It rains generally about once a month.

"9th. Our houses are comfortably furnished and kept as well as our means will allow, well ventilated, no need of drainage. We have a church and school-house, which are at present being enlarged.

"10th. No alcoholic liquors of any kind are used on the island, except for medical purposes; a drunkard is unknown here.

"11th. No contagious diseases visit us; headache and toothache are the most common pains. Of medicines, we have the box that was sent from Valparaiso by H.M.S. *Reindeer*. Mr. Simon Young administers them. There have been about twelve deaths since 1859. We have a public register of birth and deaths, other than you see on the papers.

"12th. We have no communication at any time with Tahiti, and very seldom with Norfolk Island, or New Zealand. Passing merchant vessels call quite frequently of late on their way to or from San Francisco. A

few of our families wish to go to Norfolk Island, but are not very likely to do so.

"13th. Tools of any kind would be acceptable, but what we stand most in need of at present are a pit-saw and files, three-cornered and rat-tailed files.

"I forgot to say that slate-pencils, as well as slates and maps, and a few marginal reference Bibles, we stand much in need of."



FIJI.

AN OPEN FIELD.—SELF-HELP.

AT the request of the Archbishop of Canterbury, the Honourable Sir A. H. Gordon, the Governor, has supplied the Society with the following facts with reference to the Church of England in Fiji:—

"1. *The English Settlers.*—Of these there are about 2,000, many, if not most, of whom have been members of the Church of England, and would gladly again avail themselves of her ministrations; although in their absence they have either joined the Wesleyans, or altogether abandoned attendance at public worship. The Church of England has at present one clergyman in Fiji, the Rev. W. Floyd, resident at Levuka, the chief town. He has a tolerable wooden church and a good congregation. There should be a second clergyman stationed at Suva, the future capital, and a third who should ordinarily assist Mr. Floyd, and who might temporarily take his place or that of the clergyman at Suva, when they are absent on visits to other islands of the group—visits which it is most desirable should be regularly and frequently paid.

"Probably a sum might be raised in the colony for the support of these Missionaries equal to whatever was voted for them by the S.P.G.

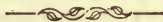
"2. *The Half-Castes.*—This population, not at present large, is, I fear, an increasing one. The Wesleyan Mission has not the same hold on them as on the Fijians themselves, and they might claim a share of attention from the clergy of whom I have just written. They would not, however (at all events at present), require a special minister for themselves.

"3. *The Imported Polynesian Labourers.*—These have been almost wholly neglected by the Wesleyans, and coming, as in great part they do, from islands on which the Melanesian Mission under Bishop Selwyn has stations, they are generally regarded as legitimately belonging to the Church of England. Mr. Floyd has already done something for them, but has neither time to devote much attention to them or means to reach them efficiently. The work of Christianising them would, I think, be most successfully undertaken by native agents belonging to Bishop Selwyn's Mission. Whether the Bishop would be willing to spare such agency for the purpose may perhaps be questionable, but I am convinced that he would do well to take advantage of the opening; for if a real hold were obtained over the Melanesian immigrants in Fiji, and a good

tone given to them, they would be of incalculable assistance to him after their return to their own homes.

"4. *The Indian Coolies.*—The importation into Fiji of Coolie labour from India has only just commenced. In most cases where there has been such immigration (West Indies, Natal, Mauritius), serious Missionary efforts have been delayed until after the immigrants had arrived in such numbers as to form their own public opinion and strengthen each other in adherence to their own faith. A tone thus springs up among them which renders conversion very difficult; but my own experience (such as it is) leads me to believe that very different results might be looked for if a Mission to them were started at the very commencement of immigration, when they were but few in the midst of a Christian population; and a direction might be given to their views by which subsequent new arrivals could not fail to be powerfully influenced. I am therefore very anxious that a Coolie Mission should be started in Fiji without delay. It would require at the outset one or two clergy and two or three catechists, all well able to speak Hindustanee, and perhaps some of the northern dialects. Tamil, Telugu, Mahratti, and Canarese would be all quite useless. One of the catechists should devote himself to education rather than to direct Missionary teaching. Some help would probably be afforded by the local legislature for schools, and I think I could guarantee a fair amount of subscriptions in aid of any grant from the S.P.G."

In 1876 a sum of 500*l.* was set apart by the Society for Mission work in Fiji; to which an annual sum of 50*l.* has now been added, nobly relinquished by Bishop Selwyn from the grant to Melanesia. We are glad to know that a most praiseworthy effort is being made by the inhabitants of Rewa to erect a church and schools, and that the necessary sites, and a considerable sum of money, have been already obtained.



HONOLULU.

HAWAII.—TOUCHING CASES.

FOR a full account of the work in this diocese during the past year we would refer our readers to "The Church in Hawaii," a sixpenny pamphlet, published by Messrs. Parker in London, and containing, in addition to the annual report of the London Committee, very interesting letters from the Bishop and his Missionaries.

Writing to the Society in November last Bishop Willis says: "If our progress is slow, I trust the report will show that in spite of many difficulties, no ground has been lost." One of these difficulties has been the want of a schoolmaster:—

"At the beginning of the year my schoolmaster was taken seriously ill, and it was necessary to send him away for a change. From January to

Easter the school was thus thrown entirely on my hands. After Easter I was able to make a short visitation of Hawaii. In July, a week before I expected the arrival of a successor to Mr. Clark, I received a letter saying that he was not coming. I had therefore to choose between closing the school or carrying it on myself. It seemed to me clear that it was my duty not to let this institution sink out of existence, so long as I was not imperatively called away from Honolulu. I have therefore tied myself to the school for this half-year, in the hope that next year will bring me help. It has been painful at times to have to abandon work that I was anxious to get through, whilst occupied in teaching the elements of English Grammar, &c., but I have not had to neglect any duties that were really essential. I have spent two Sundays at Waialua, and held a Confirmation at Wailuku, Mr. Blackburn kindly occupying my place during my brief absence."

Mr. Mackintosh's report up to October 31, 1878, contains some very interesting passages :—

"Now and then we have instances of the attachment of the Hawaiians to the Church. They will go away for months at a time to the other islands, far away from a church of our mission, and on their return evince the liveliest joy at being able to attend "pule," as they call going to church. Last Sunday a young man whom I taught seven or eight years ago, and who has been thought a leper for a number of years, came to church. He was much affected when I shook hands with him, and so was I at his story. He told me, however, that the doctor had pronounced him not a leper, and that he was free.

"Very affecting, also, was the scene I took part in on two other occasions. One of the first members of our Church in Honolulu was pronounced a leper, and ordered within a certain time to go to Molokai, the island on which the lepers are isolated. On the two Sundays preceding the day of her departure, after matins, many of the natives accompanying me, I went to her house and celebrated Holy Communion for her. The sobs of the people often interrupted the service. The farewell was distressing in the extreme. The poor woman assured me very earnestly that she would strive to continue in the faith and fear of the Lord, and endeavour to look upon her affliction as sent for her good by Him "who doeth all things well," and in many words expressed her love for, and devotion to, the Church.

"The rate at which the old Hawaiians die off is very sad, but the young people are thriving and look a sturdy race. The islands are being fast supplied by other islands of the Pacific, the Western Islands, and by the Chinese. The Portuguese, of course, are Romanists. The Chinese are very hard to get at, and very few of the South Sea Islanders have remained in Honolulu. They have gone on to plantations in the midst of the islands. I hope to do some work amongst those who happen to stay in Honolulu. Our numbers are not encouraging for the amount of labour that is expended, but there is no doubt that the words of a resident to me the other day are true: 'Although the English Church is not numerically great, yet nothing is plainer than its influence in the country, if it were seen in nothing else than in the strenuous efforts of the other religious bodies—particularly the Romanists—to make members.' "



THE PRIMATE, DEAN GOULBURN, AND DEAN PEROWNE ON MISSIONS.

SOME very important Missionary Meetings and Services have been lately held in various parts of the country, at which views were expressed by representative men exhibiting strikingly the recognition which is accorded to the importance of Missionary work and the extent to which men of highest erudition appreciate the difficulties which oppose its inception and progress.

Speaking at Maidstone, on May 27th, the Archbishop of Canterbury referred thus to the S.P.G. and its companion Society the S.P.C.K. :—

“I remember when it was the fashion to talk of the two old Societies as dead and useless, and rather as encumbrances in the way of spreading the Gospel than as labourers in that field. I think that was a time when there was a very general deadness throughout the whole country, not only as to Missionary effort, but also as to the progress of religion at home ; and if these Societies at that time reflected the condition of the Church, I do not know that they, rather than the Church of which they were the exponents, were to be blamed. All that is past, by the blessing of God, and, although we would not boast of the state of things under which we live, certainly we may be thankful that a new spirit has been breathed into the Church of England in every one of its departments, and in every form of its belief. Persons, of whatever section or party of the Church of Christ they belong to, are now more alive to their Christian responsibilities than they were fifty or sixty years ago, and amongst their other awakenings has come a great awakening for this Missionary work.”

At Norwich, the anniversary of the S.P.G. was celebrated on the same day, when the Dean, in a very remarkable and beautiful address, spoke of the thought, “All the ends of the earth shall remember and turn unto the Lord,” as comforting the heart of the Saviour in His hours of greatest agony and darkness, and said :—

“What is the great drawback to all these Missions? I believe all Missionaries will tell you that one great drawback is that the heathen see Christians so divided among themselves as to what is the truth. Fifty different communions of so-called Christians, some of them excommunicating one another with very bitter language—the doctrinal position taken up by some being totally different from the doctrinal position taken up by others, and the heathen being, of course, sufficiently shrewd to see that both doctrinal positions cannot possibly be true ! ‘More especially we pray for the good estate of the Catholic Church’—for, after all, the Catholic Church is God’s great instrument for converting the world—‘that it may be so guided and governed by Thy good Spirit’—the spirit of truth, and not only the spirit of truth but the spirit of love—‘that all

who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life ;' or, as we have it in another part of our Church Service, 'Grant that all they that do confess Thy holy name may agree in the truth of Thy holy word.' Now, if this was the spectacle which Christianity presented abroad to the heathen—the spectacle of men perfectly agreeing in the truth, perfectly joined together in one mind, all deeply devoted in their hearts to the Lord Jesus, all animated by true zeal in His service, all regarding the Holy Scriptures as a precious treasure and seeking to make them known, so as to confer upon others the peace and joy which they know—what must be the moral effect upon the heathen? Could they withstand it? Must not they be converted?"

The preacher in the afternoon at the Cathedral was the Dean of Peterborough, from whose sermon we extract a passage, the latter part of which is especially appropriate to our present number :—

"The results were not equal, they were told, to the effort and the outlay. Missionaries might now and then send home glowing reports of conversions, of schools and churches built, of communicants numbered by hundreds or thousands, but, after all, what was the impression really made on the millions of India, of China, and of Africa? Where was the evidence that the Gospel of Christ was really leavening the mass? Were there any trustworthy signs of its progress? Was there any reasonable hope of its final triumph? Did not the Missionary abroad live very much like the clergyman at home, with perhaps no greater self-denial, no more fervent zeal or devotedness? His nominal converts, where it was his interest, very numerous; his real converts very few or none? Just here and there, where there was an English colony or outpost, they might observe the fringe of Christian profession, and even that was not a great deal better than the heathenism which it had superseded. Now there had been occasionally, no doubt, a sort of colourable pretext for these insinuations. He did not deny that the soldiers of the Cross were few and weak, and that the enemy was great and strong. He did not deny there had been apparent instances of failure. He did not deny that in one place a Mission had been quenched by the blood of the Missionary; that in another the preacher had been listened to with cold indifference; that the stronghold of heathenism had not always been broken down; that the march of Christ's army had not always been from victory to victory. It was so in the first age of the Church and it was so still. Yet they had results—results so certain, so clear, that they ought to satisfy the most incredulous. They ought to be convinced, if they did not wilfully shut their eyes, that God was of very truth setting up His Kingdom in the world. Compare what had been done abroad with what had been done at home in the same period of time—recollect the obstacles to success on each side—bear in mind the strength of the opposition on the one side and on the other—think of the imperious claims of ancient superstitions—their long and unquestioned sovereignty—think of the awe-inspiring influence of every religion, however corrupt, because it is a religion—think of all that was involved in sacrificing the gods of one's fathers and the snapping asunder of family ties, with the persecution and trials to which a convert was exposed—think also, alas! of the terrible obstacle to success presented by the unholy lives of too many professing Christians, and it would, perhaps, be fairer to wonder at the success than at the

failure of Missionary effort. Look for a moment at some of the facts which met their eyes. Turn to the history of Missionary effort in New Zealand. At the beginning of the present century the New Zealanders were idolaters and cannibals. The native Church there was first founded in the year 1814. For some years the work was confined to lay catechists, and no ordained clergyman could be found willing to engage in a work so perilous. Yet in 1856, in little more than forty years from the time the first Missionary set his foot on that shore, they found there a new and organized branch of the Church of Christ, no less than six bishops and upwards of 100 clergymen. The number of clergymen now was 167, of whom twenty-two were natives of New Zealand. There was a population of upwards of 400,000 nominal Christians, 160,000 being members of the Church of England. Compare the Missionary work of Christianity there with the Missionary work of Christianity in the island of Great Britain when first Augustine came among our Anglo-Saxon forefathers. St. Augustine and his forty companions began their work at the close of the sixth century. Despite all their zealous labours, aided by the labours of Missionaries from Scotland and Ireland, the greater part of a century passed before their efforts were successful. Paganism did not yield without a struggle, and without again and again reasserting its ascendancy in different parts : and if they compared the number of Missionaries engaged in the conversion of Britain with the mere handful engaged in New Zealand, certainly the advantage, so far as success was concerned, was all on the side of the later work. It might be said, indeed, that the recent history of the colony scarcely justified them in supposing that Christianity had struck very deep root in the soil. The war that had raged and the evil passions that had been let loose there were an evidence that the heart of the New Zealander had not been touched by the Gospel of peace—that the work after all had been superficial ! Let them not apply harder logic to the lately-converted cannibals than they applied to nations which had for centuries enjoyed the light of the Gospel. If Christ's Gospel had not yet won all hearts in Europe, why should they expect that it should win all hearts in New Zealand ? If education and civilization, if increased prosperity, if purer worship and higher morality, were an evidence of progress, then the progress of that colony would bear comparison with the progress of any part of the globe."



ANNIVERSARY SERVICES OF THE SOCIETY IN WEST-MINSTER ABBEY AND ST. PAUL'S.

THE first of these services was held on Wednesday evening, June 18th, and was very largely attended. The choir consisted of members of the Lay Helper's Association, and the sermon was preached by the Rev. George Body, M.A., Rector of Kirkby-Misperton, Yorkshire, who took for his text Rev. xix. 11-16 verses. These words were made the subject of an impassioned discourse lasting for fully an hour, during which the preacher insisted upon an enthusiasm that should set at nought the dictates of mere reason and common sense, as needful to the success of modern Missionary enterprise ; and illustrated his argument by an eloquent allusion to the Crusades. He nevertheless defended Missions against the

objections which so-called practical men make against them, and especially combated the idea that we were trying to convert the heathen world solely by the agency of English Missionaries; declaring our object to be the raising up of a native ministry and native Churches, which should complete the work which we were privileged to begin; so that India would really be converted by Hindus, Africa by Africans, even as England was really converted by Englishmen, and not by St. Augustine and his companions, as some seemed to think.

On Thursday morning, June 19th, there was a celebration of the Holy Communion in St. Paul's Cathedral, with more than one hundred communicants. The sermon was preached by the Bishop of St. David's, from Rev. xi. 5. On Sunday, June 29th (St. Peter's Day), the anniversary of the Society was commemorated by celebrations of the Holy Communion in at least one hundred churches in London and its immediate neighbourhood.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 20, Bishop Piers Claughton in the Chair. There were also present the Bishop of Antigua, The Master of the Charterhouse, and F. H. Dickinson, Esq., *Vice-Presidents*; Rev. Canon Burney, Canon Churton, Gen. Dalton, Gen. Davies, Sir W. Farquhar, Bart., Colonel Gillilan, Rev. J. F. Moor, junior, Rev. W. J. Stracey, Gen. Tremenneere, W. Trotter, Esq., and Gen. Turner, *Members of the Standing Committee*; Rev. W. P. S. Bingham, J. Boodle, Esq., Rev. V. G. Borradaile, A. E. Brown, C. Bull, T. Copeman, Esq., R. N. Cust, Esq., Rev. T. Darling, Dr. Deane, T. Edye, Esq., Rev. Dr. Finch, Lord Forbes, Rev. W. C. Fox, J. F. France, Esq., J. Garrett, Esq., Rev. Canon Gee, C. D. Goldie, Colonel Hardy, Rev. G. E. Hasell, H. J. Henderson, J. W. Horne, G. B. Hughes, Esq., Rev. J. W. Irvine, J. W. Irving, W. D. Macray, T. O. Marshall, N. G. Pilkington, E. Price, E. Jordan Rogers, T. Rooke, E. Shears, A. C. Smith, J. H. Snowden, H. D. Thomas, Dr. Townsend, J. Weston, Esq., Rev. J. H. Worsley, and C. Wyatt Smith.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's income up to May 31st:—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1879.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 11,035	£ 3,252	£ 2,072	£ 16,359	£ 37,725
II.—APPROPRIATED . .	1,497	—	1,981	3,478	11,125
III.—SPECIAL	12,315	89	562	12,966	14,641
TOTALS . .	24,847	3,341	4,615	32,803	63,491

B.—Comparative Amount of Receipts at the end of May in five consecutive years.

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL					
1. Subscriptions, &c.	£11,596	£9,990	£11,459	£11,351	£11,035
2. Legacies	3,032	4,905	5,922	2,572	3,252
3. Dividends	1,964	1,889	1,986	2,007	2,072
	16,592	16,784	19,367	15,930	16,359
II.—APPROPRIATED	3,258	3,505	3,227	9,082	3,478
III.—SPECIAL	7,414	5,569	10,645	7,046	12,056
TOTALS	£27,264	£25,858	£33,239	£32,058	£32,803

3. On the recommendation of the Board of Examiners, Mr. A. Hoadley was accepted for Missionary work in the diocese of Fredericton; and the Rev. S. S. Allnutt, M.A., and Rev. G. A. Lefroy, B.A., were approved for Missionary work in Delhi, in connection with the Cambridge University Mission.

4. In accordance with the recommendation of the Standing Committee, it was agreed to cancel a debt which had from time to time been incurred by the Calcutta Diocesan Committee.

5. The Secretary reported that in the opinion of the Standing Committee the Bye-law passed at the last meeting (on the motion of the Rev. T. Darling) could not legally be put in force, and gave notice that it would be brought forward in an amended form at the next quarterly meeting in November.

6. The Bishop of Antigua addressed the meeting on the state of his diocese.

7. All the candidates proposed in April were elected into the Corporation. The following were proposed for election in October :—

T. Ll. Murray Browne, Esq., Chester; Richard Benney, Esq., 14, Quay Street, Truro; H. C. H. H. Houndle, Esq., Radnor House, Upper Tooting, S. W.; Rev. H. T. Kingdon, Good Easter, Chelmsford; Ven. Archdeacon De Winton, Boughrood, Llyswen; Rev. John Watkins, Gamlingay, Cambs; Rev. Dr. Little-dale, 9, Red Lion Square, W. C.; Rev. John Denney, Burton Agnes, Hull; Rev. R. L. H. Gough, Chilton Moor, Fence Houses; Rev. W. W. Layng, Spilsby; Rev. W. Syson, Toynton, Spilsby; Rev. W. G. Peacock, Ulceby, Alford; Rev. Randall T. Davidson, Addington Park, Croydon; Rev. R. H. Sneyd, Hartley Wintney, Winchfield; Samuel Firth, Esq., Bierley, Bradford, Yorks; Rev. Howard St. George, Billinge, Wigan; Theodore Julius Hare, Esq., Crooke Hall, Chorley, Lancashire; W. D. P. Swain, Esq., Sedbergh, Yorks, and Rev. A. Walter, Hunstanton.



ARRIVALS AND DEPARTURES.

Bishop Courtenay (from Jamaica), the Bishop of Antigua, and the Revs. C. B. Seifferth and E. B. Bhose (from Guiana), have arrived in England.


The Bishop of Saskatchewan sailed on May 24th, the Bishop of Rupertsland on June 6th, Rev. P. Marks (Colombo) on June 7th, and Bishop Selwyn on June 19th for their respective dioceses.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

AUGUST 1, 1879.

THEISM AND CHRISTIAN MISSIONS.

“HRIST rules British India, and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem—India; and Christ shall have it. If, then, India is encompassed on all sides by Christian literature, Christian civilisation, and a Christian Government, she must naturally endeavour to satisfy herself as to the nature of this great power in the realm, which is doing such wonders in our midst. India knows not yet this power, though already much influenced by it. She is unconsciously imbibing the spirit of this new civilisation, succumbing to its irresistible influence; therefore India ought to be informed as to the real character of the source of this reforming influence—Christ. It is not the British army, I say again, that deserves any honour for holding India. If unto any army appertains the honour of holding India for England, that army is the army of Christian Missionaries, and headed by their invincible Captain—Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will continue to find, a deep

place in the gratitude of our countrymen; therefore it is needless, perfectly superfluous, for me to bestow any eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ; they have given us the high code of Christian ethics; and their teachings and examples have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting His banners in the heart of the nation. God's blessing and India's gratitude will, therefore, ever belong to men such as these; men of character, of truth; men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth."

By whom, it will be asked, were these words spoken? By some enthusiastic Missionary, magnifying his office? By some Christian Englishman deeply interested in Missionary work? By neither. Strange as it must seem, they were uttered by an unbaptized Hindu; by a leader of Theists; by a man extolled by his own especial followers as a prophet, raised up to teach both Christians and heathen the truth which shall unite them in a new religion of light.

The words formed part of a lecture delivered in the Great Town Hall of Calcutta, on the 9th of April last, by Babu Keshub Chunder Sen; the same who, in 1866, attracted general attention by a remarkable discourse on "Jesus Christ; Europe and Asia;" and who afterwards visited England, making no small stir with his new theology, in which a certain amount of Scriptural doctrine was mingled with mysticism, pantheism, and heresies of the first Christian centuries.

Since his return to India a division has taken place in the ranks of his disciples; and his influence has been seriously impaired, partly by acts of apparent inconsistency of his own, and partly through the natural tendency of a religion which prides itself upon its intellectuality, while only partially enlightened, to become less and less spiritual, and increasingly *social* merely, in its views and aims. The Babu's recent lecture, however, is of a more striking character than any he has yet delivered, and its effect will probably be greater than that of even his first.

Beginning with the words, "I desire to speak to you of Christ," he proceeded boldly to assert that India, as a nation, is now asking, "Who is Christ?" and ended an intensely earnest and powerful oration by exhorting to prayer for an answer to the question. "The Bridegroom is coming. Let India be prepared and ready in due

season The Lord will teach you what truth there is in Christ. Seek, then, the true light of heaven, humbly and prayerfully, and the Lord will vouchsafe it you."

The bulk of the lecture is not of course so satisfactory as the passages we have selected. Its pseudo-Christianity is not the Gospel; and it is throughout marked by that shallowness of thought which is so often curiously blended with subtlety in the sceptical and latitudinarian mind; and that imperfect acquaintance with Scripture which usually characterises those who profess a truer knowledge of its teaching than has been attained to by the Church through eighteen centuries of loving, reverent, educated study, not only of the mind but of the life. And yet, to have such statements as we have quoted made by unprejudiced lips to a vast audience of unbelievers, and re-echoed through large portions of the world, must be clear gain to the true cause of Christ, and may do more to arouse and maintain a spirit of inquiry, which is the first step to discovery of truth, than very many sermons by recognised preachers of the Christian religion. That any who have begun to know Christ truly will be shaken in their faith by the erroneous doctrines of the Babu, we cannot believe. That many will be led to study Christianity more carefully, is a probable result of his outspoken admiration of Him Who is its centre, and of his generous recognition of the heroism and triumphs of Mission work, most strikingly in contrast with the disparagement so frequently in the mouths of careless professing Christians.

Our readers will be glad to know that this lecture has been followed promptly by two from the Rev. Luke Rivington, in which he answers the question "Who is Christ?" by insisting upon the perfect Godhead of the Son, and His living, personal relationship with His people in the present day. Moreover, he says:—

"Christ does not raise the Christian by a process of mere elevation. The man that places himself beneath the influence of Christ's words and example finds a distressing light thrown on the darkest passages and most hidden corners of his heart and life. What the woman of Samaria said of Christ is felt by every one to whom Christ is present with saving power, 'Come, see a man which told me all things that ever I did.' Without this terrible knowledge of our real condition we cannot have the fulness of joy, because we are not in possession of the truth which is the source of joy. He is

no true physician who does not probe our wounds. The knowledge of personal sin is the necessary preliminary of a true resurrection to our proper dignity as men. Christ gave us this. But He brought more than this. He came as the Saviour from sin, and the communication of this salvation is the very core and essence of His teaching and work."

Mr. Rivington further shows that all this is to be found embodied in the Vedas, so far that no man can be a true Hindu without becoming a Christian.

That those to whom the question "Who is Christ?" is now brought home may find the answer in finding eternal life in Him, will be the prayer of all whose interest in Mission work is a reality.

CALCUTTA.

AN EIGHT DAYS' MISSION AT ST. SAVIOUR'S.—CHOTA NAGPORE.—THE SOONDERBUNDS.—ROORKEE.

THE *Indian Church Gazette* continues to supply most interesting information on Church subjects. The numbers for March and April last are naturally much occupied by accounts of the Eight Days' Mission held in Calcutta previous to Lent. It is gratifying to find a Missionary well known to and honoured by the Society so highly spoken of as in the following extract:—

"ST. SAVIOUR'S (HINDUSTANI) CHURCH.

"This church holds a somewhat peculiar position in Calcutta. It is a Mission church, and at the same time a place of worship for Hindustani-speaking Christians who reside, whether permanently or temporarily, in Calcutta. As may be imagined, in a town where the language chiefly spoken is Bengali, such Christians are rather widely scattered, and, unless already known to the Missionary, are often sought out with great difficulty. It was therefore believed, that if a Mission were conducted at St. Saviour's, and extraordinary efforts made, many would of their own accord come forward to join themselves to the congregation, and thus greatly diminish the difficulty; while, at the same time, the faithful members of the Church, it was hoped, would derive much spiritual benefit.

"Accordingly, the Rev. J. C. Whitley, S.P.G. Missionary at Chota Nagpore, was invited to be the Missioner, which invitation he very kindly responded to, and we believe that he will never regret doing so, any more than the St. Saviour's congregation will regret the opportunity they thus

received of gaining spiritual counsel and comfort from him. As a Missionary of eighteen years' standing, of which eight were spent in the Delhi Mission field, and almost all the rest in the extensive and constantly increasing Mission in Chota Nagpore, Mr. Whitley was indeed eminently fitted for the task he undertook.

"The services at St. Saviour's were conducted in a manner similar to those in the other churches, and during the eight days ten sermons were preached and six instructions given.

"The order was as follows :—

"SERMONS.]

- | | |
|-------------------|--|
| 1. Sunday morning | . The Lost Sheep. |
| 2. " evening | . Jesus Knocking at the Door of the Heart. |
| 3. Monday morning | . Jesus going about Teaching and Healing. |
| 4. Tuesday " | . The Christian's Battle. |
| 5. Wednesday " | . Watch and Pray. |
| 6. Thursday " | . The Means of Grace. |
| 7. Friday " | . Ditto. |
| 8. Saturday " | . The Captain of the Christian Army. |
| 9. Sunday " | . The Christian's Responsibility. |
| 10. " evening | . On Resisting Temptation. |

"INSTRUCTIONS DELIVERED AT DAILY EVENSONG."

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|--|
| 1—4. The Service of God in Daily Life. |
| 5. Confirmation. |
| 6. On Making Resolutions. |

"The morning sermon was always preached at once, so that those who, owing to their daily work, could not stay longer than half an hour, were able to leave at the end of that time; while, as many as could, remained behind for the Holy Communion, at which there was always a fair attendance. The discourses were all delivered in such a quiet, earnest manner, and in language so simple and homely, that even the children present listened with eager attention. Throughout the week the attendance was very good; day by day new faces appeared; and the opportunity was at once taken by the Missionary and catechists of noting down the names and residences of as many as they could. Some there were who, for years past, had not entered the house of God, and in one or two cases there were whole families of children still unbaptized. After the instruction on Confirmation, thirteen adults came forward expressing their desire to be confirmed, all of whom are now under instruction. So far as one can judge, indeed, the success of this Mission has been great, and it now remains to bind together and build up the congregation which before had been so widely scattered.

"Mrs. Whitley, though not in good health, visited some of the female members of the congregation.

"On the Monday following the eight days, a Thanksgiving Service was held in the Cathedral, when an address was given by the Bishop, and a solemn *Te Deum* was sung.

"We cannot close these accounts of the Mission without noticing the part taken by the Bishop in the work of the Mission itself. He naturally frequented the quondam Cathedral Church of the See (St. John's), and day after day gave his blessing at the end of the sermon. And besides

dispensing the Bread of Life to the communicants at the beginning and end of the week, he gave a valuable address on Ash Wednesday evening, in place of the instructions given by Mr. Rivington on the other nights. The subject was that of Discipline. It must have been a real help to have had such hearty co-operation on the part of the chief pastor of the diocese."

Mr. Whitley's own report to the Society for the quarter ending March 31st, also, it will be seen, contains some interesting particulars with regard to the Calcutta Mission, as well as encouraging accounts of his more ordinary work :—

"After writing the Annual Report of our Mission, which you will have received long ago, I went out into camp to visit the south-east part of our district. On Sunday, January 19th, I was in a village in the very heart of the jungle. Christians are not very numerous in that neighbourhood, but we have an occasional celebration of Holy Communion there, as the place is a long distance from the nearest pastor's station, and the road is very hilly. I found thirty communicants on this occasion, and I baptized two infants. Near the village was an encampment of Birhors (jungle men), who had made little huts of the branches of trees. During part of the year they live in villages and cultivate lands, but in the cold season they wander about the jungles, making and selling nets, and other things made of rope, and hunting. They talk the same language as the Mundas, so that I was able to converse with them. It was very cold in the low places between the hills, and on several occasions I saw hoarfrost on the thatch of the houses. Some of the people in the jungly parts of Chota Nagpore are still very unaccustomed to the sight of a white man, and to my astonishment there was a regular stampede in one place, where a market was being held outside a village. The fugitives were soon reassured, and came back laughing at their own foolishness. When they hear their own language spoken they seem at once put at their ease. On my return towards Ranchi I had occasion to go to a village where the people wanted a chapel. I called together the principal men, and discussed the question of the amount of work they would undertake to do, and how much assistance they needed. I made them an offer that they did not seem inclined to accept, as they said that it would leave too much for them to do. I told them that they must go on as before, without a chapel, till they could do more for themselves. A few weeks afterwards they came to accept what had been offered. I mention this to show that the people are by no means as ready, as some think, to do as much as they ought for themselves.

"On February 13th, at the invitation of Mr. Bray, and with the Bishop's permission, I left Ranchi for Calcutta in order to take part in the Eight Days' Mission, which was to be held from February 23rd to March 2nd. I was asked to act as Missioner at St. Saviour's, where the services are in Hindustani. On my way I spent Sunday, February 16th, at Hazaribagh. In the morning I celebrated Holy Communion, and preached in the little chapel in the tea-plantation, where the Christian coolies are employed. In the evening I took the service at the Station Church, and, with the chaplain's kind permission, had a collection for the Chota Nagpore Mission. The offertory, together with what the chaplain afterwards gathered for us, amounted to Rs. 118, 6as. I arrived in Calcutta on Wednesday, and in the evening attended a large meeting in the Town

Hall, at which some 700 people were present. The Bishop presided, and introduced the Missioners. Father O'Neill, Father Rivington, and Mr. Blackett (C.M.S.) spoke on the subject of the coming Mission. On Thursday there was a quiet day for the clergy at the Bishop's palace. We began with a celebration at 7 A.M. At 9.15, 12.30, and 3, addresses were given by Father O'Neill. At 5.30 Evensong in the Cathedral, and at 9 some parting words from the Bishop. During meals a devotional book was read aloud. I was very thankful to be able to be there; the addresses were very edifying. The work of the Mission began on Sunday, the 23rd. I had two services daily at St. Saviour's. The people who attend this church find it inconvenient to leave their houses at night, so it was thought best to have the Mission sermon in the morning at 7. Those who had work to attend to left after the sermon, and the rest remained to Holy Communion. Every afternoon at 4.30 there was Evensong and an instruction. All through the week the services were very well attended, and I hope some good was done. I was very thankful to have the opportunity of attending the Mission services in other churches, and of making the acquaintance of the Missioners.

"On my way back to Ranchi I was joined by the Rev. F. F. Cole, C.M.S. Missionary among the Santals, who had obtained leave from the Calcutta Committee of his Society to visit Chota Nagpore. The Santals are of the same race as our Mundáris. Mr. Cole saw all that was to be seen in Ranchi, and then went out with me for a short tour through part of the district.

"On March 20th and 21st the students of our Theological Class, consisting of three deacons and eight others, were examined in the presence of all the Missionaries by Mr. Flex and Mr. Dutt—the former examined in the Epistle of St. Clement and the Psalms; the latter in the Prayer Book, Sacraments, and Church History. This class has now been at work for a year, and has, I think, made satisfactory progress in what was set as the first year's task.

"I have also been engaged with Mr. Bohn in preparing notes on the lessons for Sundays, which are to be used by all the village congregations. This plan was begun several years ago, but was dropped. A short portion of the Gospels is appointed to be read as a lesson; short notes are added on verses which require explanation; this is followed by notes of the practical lessons to be deduced. A short verse to be learnt by heart, and an article of the Creed, are also appointed for each Sunday. These notes we lithograph and send to the readers, who, every week, prepare the lessons beforehand with the pastor of their district. By this means we hope to secure a uniform course of instruction throughout the whole of our congregations."

Fourteen candidates were confirmed by the Bishop, in Hindustani, at St. Saviour's Church, on the 5th of April, forty-nine having received the rite at a service held, in Bengali, on the previous day.

Mr. Drew's recent reports from Barripore on the Soonderbund Missions have been somewhat depressing. He speaks of many and peculiar difficulties, especially "the confusion and conflict of opinion necessarily resulting from the friction of competing creeds," both Romanism and the sects being active all around. Still all is not dark, since he is able to write in April:—

"On our way up the Mutlah towards Canning we anchored for a few hours at Háríbhánga, where we reckon about a dozen souls of our communion. Service was held for them in a low, cramped hut, the best available. Before leaving I dispensed the Viaticum to a feeble, emaciated, poor widow, whose soul has, since my return to headquarters, winged its flight from earth. It was a sight to touch the heart with power, to see that small band of believers gathered about the bed of one whom death had marked for its own, in a small hut in the midst of the wild waste of the Soonderbunds, washed on all sides by broad, deep streams, answering truly to the depth and extent of the Divine love, and which, though seeming to sever from the enjoyment of the Divine means of grace, were yet the only channel by which it could be brought within reach! I must be pardoned for recurring in thought to personal feelings, but it will be readily understood that such thoughts have a distinct use in helping one to realise the doctrine of the communion of saints.

"Our next and last stopping-points were Phulbári and Támaldá. At both there are comparatively numerous communities of converts. I need not enlarge here again on the characteristics of the people of the above two villages, whose praises are in all the churches of the Soonderbund district. It will be sufficient to record that we saw no indications of deterioration, or of a falling off in tone. All seemed as devout, earnest, and thoughtful as heretofore. The services in both chapels were largely attended; and afterwards, in examining the candidates under preparation for Confirmation, I was pleased to find them generally well-grounded. The bungalow chapels were in a good state of repair, and showed clear signs that they are the objects of solicitous care and reverence on the part of the worshippers. It was my privilege to receive several adult converts into the bosom of the Church. On the last day of our visit there was a gathering of the entire community in both villages, at the Támaldá chapel, where about twenty-five or thirty persons received the Holy Communion with ourselves.

"And thus our Annual Mission Tour in the Soonderbund district came to a close, after an absence of about three weeks from headquarters, to which we returned on the 18th January.

"I am thankful to be able to say that, through the Society's liberality, we have re-established three of the vernacular boys' schools which were closed in 1877. They are now on a good firm footing, and will, I trust, bear fruit both among Christians and non-Christians. Catechist M. C. Ray inspects them regularly every week, and also gives the masters much useful help in the management.

"I am anxious for the organization of a thoroughly efficient boys' school at Mogra Hat. It is clear that our first and chief endeavour must be to create in the minds of the unkempt and unruly fisher-boys a counter-taste, to take the place of a traditional and hereditary addiction to amphibious habits. This being accomplished, we may reasonably expect to have a fair attendance of Christian boys. For the present a small number of girls are being taught along with boys; eventually we trust to see our way to opening a day-school for girls also."

Mr. Höppner, of Roorkee, in his report for the first quarter of the year, can tell, as usual, of good work done:—

"In February I went again to Hardwar, and stayed for a whole week, and preached daily, both in the forenoon and afternoon, to large crowds, who listened with eager attention. There were, especially at that time, many

people from the lower provinces—from Oudh, Allahabad, Benares, Ghazipore, &c.—who had come there to fetch water from the Ganges to carry it down to an idol at Baijanáth, in the Bhagalpore district. Preparations were also already begun for the large ‘Kumbh’ fair, and many Fakirs had already come.

“I also had Divine Service with the native Christians there, and the celebration of the Holy Communion, and could again admit three adults by Holy Baptism, one of whom being a Brahmin widow.

“It is a great encouragement to the work there that our worthy collector, Mr. Sladen, of Saharunpore, and his good wife, Mrs. Sladen, as also the District Superintendent of Police, Mr. J. Walter Williams, take such an interest in the Christians at Hardwar. As they had to make preparations for the fair, they have been staying there for nearly three months; and Mrs. Sladen very kindly and condescendingly, to the utter astonishment and admiration of the Hindus, went several times to visit the Christians in their respective houses in the city. The collector’s wife going into the streets and lanes of the town to see the poor Christians, whom they consider as outcasts, and scarcely worthy to be looked upon, was more than they could have imagined! On the Sundays Mr. Sladen, and in his absence from Hardwar, Mr. Williams, called the Christians together for Divine Service, and joined with them in their Hindustani service. If all Europeans would take similar interest in the work, and thus strengthen our hands, we should soon see more fruit of our feeble labour.

“In March I went to the other two villages—Bhogpore and Sháhpore, on the bank of the Ganges, to visit those few native Christians who are living there, and also to see the other inquirers, of whom there are from twelve to sixteen who are anxiously waiting for baptism. This was a very interesting—and, apart from the difficulty of the road through the jungle and over broken bridges, and wading through sand—a very pleasant trip; because I had, moreover, such good opportunities to preach to and converse with the Hindus and Mohammedans in the different villages I passed.

“Bazaar-preaching, when at home, has been going on as usual.

“The orphan boys have now, with the end of this quarter, completed their second year at Roorkee, and we are glad to report that thus far all has been going on well. On the 18th of March their annual examination took place, and the Government Examiner, the Inspector of Schools, expressed himself, and also wrote in the book, that he was quite satisfied and pleased with the progress they had made during the last year. The health of the boys has, on the whole, also been good, and so has been their conduct and behaviour.”



LAHORE.

CONFERENCE AT DELHI. — HOPEFUL PROSPECTS. — PROPOSED CATHEDRAL.

A FULL report has been received of the second meeting of the S.P.G. North-West India Missionary Conference, held in the Mission House, Delhi, on January 8th, 1879; from which it appears that very many practical details of Missionary organization were

usefully discussed and settled. Nor was the devotional side of Mission life neglected. On the proposal of the chairman, the Rev. E. Bickersteth, it was unanimously decided that future conferences shall be preceded by one day's retreat. The importance attached by the staff of workers at Delhi to the cultivation of "recollectedness and prayerfulness of spirit" is full of assurance as to the future of the Cambridge Mission. The Conference was opened by a celebration of the Holy Communion by Mr. Bickersteth at St. Stephen's Church, with a sermon by the Rev. H. Höppner.

The last half-yearly report of the St. John's Divinity School shows that good work has been done under the new principal, Mr. Hooper, who concludes with a cheery view of the prospects of Christianity in Northern India. He says, "We have never known a time when there has been less opposition to preaching. And it is by no means the consent of indifference, for never did the people, as a rule, appear so attentive, and indeed eager, to hear the Gospel as now."

The Rev. Tara Chand, while regularly carrying on his accustomed work, has now completed his translation of the second part of Neander's *Memorials of Christian Life*, and has already published his *Manual of Christian Faith* in Hindi, of which he forwards a copy.

On Thursday in Easter week the Bishop confirmed in the Pro-Cathedral forty-eight young men and women (sixteen and thirty-two, respectively), belonging to the two Lahore Churches. Not only was great interest shown by a crowded congregation, but on the following Sunday all the candidates came to the Lord's Table, with the exception of two, who were unavoidably prevented—a good beginning of this new stage in their spiritual life.

The Bishop writes, in reference to his appeal for a cathedral, published in our May number:—

"Since my last communication, a very happily conceived design by Mr. Scott, the church architect, has been generally adopted by our local Cathedral Building Committee, and we hope to proceed with the fabric so soon as one-third of the sum required is realised."

From another source we learn:—

"The difficulty lay in the fact that the foundations of a large church had already been laid near the high road from the railway station to Anarkali. Not to have used these would have been wasteful, yet the plan of the church, which had been obtained by a former chaplain, was eminently unworthy of a cathedral. However, the son of the late Sir Gilbert Scott has sent in a plan, whereby the old foundations will be

(with one small exception) fully utilised, and at the same time a worthy building be produced. The church itself is to be cruciform, in the early Gothic style, with deep round arches, inside which are pointed windows—an arrangement calculated to give coolness and shade.

"The roof is high pitched, and on either side of the west end the plan at present places a 'camel-back' tower. The effect of these in the drawing is rather dwarfed; but they are capable of modification. The nave, in addition to the space between these towers, will have four window bays. The centre of the cross is surmounted by a slender Gothic pinnacle. The smallness of the chancel, which was the chief difficulty, is obviated by giving it a semi-circular end, and carrying an ambulatory of considerable breadth all round, which will give room for organ chamber, &c., besides affording coolness. On either side of the chancel are placed the vestries and the chapter-house. At present the Building Fund (including the Government promise of Rs. 50,000) is still 10,000 short of a lac. As soon as the 100,000 is made up, it is proposed to go on with the building, which is estimated as a whole at three lacs. At present it seems as if brick with stone facings for the outlines were the utmost that could be had in the way of durable materials. The cost of an entire building of stone is prohibitive. According to the plans the church will seat 600, but would be capable of holding a good many more on special occasions."



RANGOON.

THE DANGER AT MANDALAY.—THE KAREN MISSION FIELD.—DIOCESAN CHURCH RECORD.—ST. JOHN'S COLLEGE.

A DARK cloud of anxiety still hangs over this diocese, the disposition of King Thee-baw at present showing little, if any, change for the better.

The Bishop wrote on the 4th of April: "Colbeck holds his post manfully in Mandalay during great terrors. He writes me letters of great interest, but it would scarcely be safe for me to forward them to you at present."

Meanwhile the following passage from a letter of the correspondent of the *Standard* at Mandalay, dated May 20th, will give our readers some little information as to his work and surroundings:—

"Near the Residency stands the church and school buildings belonging to the Society for the Propagation of the Gospel. The Rev. Mr. Colbeck does a great deal of quiet, good work here, teaching Burmese boys the rudiments of Christianity and European education; and services are held in the church morning and evening, with chubby Burmese boys as choristers. The edifice is Gothic in design, with a great deal of Burmese carving on the panels and pillars. It was built by the late King, who seems to have been not such a bad sort of ruler after all, and it contains a pretty marble font, which was presented, and sent all the way from England, by Her Majesty. Many a juvenile Buddhist or nothing-at-all

has that font converted into a Christian. The view from the spiculated square turret of the church is one of the widest in Mandalay, and it is from it that perhaps the finest view of the whole city is to be obtained; it is from its parapets that you perceive how well wooded Mandalay is, and how marvellously picturesque, with its houses, its walls, its kiosks, its many-roofed and elaborately-carved priests' houses or *kyoungs*, and its hundreds of white and gilded pagodas. From that coign of vantage you are enabled to perceive that Mandalay consists of two distinct cities—one within another—a regularly-walled interior one, and a gigantic surrounding one of suburbs, which stretch on the north to the foot of the many-pagodaed hill of Mandalay, and almost to the blue Shan hills in the far distance eastward. The inner city, the centre of which is occupied by the palace, is enclosed within a red-brick wall about twenty-five feet high. Each face of the wall is a little more than a mile long. The crest is notched deep into a quaint kind of fringe; at the corners and regular intervals of fifty yards there are pretty many-roofed kiosks, varying in size; and in the centre of each wall there is a large white heavily-butressed gateway, commanded by strong Burmese guards. At a little distance from the foot of the wall there is a broad and deep moat, overgrown with lotuses, among which float, here and there, dragon-prowed war-vessels belonging to the King. Outside the fence which skirts the moat there is a broad road, with a line of houses on one side, which are overshadowed by the bright green feathery foliage of many tamarinds."

The Rev. T. W. Windley, the Society's Missionary at Toungoo, has sent in a report of the present state of the Karen Missions, and the peculiar difficulties which oppose them, from which we select the following passages:—

"The Karen Mission field at present occupied by the English Church Mission is divided into two parts. The Paku Karens live on the hills to the south-east, and several tribes, which may be generally designated as Bway Karens, are to the north-east. We have eighteen villages, nominally Christian, among the Pakus; the villages connected with the Baptist Mission are considerably more numerous. We have twenty-three Bway villages, and two or three more heathen villages are asking for teachers. In this division the Roman Catholics are far more numerous than our followers or the Baptists. The Paku villages are under the direction of the deacons Taryuah and Tarrie. I visited all these villages last November and December. There was still very much which ought not to be. Drunkenness, which resumed its old sway during the interregnum, has not been conquered yet. Villages had been giving very little help to their teachers, and so the teachers were dissatisfied; still both Taryuah and Tarrie seemed to be working well, and exercising considerable influence for good among the people.

"I visited the Bway villages during January, February, and March. In many of the villages which have long been Christian there seemed to be very little love or zeal for their religion; the most hopeful were four heathen villages which have only had Christian teaching for one year, and which were received into the Church by the baptism of a large number of their inhabitants this year.

"To the north the district is known by the name of Róone. The Romanist Mission has a station here in charge of two priests and two or three European catechists. We have but four villages in this district, the

Baptists less, while the very great majority are Romanists. A short history of this part of the Mission may be interesting. The Roman Catholic station referred to has been open for a number of years—even before the quarrel between Mrs. Mason and the Baptists; but the great majority of villages then followed Mrs. Mason. At the time of Mr. Warren's coming here in 1873 the great majority of these villages still followed Mrs. Mason, and wished to join the Anglican Church. During several years a plague of rats devastated the crops and caused a famine; in many parts there was great distress. The famine reached its height in 1875, just at the time of Mr. Warren's death. After his death, there being now no Anglican Missionary, and the people's hopes having been almost crushed, many villages went of their own accord to the Romanists, and offered to join them, on condition of being supported and helped during the famine—a condition, I need not say, very gladly accepted. Still, many villages were unwilling to sell themselves, even in their distress, but most of these were drawn into the Roman Mission shortly.

"The usual process was to *lend* a sum of money to the villagers, varying from Rs.30 to Rs.500, irrespective of religion. Afterwards, when some of these people expressed their intention to join the Anglican Church, considering themselves still the disciples of Mrs. Mason, they found that if they received any other than a Roman teacher they must pay up both the interest and principal of the loan received in the famine—which it was quite out of their power to do; hence in the district only four villages, or rather three villages and a fraction of a fourth, are all that remains to us. I am thankful to say that we have not lost any since the first settlement when I came in 1876.

"Had it not been for the hearty help given by Mr. Kristna, the solitary representative of our Mission and of our Church for two months, and the equally hearty co-operation of the chaplain, Mr. Brock, when he arrived in July, 1875, I believe our loss would have been much greater in other Bway tribes.

"I must in fairness to the Roman Missionaries say that they have not spent their whole strength in entrapping villages which would have come to us. They have made a large number of converts from heathenism, and have, I believe, penetrated to some very wild tribes along and beyond the boundary of the British territory.

"There are two Mission fields to be won here. One to the west towards the Irrawaddy Valley, one to the north in Independent Burma. We have not occupied any part of them, for we have no men to send. The great difficulty in such Missions as this is, not to convert the people to Christianity, but to raise them to higher things afterwards. The people are very willing to receive Christianity; they are anxious for their children to be taught in schools; they accept our customs, observe Sunday, &c. They seldom fall back to demon-worship after becoming Christians. But the next step, to instil a new principle of life instead of the old living for self and propitiation of demons, is a much harder matter. Their desire for learning helps us, and we must try by all means to strengthen the village schools, and the village catechists, and especially we must make our town school strong, so that we may send out from hence men who are well taught in Burmese and other knowledge; but, above all, men who are imbued with a true Christian spirit, who will be centres of true Christianity in their villages, or form Missions to still heathen districts.

"During the past half-year we have printed the Litany, Holy Communion, Baptism of Infants, Marriage and Burial Offices; these, together with the Matins and Evensong, Confirmation and Ordering of Deacons,

and hymns printed before, and the Psalms printed by the Burma Bible Society, are being bound up and sold in our Industrial School to the people at the rate of 4 annas to 1 rupee a copy. The Church Catechism is now in the press."

In another part of his letter Mr. Windley speaks highly of the new native' clergy, whose ordination we noticed in our May number, and of their work.

Bishop Titcomb has forwarded the first number (March) of the *Rangoon Diocesan Church Record*, a small publication which deserves the support of all English Churchmen connected with the diocese, and cannot fail to be useful in helping on the work in Burma. At present it is to appear only half-yearly, and to consist of some sixteen pages; but the Bishop hopes it may ere long develop into a regular monthly magazine of some literary pretensions. We trust that his expectation will be realised.

An interesting statistical return of St. John's (Boys') College, Rangoon, has been received from the Rev. J. E. Marks, the Principal. Established on 14th March, 1864, the College now numbers 538 pupils, viz., 254 Burmese and Talaings, 9 Karens, 102 Chinese, 77 "natives of India," and 96 Europeans and Eurasians; of these 154 are Christians, 35 Mohammedans, 40 Hindus, and 309 Buddhists. The receipts of the College for the year ending the 31st of last March were: from Government, Rs. 3,000, subscriptions, &c., Rs. 600, fines,¹ fees, &c., Rs. 5,198, sale of books, Rs. 1,104, "other sources," Rs. 1,836. The total annual cost of educating each pupil was Rs. 20. 14. 6, Rs. 7. 0. 11 of this being borne by Government. The accounts of the boarding department are not given in the return before us. A branch day-school was opened at Puzzoondoung, three miles from St. John's, by Mr. Marks at the beginning of last June, and already has 35 boys.

On the recommendation of the Bishop of Rangoon the Archbishop of Canterbury has conferred on Mr. Marks the Lambeth Degree of D.D., "as a well-merited mark of distinction for his very long and valuable services in the Christian education of the youth of British Burma."

¹ A fine of one anna is exacted for every day's absence without leave.



MADRAS.

BISHOP CALDWELL ON EDUCATION.—APPEAL FOR MEN.

IN the last Indian number of the *Mission Field* we printed *in extenso* a very striking paper read by Bishop Caldwell at the Diocesan Conference at Madras. A fortnight later, April 4th, the Bishop was addressing a very different audience—the graduates of the University of Madras, admitted at the Convocation of the Senate—in words of equal weight, though of another character. Any reference to differences of creed would obviously have been out of place on such an occasion, but the spirit of Christianity breathes, we cannot think in vain, through the whole address, which has since been printed at the request of the Senate.

After speaking generally on the subject of education, and pointing out fields of especial interest lying open before educated natives, he turns to the question, How can such best *exemplify* the benefits of the education they have received? And answers it thus, “By labouring for the promotion of education all around :”—

“Here I must appear to diverge for a moment to another subject, which nevertheless is not another, but the very essence of the subject in hand. In studying mental philosophy you have doubtless been taught the philosophy of morals. You have made your acquaintance with various theories of moral obligation, and doubtless some one of those theories has been specially recommended to you. But why were you taught the theory of obligation? Not surely for the gratification of your curiosity merely, but that you might be enabled to realise the loftiness of the position occupied in the economy of human nature by duty, and the fitness of following where duty calls. Man’s highest duty to man—his highest moral obligation—is the duty of beneficence—the duty of doing good to others. The obligation not to do evil belongs to a lower stage of morals than the obligation to do good. ‘Thou shalt not,’ is only introductory to ‘Thou shalt.’ There is much high moral teaching—not un-mixed with teaching of a different character—in the books with which some of you probably were familiar before you came in contact with the moral teaching of Europe. In particular, with regard to the highest development of beneficence—doing good to others though it be to our own hurt, doing good to those who do us evil—Indian literature is rich in maxims and illustrations of the highest excellence. There are two great defects, however, in Indian teaching on this subject. The first defect is the absence of an adequate motive. The second is one which I trust the educated natives of our time will do their best to remedy. That is, the absence, or at least the extreme paucity, of real, not mythical, examples of this justly-lauded devotedness in doing good—the absence in India of anything corresponding to that long list of philanthropists whose names have made the annals of England so illustrious.”

Having touched on female education, Bishop Caldwell passes on to the importance of educating the labouring poor, urging it in truly Christian words :—

“The truest beneficence consists in doing good to those who are beneath you, who cannot requite you in any way in kind, and who possibly may have sunk so low as to be unable to requite you even with gratitude.”

And continues :—

“I may here add, that I do not admit that there is anything contrary to caste rules in the course I recommend. There are certain Sâstras, it is true, in which the observance of the rules of one's own caste is represented as virtually the highest morality ; but the teaching of such Sâstras is neutralised by that of others, and there is no Sâstra in which members of the higher castes are prohibited from promoting the education, the civilisation, the moral well-being of the lower. The only exception to this—the prohibition of Brahmans teaching the Vedas to Sudras, is an exception which relates only to a particular function of a particular class.”

The address ends nobly, thus :—

“What India requires, as it appears to me, is a firm resolution on the part of each educated native to make himself useful in the sphere in which he finds himself placed, to act up to his convictions of duty, to carry into practice those theories of obligation—those theories, in particular, of the obligation of beneficence, of the obligation of doing good to others—which have constituted the highest element in the education he has received. It does not much matter in what department of things, or in what direction, people first begin to carry their convictions of duty into practice, provided they actually do begin somewhere. Duty is like the circumference of a great circle of a sphere, such as that which girds the earth, passing through both poles. Wherever you commence, if only you steadfastly go on, you will touch in succession every point in the circumference, and unite at length in one majestic, unbroken circuit, the two poles of life, the human and the Divine.”

Writing to the Society on Ascension Day, his mind evidently full of Rogation thoughts, the Bishop of Madras says :—

“Mr. Spencer appeals earnestly for a helper in his part of the Cuddapah district. He would be most thankful if you could find a University man Pray also bear in mind how long there has been a pressing need of more European Missionaries—devoted, able, loving men—in the Tanjore districts and Trichinopoly. Combaconum, Canandagoody, Trichinopoly, have no Missionary of their own, so also Negapatam. May GOD grant, in answer to the many prayers offered up at this season, an abundant outpouring of those ‘gifts for men’ which the ascended Saviour has received, to bestow upon His Church and the world.”

BOMBAY.

THE WANTAGE COMMUNITY AT POONA, BY THE SISTER SUPERIOR.—
FIRST ORDINATION IN MARATHI.—REPORT OF DIOCESAN COMMITTEE
—TRAINING OF NATIVE AGENTS.

THE first work we undertook among the natives of India was an Orphanage and Industrial School. This we began rather more than a year ago, and it has grown very much. We have now thirty girls under our care, varying in age from twenty-two years to eight months. Most of them were heathen, and have been baptized since they came to us ; some few are the children of poor native Christians. We have some orphans among them, but the greater number are given over to us by their parents, who make a promise to leave them with us until they are of age. They sign a bond to this effect, and we never take any child of heathen parents unless they are willing to sign this bond, which I believe is considered legally binding, so that there may be no danger of the children returning to heathen homes after their baptism. Where the parents are Christians we do not, of course, require the promise to be signed.

We allow the parents to come and visit their children sometimes, and we find that coming here and seeing their children Christians, and hearing them say their little prayers, the Creed, &c., has quite an influence on those who are still heathen. Some of them now almost always choose Sunday to come, that they may be present at the catechising held in our chapel in the evening ; so we may hope that, through the influence of the children, some of the parents may be drawn to Christianity.

Our girls do a good deal of industrial work. We have no regular matron for them, and they do all their own cooking and washing, grind the corn for their bread, &c., themselves. They also do all our house work. At other times they do needlework, and some of them spin wool ready for weaving.

We have a school in our compound for native Christian children ; our own children attend it, and also other Christian children who come as day scholars. We admit none to this school who are not baptized or preparing for Holy Baptism. The principal object of the school is to train teachers. We hope to put the school under Government next year ; it is generally an incentive to work for both teachers and pupils to feel that there is a Government examiner coming.

It is now almost impossible to get a really good female teacher belonging to our Church; the need is much felt, and we hope that in time our school may help to supply it.

It is at present principally taught by a native Christian master, but he has only a limited amount of time to give to it, so we have been obliged to have another master to help. The religious instruction is divided between one of the sisters and a catechist. We cannot manage to take it all ourselves at present, on account of the language.

Once a week one of the clergy takes the whole school for religious instruction, and they have a catechising every Sunday.

The sisters teach needlework in the school, and, notwithstanding the usual helplessness of native women about it, some of the girls are making very good progress.

All the children in our Orphanage and Industrial School are of low caste, but we have also made a beginning of a boarding-school for high caste girls—a thing also much needed in our Church. We have now a little girl, the daughter of a converted Brahmin from Kohlapur, under our care. She of course lives separate from the other children, and has different food. We hope soon to have three more of this class. They will all learn in the school with the low caste children for the present. We have also in our house a Brahmin woman, who came to us wishing to be a Christian. After she had been with us about six months she was baptized at Christmas. Having left her own people to become a Christian, she is wholly dependent on us for the present. Like all Brahmin women, she is ignorant, and now goes to school regularly with the children.

We have another school about a mile from our house among the Mangs, one of the lowest classes among the Hindus. They are, in fact, not considered a *caste* at all, and are therefore trodden under foot by all.

Several of the leading men among them came and begged for instruction. Mr. Dulley then opened a school among them for boys, and a month or two later we began one for girls. A native Christian teaches in the boys' school, and his wife helps with the girls under one of the sisters. This school is open to all—Hindus as well as catechumens—but no Christians go to it.

Besides the school for girls, we have also daily at the same place a class for catechumen women preparing for baptism. They learn needlework, and on certain days in the week they are read to while

they work ; on other days the time is entirely given to religious instruction. We hope that some of them may be baptized at Whitsuntide.

We intend (D.V.) to open a day-school for Christian boys next month ; there is none belonging to our Church nearer than Pauch Hords (Mr. Dulley's), which is a long way from the homes of the Christian children, so that they are obliged at present to attend either heathen or dissenting schools. We have given up a coach-house in our compound for the schoolroom, and are only waiting to find a suitable master to begin the school.

We have also begun a little work among the upper class women and girls in their own houses. We at present can visit very few, as our workers are very limited, and this work takes a great deal of time. In one of the houses we have a kind of little school for Brahmin girls. About twelve or thirteen are glad to come, and *would* come daily to be taught ; but we are a long way off from them, and can at present only go twice a week.

You will see that our work at present consists chiefly of schools. It is very important to get hold of the children of all classes. Still we hope in time to be able to undertake some nursing, and shall make an effort to take that up whenever it offers itself.

Our own little chapel has at present to be used for Mission services, but it is quite too small for the purpose, and we shall be very glad when funds are found to build a proper Mission chapel. The catechumens are glad to come to the Sunday catechising, but there is not room for them to get in when all the children are present, and they often have to stand or sit round the door.

The Mangs' schoolroom has been used for a Mission service once a week. Just now we have to change the house in which the school is held, but I hope the new house will supply a room for this service to be continued. It is a curious congregation which comes to it—men, women, and children in every sort of rag. They have no idea of time, and generally have to be fetched out of their huts when it is time for service. The huts in which they live are about six feet by four, and about five feet high—if they have a roof at all, but very often they are quite open to the sky.

I have spoken chiefly of the Marathi work, as I think it is in that the Society is chiefly interested.

Among the Europeans and Eurasians our chief work is at St. Mary's school, which is now under the charge of two of the Sisters. It is

an important work, as most of the children of what are here called "second class" people attend it. They correspond to English middle class to a certain extent, but have much less idea of making themselves useful; and they are an indolent, do-nothing class, as a whole. We hope the school may help to raise the tone of those who attend it, and fit them to be better wives and mothers in after life; and we hope, too, that some may be roused to be Missionaries to the heathen around them.

The Sisters teaching in the school have often opportunities of making acquaintance with the parents of the children, who are in general disposed to be very friendly towards them.

On Trinity Sunday the Rev. J. J. Priestley was admitted to the Priesthood, and Mr. P. A. Ellis to the Diaconate. The Bishop writes:—"I held the Ordination entirely in Marathi, and celebrated the Holy Communion in that language. No such Ordination has ever been held before."

The Annual S.P.G. Meeting in Bombay was held on the 18th June. The following is an abstract of the Report of the Diocesan Committee read on the occasion:—

"The great feature of the year's operations has been the progress of events at Ahmednagar. What threatened to be the disruption of the Society's work in that important field has been overruled by the providence of God to the furtherance of the Gospel. It is with deep gratitude, not unmixed with anxiety, that the Committee record the fact that since Mr. Taylor's visit to the Mission about 2,000 souls have been added to the Church, and as many as 1,500 others have placed themselves under instruction, preliminary to baptism. Mr. Taylor, to whose experience and zeal the result is (under God) mainly due, has now returned to his former charge at Kolhapur, and the Rev. T. Williams, who arrived in India at the end of the year, has gone to Ahmednagar.

"The work at Kolhapur and Poona has gone on steadily. The Theological Training College at the latter station has been opened, and is in active operation.

"A new Mission station has been opened at Dapuli, in the Concan, under the supervision of the Rev. A. Gadney, who broke ground there on the 1st March, 1878. The Committee are glad to learn that he has already found it a promising field of labour.

"In Bombay, the Society's Missionaries, while not able to report much outward success, have laboured with their accustomed faithfulness. The Zenana visiting, and the more directly educational work carried on by the teachers in connection with the Ladies' Association in Bombay, have so developed as to fill up the entire time of the workers.

"The usual Statement of Funds shows that, compared with the previous year, the local receipts for the General Fund from donations and subscriptions have increased by 37 per cent., and from offertories and collections by 43½ per cent."

The Lord Bishop addressed the meeting on the subject of "the training of native workers," and expressed his desire to organise a system of native agents and clergymen similar to that in force in Southern India. A house had already been purchased at Poona, where thirty or forty boys and three or four young men were receiving instruction. This institution cost Rs.700 a month; and though many of his lordship's friends were working nobly in England for it, it was living from hand to mouth. His lordship recommended it to the prayers and liberality of the members of the Society also.



COLOMBO.

THE BISHOP'S VISITATION.

THE Primary Visitation of the Lord Bishop of the diocese began on the Feast of St. Philip and St. James, with a celebration of Holy Communion in the cathedral at 8 A.M., followed at 11 A.M. by the formal presenting of documents to the Bishop. At 3 P.M. an informal conference of clergy and laity took place, and on the following day the Holy Communion was again celebrated, and at 11 A.M. there was a meeting of the Presbytery.

The occasion, in itself important, was rendered doubly so by what took place on the second day, whereby a serious schism was averted, and brotherly union manifested among the Presbytery to an extent before unattained; the beginning, let us hope, of a period of peace, of organization, and of advancement in every good work.

The unhappy dispute which had arisen being now a thing of the past, we are only too glad to feel that no necessity exists for referring to it further, beyond acquainting our readers (in the words of the *Guardian* of July the 9th) with the fact that

"For this happy result we are indebted entirely to the Christian moderation of the Bishop. Our readers will, we think, agree with us that the Bishop's conduct in this matter has been marked by a singular exercise of Christian charity and self-abnegation, joined with a spirit of true liberality, which has refused to make stumbling-blocks of trifles."

Bishop Copleston's charge may be described as essentially practical. Amongst other diocesan needs, he expressed his great desire for a Standing Council of advisers, elected at his nomination from the Presbytery; who might aid him on the difficult questions constantly arising, and prevent that isolated action which was as

distasteful to him as it was in itself undesirable. Such a body of advisers would be in thorough accordance with ancient usage, for the Cathedral Chapter was *ex-officio* the Bishop's Council, as was now being exemplified in England in the new See of Truro. Only in this diocese no such body existed, and it would be wiser to defer its creation till the new cathedral was erected. He should consult the proposed Council on all questions of great difficulty or importance, and though not bound to adopt its advice, he should hardly ever feel justified in acting against it.

This Council was, we are glad to record, actually formed at the Conference on the following day; the members nominated by the Bishop being approved by the Presbytery.

As to the proposed cathedral, his lordship was able to announce that a site had been secured by the kindness of authorities civil and military; but patience was needed, and it would be better to accomplish part only than to complete an inferior building.



LABUAN.

THE DYAKS.—BANTING.—UNDUP: 109 NATIVES BAPTIZED.—THE KRIAN.

A LETTER of considerable length, but full of interest throughout, has been received from the Rev. J. Holland, the Society's Missionary at Banting. The most unsatisfactory part is that which relates to Mr. Holland's health, which has been undermined by the excessive dampness of the climate of Sarawak, and constant drenching, from the breakers along the coast, during Missionary boating excursions. His labours have from this cause been seriously interfered with; but we trust he may not be compelled altogether to abandon his post.

A somewhat unusual ceremony took place on the re-admission of two lapsed Christians to the Church:—

“Immediately before the commencement of Morning Prayer these two men came and stood in the chancel, in the presence of all the congregation, and repeated a confession of their sin in going back to their former evil practices; expressing a hearty repentance of it, and a desire to be received again into Christ's Church. The scene was truly touching, and required a great deal of moral courage on their part, to acknowledge their sin in the presence of all the people. I hope this public confession of backsliders previous to being re-admitted into Church fellowship may

have a good effect upon those present ; the thought of it may deter them from committing similar offences. I believe since that time these two men have kept to their promise, in not returning to their former practices."

Another ceremony of great interest to the community was the wedding of Ah-Fook, the Society's native catechist at Banting :—

"The girl is a Christian, named Bunu, whom I baptized about nine months ago. The natives were anxious to see the ceremony performed according to Christian rites, and the church was crowded with spectators. First we had the Morning Prayer, as on Sundays, with sermon on the holy state of matrimony. Then followed the Marriage Service, throughout which they behaved as if they fully realised the seriousness of the occasion. Immediately after the service they all returned to the house, where I had provided rice and curry for all comers, to which they did ample justice. Throughout the day guns were fired, and Chinese crackers danced about the hill.

"Another part of the day was spent by the men in dancing their war dance. The movements of the dancers are generally so slow, that we should hardly call it dancing ; yet at the same time there is something so dreadfully ridiculous in them, that one cannot help being amused and laughing heartily at them."

Mr. W. Howell, a probationer at Undup, appears to have been doing good and successful work, both from his own simple report, and from passages in Mr. Holland's letter :—

"Early in January I visited the Undup Mission, where Mr. Howell has been working for some months past. Here I found a great improvement among the Christians. On my first visit they had entirely forgotten the Church Services, nor could I find one who could repeat the Lord's Prayer. However, under Mr. Howell's teaching, they can now repeat the whole of the Service, and attend the services very regularly. On my arrival there, on the 4th of January, a large number of people came in the evening to be examined, previous to my administering to them Holy Baptism. The house was filled with the candidates and their friends, and from 8 p.m. to 12 p.m. was spent in explaining to them the meaning of the Baptismal Service. They were very attentive all the time, and never once showed any tendency to take a short nap, as one would have expected from the lateness of the hour and the length of time their attention had been engaged. Early on the following morning (Sunday) I administered Holy Communion, and at the afternoon service baptized thirty-four people. The church was crowded with people, most of them were heathens. On the following morning I baptized fifteen, making a total of forty-nine ; of this number, forty at least were women. These are the first women who have been received into the Church at the Undup Mission. This is a great victory, and one for which we ought to give thanks to God. Previous to this they have always withstood the teaching of the Missionary, a woman, I believe, never having entered the church at a service until about last October. Now that the ice was broken, I had no doubt but that others would follow their example, especially the wives and daughters of the old Christians."

Nor is the work carried on in this country without much danger and discomfort. Mr. Holland continues:—

“On my return journey from Undup, I had a very narrow escape from being swamped on the Batang Tugar river. I was going down the river at night, when one of the most violent gales caught me that I ever encountered. It came quite suddenly upon us. We were in the middle of the river at the time, going down with a swift ebb tide. It was so violent, and the night so dark, that we were nearly an hour before we could get under shelter of the shore. I had almost given up all hopes of getting there, as we were filling with water, and completely drenched from head to foot. However, we got on shore at last, after a hard struggle; but I soon found out that I was minus my dinner, which was cooking at the time the storm overtook us, and I found it afterwards upset at the bottom of the boat. But I was thankful we were in safety, and much preferred going supperless, and sleeping on a wet mattress all night, to the danger we had just escaped of a struggle in the river, and the chance of providing a supper for one of the many alligators with which the river abounds.”

Such “perils of waters” did not, however, deter our brother from another visit to the Undup, of which he writes:—

“On the Saturday evening the house was again crowded until past midnight. These, as well as the previous ones, I found very well prepared, and anxious to be received into the Church. On Sunday, at Morning Service, I baptized sixty people, more than one-half being women. More than a hundred people two days’ journey up the river had expressed a desire to be baptized, and promised to build a prayer-house, but I was too unwell to undertake the journey. I hope Mr. Mesney will pay them a visit ere long. I am happy to say there is one very good fault to be found with the church at Undup. It is too small to hold the number of Christians now living in Sabu. This will be more the case, if the people of the Suharang tribe, numbers of whom live around Sabu, hold fast by their present intentions. A large number have expressed a desire to be prepared for baptism, a few of whom I have already admitted into the Church. This is very encouraging indeed. Owing to the large number of new converts, and the request of others to be instructed, I left Mr. Howell in Sabu, instead of bringing him down to Banting, to remain there during my absence on the Krian river. Having baptized so many people I did not think it right to leave them to their own resources at once, or they might soon forget what they had learned, and return to their former mode of life.”

On January 15th Mr. Holland started for the Krian Mission, where he found the work impeded by a combination of hindrances:—

“Both at Subutan and Tumudots I found things very far from satisfactory. This was partly owing to the famine, which there has been during the past year; and partly owing to the unsettled state of that part of the country. Wherever I went there were various reports of head-takers prowling about, and the people all went about armed, with sword, spear, and shield, even when they came to church. Whether there was any foundation for the rumour or not, I don’t know, but wherever I went,

it was the only subject of conversation. I was sorry to find the people so lukewarm at Tumudots, as on previous occasions I had found them zealous, even when others near them had fallen back. But I suppose it has been a very trying year, and the people, away from home for a greater part of the year, seeking for padi ; and so were deprived of the means of attending daily prayers, or of receiving instruction.

“At Subutan I baptized seven people. There ought to have been a few more, but they failed to put in ‘an appearance, owing to the heavy rains. All the country was flooded, it having rained every day for over six months. People went into the jungle to catch fish, instead of to the river. I had one short jungle walk to go, and all the distance I had to plod through water from three to four feet deep.”

The following is a specimen of the entries in the diary of the native catechist at Subutan :—

“Day, Wednesday 25th of December, day Christmas. We had prayers in the morning ; a large number of people ate in the room with me, over seventy people to whom I gave to eat. I read and told them about the Lord Jesus coming into [the world, and as far as my knowledge went, I explained to them the reason why God sent Him to the earth.”

And now comes a very depressing portion of Mr. Holland’s report. The power of old heathen habits and ways, even over some who profess Christ, could hardly be more painfully illustrated :—

“During my absence in Singapore a very sad thing happened in Banting. A young woman died in giving birth to twins. One of the children died soon after its birth, but the other was a fine healthy child. Early the following morning they tied up the living child with the two dead bodies, and carried them all to the graveyard, and buried the living with the dead. The little one was heard crying as they passed down the river on the way to the jungle, but its plaintive cries fell on dull ears and hard hearts, for no one offered to rescue the child by adopting it. This is an old Dyak custom, but it is a long time since it was carried out to the letter. I believe that on the death of a woman in child-birth they have intentionally allowed the little one to die of hunger and neglect. When asked why they take the life of an innocent babe, by burying it with its mother, they answer, ‘Why should it be allowed to live ? it has caused the death of its mother.’ The case above mentioned the Government heard of and fined the husband \$60.

“It will be a long time before these people give up all their old customs. From time to time they seem to spring up, after lying dormant for a long time, until we have almost been led to hope that they are dead. This only convinces one more and more, that the success of the Church, and the total uprooting of all these evil customs, depends upon the education of the rising generation. Without its old customs and ceremonies seem to retain a strong hold upon them, even in the case of old Christians, who have been under oral instruction twenty or thirty years. Take the case above mentioned. The man who sanctioned the act (the grandfather of the child) has been a Christian for over twenty years, and generally supposed to be one of the most earnest Christians in the village. No one was more frequent at Holy Communion, or daily prayers. He scarcely ever came to the house but he asked to be taught some of the Church

prayers. However, in a hour of trial, he fell back upon his old customs. During the past year there have been many instances of old Christians falling back to ancient customs in a time of trial. The year has been an exceedingly trying one for the Dyaks. The previous year the crops had been almost a failure, but last year they were worse, scarcely yielding enough to last them through the harvest. This was attributed by the heathen to their neglecting the usual propitiatory sacrifices to the spirit of the earth, and they naturally called for a general sacrifice from every man in Banting. It was responded to very largely indeed by the Christians, especially the older ones. But I believe that scarcely any of the young men, who had spent part of their childhood at the Mission house in learning to read, followed the custom, even though many of them, from neglect, had forgotten how to read. And this is the case in regard to the numerous superstitions which are interwoven with the Dyak life. It will be a long time before we can hope to see their faith in these superstitions shaken, so as to disregard them altogether; but I believe the quickest way will be to devote more time to educating the children than to evangelising the people. It will be slower work at first as regards the numbers, but it will be surer, and tell better in the end, both in regard to numbers, and the stability of those admitted into Christ's Church."

It is pleasant to find that this most interesting letter ends thankfully and hopefully, disappointments and ill-health notwithstanding:—

"But though the year has been a trying one for the Church in this country, owing to bad crops, and the people farming at a distance out of our reach, yet she has not only held her own, but has also steadily increased. During the year I have been privileged to admit over 270 people into Christ's Church; and many hundreds more have expressed a desire to embrace Christianity. I pray that God may, in answer to their cry, send out help from home, to lead these people from darkness to the glorious light of the Gospel of Christ."



CHINA AND JAPAN.

PROPOSED NEW DIOCESES.—DISTRIBUTION OF FAMINE RELIEF IN CHINA AND ITS RESULTS.

THE *Mission Field* for November, 1878, contained, it will be remembered, a letter from Admiral Ryder, the late Naval Commander-in-Chief in Chinese and Japanese waters, on the urgent need which exists for more Bishops of the English Church in China. The Rev. C. T. Corfe, the chaplain of the flagship, has more recently returned home, and is impressed equally with the Admiral by the great advantages which would result from the consecration of a Bishop for the northern part of North China, and also of another for Japan. Their views are embodied in the paper which follows, kindly prepared for publication by Admiral Ryder:—

“Partly on account of the great claims of India, partly owing to its great distance from England, partly also owing to the difficulty of learning the language—rather let us say the languages—the vast empire of China, with its neighbouring kingdom of Japan, has fared badly at the hands of the English Church. We hear of parishes in England where certain parts of the Mission field are specially looked after—where associations, guilds, and so forth, are started, whose one object is to kindle an interest in foreign Missions generally, by singling out some one Mission in particular. This plan has seldom been tried with regard to China or Japan. Bloemfontein, the Central African Mission, Madagascar, the Capetown Mohammedan Mission, Melanesia, Tinnevely, Bombay, even Honolulu, are cared for in this way. But China with its millions fails to arouse any worthy or lasting interest in the minds and hearts of English Church-people. The following paper is designed as a contribution towards the work of stirring men up to a sense of what they are losing by the inadequate way in which they permit the Lord’s work to be done in the far East.

“And first let us take a glance at the means already at the disposal of the Church of England. In China she has two Bishops, presiding respectively over North and South China. Bishop Russell in North China has Mission stations at Ningpo, Shanghai, and Chefoo, at the entrance of the Gulf of Pechili. Bishop Burdon in Hong Kong has stations at Foochow, Hong Kong, Pakhoi. At all of these there are English clergy permanently at work, with the exception of Pakhoi, one of the recently-added treaty ports lying to the north of the Gulf of Tonking. There the Bishop, with all the ardour of a young Missionary, went himself to open the work, and only left it when the many other duties of his diocese compelled him to return to Hong Kong. These are the main centres of English Church Mission work in China. Speaking generally, they are manned and supported by the C.M.S. The Chefoo Mission is a notable exception—notable both as being the latest addition to the Chinese Mission field, and as a commencement of work of which the S.P.G. may be justly proud. The self-denying energy and large-heartedness of Canon Scott and Mr. Greenwood in North China are beyond all praise.

“Passing over to the large empire of Japan, we find the Mission stations occupied by the clergy of the Church of England almost as numerous as those in China. Besides two independent S.P.G. Missions in Tokyo, the capital, a C.M.S. Mission has been long

established there. C.M.S. Missionaries are to be found also at Osaka, in the centre of the empire, at Hakodate in the north, and at Nagasaki in the south. There is also (or was) a Missionary at Niigata. The recent Mission founded at Hiogo by the S.P.G. bid fair to be placed alongside the Chefoo Mission in China, until Mr. Plummer, through sheer hard work, broke down, and was compelled to leave his colleague single-handed.

“It does not come within the scope of this paper to enter into details as to the work done by the various English Church Missionaries in the East. The bare enumeration of the stations already at work must suffice. It represents with sufficient accuracy the state of affairs in 1878. One reflection, however, must be permitted. In China the Government places no restriction on Mission work, if the Missionaries choose to take their life in their hands. In Japan, on the other hand, the work is almost prohibited on account of the laws restricting European Missions to the various treaty ports. If a Missionary attempts to do work outside these limits, he is civilly but firmly conducted back to the treaty boundary. And yet, considering the comparative sizes of the two countries, China and Japan, the number of Missionaries in Japan is out of all proportion to that of our clergy in China. Why is this? Is it that Japan is more attractive than China? Or is it because men shrink from the immense difficulty of acquiring the Chinese language? Doubtless one cause is the supposed greater receptiveness of the Japanese mind. The country has adopted European manners and customs almost *en masse*. Therefore, it is argued, the people are likely to embrace Christianity easily. And the example of Japan in this respect during the sixteenth century gives good ground for such reasoning. But it must not be forgotten that the true Missionary spirit aims ever at surmounting, not the less accessible, but the seemingly inaccessible of Satan's strongholds. There is no complaint that the Missionaries in Japan are too many, but that those in China are so lamentably few. There is no chance of persecution in Japan. The Missionaries there are quietly doing what work they can and consolidating it, whilst they wait for the time, not perhaps far distant, when the whole country will be thrown open, and they will be free to go where they like. In China it is quite otherwise. The Roman Catholic Missionaries penetrate into all parts of the empire, and so would ours if they were sufficiently numerous to do so without cutting off their communications with the central stations. The spirited action (cited

above) of Bishop Burdon, now a veteran of over a quarter of a century in China, the far-reaching and successful work of Mr. Wolf at Foochow, and the recent conduct of Canon Scott during the late appalling famine in North China, show what kind of work our Missionaries are ready to do if they are only supported. But think of the weariness of carrying on such work from year to year, almost single-handed—writing reports from time to time, in the hope that others will be stirred to come out and help, and receiving replies that perhaps two—more likely one, most likely none—are forthcoming. If it be said that China and Japan are not worse off than other parts of the Mission field in this respect, surely we must confess that, considering the magnitude of the apparatus, and the complex nature of the machinery set in motion, there is something radically wrong in the method with which the great Church of England does her work of evangelising all nations.

“Another difficulty, which happily it is more easy to surmount, arises from the meagre provision of Bishops, over a portion of the world’s surface consisting of some 20° of latitude, and 40° of longitude, with Mission stations planted in the extreme north and extreme south-west, as well as in the remote east, with a narrow sea only separating the two countries. The English Church has just two Bishops. China is cut in half, and to each half a Bishop is given. And as for Japan, it is administered by the Bishop of the southern portion of China, and whose cathedral and head-quarters are at Hong Kong, 1,500 miles away. No reflection is hereby intended to be made on any one. It is simply stated as a fact—as a fact, too, which ought to be sufficient to make Churchmen start up in astonishment.

“The English Church in Japan, with its thirteen or fourteen clergy scattered over the length and breadth of the land, is supervised by the Bishop of Hong Kong, whose proper diocese extends from Foochow almost down to French Cochin China. What chance has our Church of asserting her belief in the three orders of the ministry in the face of such a practical absence of the Episcopate as this? She comes and claims to be a true part of the Catholic Church, and has her claim challenged by the Romans on the one hand, and on the other by the three dozen jostling sects who are all bent on evangelising Japan. One is almost tempted to exclaim ‘Let us withdraw our Missions in Japan altogether, unless we are prepared to treat them properly.’ If the matter is not mended soon, it does

not require a prophetic spirit to see that there will be such serious mischief internally and externally, as will throw back the work of years and the energies of some of our best and most devoted men. Think of a Missionary, after being withdrawn from most successful work in Madagascar, finding himself at Nagasaki, with a new language to learn, and almost a new centre to create. Such an one is Mr. Maundrell, who, though he has not been there five years, has built a theological college for native students, and a school, and a parsonage, and is now trying to raise funds wherewith to exchange the present poor church for one more worthy of the work, which he feels is growing. Is this the sort of man to be left without a Bishop? Or take the case of Mr. Dening, also from Madagascar, but now in Hakodate in the extreme north. He leaves the comfortable Mission house, and travels into the interior of the island of Yesso, because he feels that his special vocation is to the Ainos, the now despised and decaying aboriginal race of Japan. Does not he require guidance and sympathy in his self-denying labours? He does—and he gets it from Hong Kong! Doubtless the Bishop bestows it most willingly, but it takes a long time for the mail-steamer to bring a letter of instructions 2,000 miles, with stoppages and changes *en route*. What the Bishop himself thinks of this question may be seen in his letter published in the *Mission Field* last August, where, amongst other things, he says ‘The work is just at that stage now, in point of numbers of Missionaries and converts, that a head appointed now, and taking up his permanent residence at once, would be the means of binding all together, so far as this is needful.’ Immediate action is necessary, and if the Societies cannot provide the funds, some one ought to be chosen who can dispense with a stipend, and who because the Archbishop of Canterbury has called him to the work is self-denying enough to obey. Does this sound chimerical? Woe be to us if it does, for it is certainly primitive and catholic. And lastly, what is the Society going to do this year with respect to North China? Is it not going to support its excellent Mission work in Chefoo and the Shantung Province by placing a Bishop of its own there? My readers would be surprised if they knew how much work there is already for a Bishop to do in that province—thanks to the labours of Canon Scott and Mr. Greenwood. Now is the time to strike. What these two gentlemen did during the recent famine is too well known to be repeated now. We may be sure, however, that if the Chinese mind is ever receptive, it is so

now, when the recollection is fresh of the timely help sent from England to the starving thousands, and of the way in which it was dispensed by the two S.P.G. Missionaries.

“In establishing another Bishop in North China there is no fear of making Bishop Russell jealous. Good, large-hearted man that he is, he is only anxious that God’s work may be done most effectively in the country where he has himself worked so hard. He would cordially welcome a brother. Nay, if the truth were known, he probably desires exceedingly to subdivide his large diocese on personal grounds. For with Ningpo for his head-quarters, and Shanghai for his cathedral town, it is not very inviting at any time in the year to leave the work and travel by sea and by land as far as Peking, involving a necessary absence of many weeks, perhaps a permanent change of residence. The Society has now to grapple with these two questions—a Bishop for Japan and a Bishop for Chefoo and the Shantung Province of North China ; two as practical questions as the Church of England has ever had to deal with.”

The Committee of the Famine Relief Fund has published the report of their Chairman, R. J. Forrest, Esq., H.M. Consul at Tiensin, which gives a very intelligent account of the province so severely devastated by the famine, its physical characteristics, and natural history, the condition of the people, and the details of their suffering from the want and starvation to which they have long been exposed. The relief work also is graphically described, and gives a clear and definite idea of what has been done by the distributors with the funds placed at their disposal.

The following extract will show the kind of scenes through which the writer journeyed :—

“Industry had stopped, no sound of welcome or reprobation reached the traveller from the villages as he passed along,—only everywhere the silence of stupefied misery to which no alleviation could come. Starved men, crawling along and seeking for assistance which they did not expect, died on the roadside in the bitter cold. Women, barely able to support the burden, were seen carrying their dead children for burial where the dust or snow was thick enough to conceal them. Magpies, crows, hawks, and dogs, were feasting undisturbed on corpses which no one cared to bury ; and gangs of desperadoes, living in the security of the hills, rendered the passage of the roads a terror to those who tried them unarmed, or in no considerable numbers. A famine village could be detected at once by the absence of bark on the few trees which generally surrounded them, or of woodwork in most of the houses. Children lying about in sheltered

corners, conspicuous for their enormously distended stomachs, the result of existing on the roots of rushes, on poisonous barks or leaves, and fat clay, were awaiting the inevitable end. While in the ruined houses the dead, the dying, and the living, were found huddled together on the same stone bed. During the four bad years everything saleable had been disposed of; the beasts of burden had been killed and eaten, and the domestic dogs, driven by hunger to feast on the corpses everywhere to be found, were eagerly caught and devoured, when the chance occurred, by the starving people. Women and girls were sold in troops to traffickers, who took the opportunity of making money in this abominable manner, and suicide was so common as hardly to excite attention. The mass of correspondence sent by foreigners and natives who became engaged in the work of relief, contains descriptions so revolting to every feeling of human nature, that they had better remain buried where they are. One feature, however, that of cannibalism, deserves a passing notice. Residents in China, from their knowledge of the sublime contempt which the Chinese usually show for death, are loth to believe that any extremity would induce them to partake of human flesh; but, with every desire to disbelieve the hideous statements of late so common, the impartial inquirer must confess to their truth."

Mr. W. C. Hillier, of H.M. Consular Service, writes in a similar strain of his own separate experiences :—

"Nothing but desolation was to be seen. Many towns and villages were almost empty, in some instances entirely so; and as we passed through places in which the streets and buildings gave evidence of recent prosperity, there was something weird and ghastly in finding absolute solitude, and hearing nothing but the echo of our own footsteps as we hurried through the deserted streets. They were literally cities of the dead. We had the curiosity to enter into one of these houses, but the sight that awaited us there gave us both so terrible a shock that we went into no more, passing them thenceforward with the conviction that there were few that were not occupied by the dead. Outside the villages things were worse. Fields with the straw of withered crops were to be seen on every side, the few isolated patches of ground in which some recent attempt had been made to raise a crop rendering the desolation only the more intense. Whenever we left the road the whitened bones of corpses were to be seen, even a few yards away, showing where some wretched wanderer had lain down to die. The wolves, which swarm in these mountains, had soon demolished him, leaving only a mouldering heap of tattered clothes and a few bones to mark his resting-place. Had we gone into the villages and hamlets off the main road, of which there are many in the mountains, I feel convinced that we should not have found a single soul.

"I fear I may be accused of sensational writing if I continue in this strain, and will therefore spare you the recital of further details. I have said enough, I think, to show you to some extent the awful nature of this visitation; but I feel that it is quite impossible to convey to you an exact impression of its extent. As our journey came to an end each day we gave up talking much about the things we had seen. The misery was too deep to be discussed, and we felt almost as if we were in a land over which a curse had fallen."

And again :—

"I think it will give you a better appreciation of the actual state of the people relieved, and of the good that is being done, if I quote a few instances of the condition of the families I inspected. In one enclosure, a large farmyard, at one time full of substantial buildings, now almost all in ruins, which were being pulled down for the sake of the timber, and sold for a few *cash*, I found a solitary man, sitting dejectedly in the midst of his deserted enclosure. His face was almost black, and he had such a wild and haggard look that I thought he was out of his mind. He looked up when I spoke to him, however, and in answer to my question of how many members his family consisted, told me with sobs that it was painful to hear, that he alone was left out of sixteen; all had died one after the other, and left him utterly alone. I never saw such a picture of utter misery and despair, and the man's face haunts me now. It was satisfactory to notice a few days afterwards, as I passed through the same village, that the food he was enabled to buy with the money that he got had softened down the look of despair, and given him a more resigned and patient air. In another house was a little boy some thirteen years of age, who was the sole survivor of a large family. Father, mother, brothers, and sisters, had all gone one by one, and left this little lad to fight it out alone. He had no food in the corner of the deserted yard in which he lived, and had to go out every day and gather the seeds of the weeds and bushes that now cover once productive fields. I provided myself with specimens of these seeds, and of the bread, if it may be called such, into which it is made. This, and warm water, which they drink in the hope perhaps of trying to persuade themselves that it is as good as the tea they used to get, forms the only meal of a large proportion of the people, and it remains a mystery to me how they can support life upon such a diet. It is this black bread, I imagine, that gives the colour to their faces. I send you specimens of the bread and its ingredients herewith.

"In a third house I found a young widow with a baby, whose husband had died, and left her in a strange village without a soul upon whom to depend. How she managed to exist I cannot say.

"Perhaps, however, the most distressing instances were those of the occupants of what once had been large and substantial houses. One enclosure I entered contained the ruins of a house composed of several courtyards, each of which had been pulled down as the distress of the family grew more keen, until at last they were driven to take refuge in the farthest and smallest yard. There I found a woman and two boys, all cleanly and neatly dressed, but so wan and white that it was piteous to see them. When I asked how many there were in the house, the mother persisted in including the bodies of her husband and several children that were lying in coffins in an inner room, omitting one child that she said had been carried off by wolves.

"I will only trouble you with one more instance. I found the door of one house I came to blocked up, and was just about to turn away, when I was accosted by a frantic-looking woman, who begged me not to pass her by. That, she said, was her house, but she dare not go in, for her husband had been lying dead there for weeks, and she had no money to buy food, much less to bury him.

"Coffins were to be seen in almost every house. Sometimes three or four in the very room in which the survivors lived. This was due, I was told, in many instances, to the fact that had they been put in the ground at the time of their decease, they would at once have been exhumed, and the bodies devoured by the starving neighbours. In the midst of all this

fearful misery it was refreshing to see some instances where a homeless orphan had been taken in by neighbours who had already many mouths to feed, and in no one case did I see a difference in the condition of the stranger and their own little ones. Some thought it necessary almost to apologise for indulging in the luxury of adopting a homeless child when they had starving children of their own. In all these houses that I visited relief had been distributed once or twice before, and I feel convinced that if they had not received this foreign aid the mortality, bad as it already was, would have been increased to a painful degree."

Our readers know that the Society's Missionaries have been among the most active and useful of the distributors of relief. The very latest information from the famine districts is contained in the following letter from Canon Scott. It is indeed matter for thankfulness to know that the worst is now over, and that there are good prospects of returning plenty:—

"P'ING-YANG-FU, SHANSI,
14th March, 1879.

"You may like to have some report of the condition of the extreme south-western portion of this province, that being the district in which it was anticipated that the suffering during the early part of this year would be most severe. We had heard that the Prefecture of P'u-chow was the most destitute; so at the end of February, there being a pause in the distribution work about here, Mr. Turner and myself started on a fortnight's tour, in order to ascertain as far as possible the real state of affairs in P'u-chow, and in the district cities under its jurisdiction.

"There are in all six districts in the Prefecture, including that in which P'u-chow is situated. We visited them all, and, from such inquiries as we were able to make, together with the facts which came under our own observation, we arrived at the conclusion that the state of that part of the country on the whole was decidedly hopeful, and that there was no sufficient reason for urging the authorities to permit us to open a new centre of distribution down there.

"Of course all such information as we can gather from unofficial sources must be taken with qualifications, but I may notice some of the grounds which led us to the above conclusion. As regards the past, the testimony of the people was almost unanimous in fixing seven-tenths as the proportion of the population which had died during the famine; occasionally the proportion was still greater, and sometimes, though very seldom, less. The eating of human flesh had continued up to the seventh moon of last year, and then ceased. On this point the same was told me in Kiang-chow, a large city, 150 li to the south of this place, when we passed through in December. At one time seven catties of wood might be bought for a cash, a house would sell for the price of a good meal, and a whole yard for one thousand cash. In all the districts many human remains might be seen by the roadside, but always bones, bleached and bare; we saw no one dying, and no remains of any recently dead. This is entirely in keeping with the account which we received from the people, which was to the effect that none, or at the most *very* few, had died from famine during the present year. H. E. Commissioner Yen is still superintending the work of distribution in Yüench'eng, a city which is rendered

important by the large salt trade of which it is the centre ; it is situated about 100 li to the east of P'u-chow, but is not included in the Prefecture. We heard of more than one magistrate who had been degraded for fraudulently keeping back the grain provided for distribution, but, as a rule, the people speak gratefully of the genuine efforts made by the governor and the officials to meet the great calamity which had come upon them. In each of the districts, distribution of grain, either millet or sorghum, was still going on, the amount varying from two to six catties a head per month. In one case we heard that oxen and mules had been given away. Fowls, pigs, dogs, and beasts of burden were all, of course, very scarce. Eggs might be bought at twenty or even thirty cash each. In the more important cities mutton could be had for 160 to 200 cash a catty. Flour was usually about eighty or ninety cash, but was sometimes as low as sixty-five, and sometimes as high as 110 or 120 cash a catty. Silver varied from 1,200 to 1,300 cash per tael ; usually it was above 1,250. The land in most parts was largely cultivated, and looked very promising. In the places where this was not the case there were usually very few villages within sight. The place which seemed to us the worst turned out to be the dry bed of a lake from which all water had long ago vanished. In one district there were unusually fine Persimmon orchards ; apparently the trees were not seriously injured, and I suppose the bark cannot be eatable, for none of them had been stripped, whereas every tree whose bark is not actually poisonous is stripped bare, and the dead trunks are now being cut down for firewood. Throughout the Prefecture there was a fall of snow of eight to ten inches in depth during the first month ; and this doubtless accounts in great measure for the improved appearance of things. Wolves are said to be numerous, and in one case, we were told, hunted in packs of eight or more. We heard of no fever or illness at all ; the weather hitherto has been most favourable in this respect, very cool and windy ; still the entire absence of fever in the latter part of the second month would seem to confirm the report that there is little or no severe suffering from want at the present time. All that is now wanted to bring the survivors to prosperity again is a good rain, but that will not be too late, I believe, if it comes within a month of this time.

"Putting together what we had seen and what we had heard, we concluded that the report of the extreme destitution of P'u-chow was founded, not on its present condition, but on the ground that it had suffered more severely than any other part during the crisis of the famine last year. The district in which we are at present residing, and in which distribution has been carried on for many months, still seems more needy than those which we have just visited. Mr. Capel and I expect to leave here in two or three days for Fen Shi, a district of this Prefecture about 160 li to the north. Mr. Richard has already gone there with silver, it being the place in which the authorities here specially recommended us to distribute. On talking the matter over together, we all agree that most good can be done by confining our efforts to this Prefecture : by so doing we shall be able to distribute the silver now in hand before the wheat harvest is ripe. After that date we hope that all necessity for distribution will be at an end. Mr. Capel and I expect to leave Fen Shi in about a month from this time, and to return to Chefoo by way of Che nan foo."

Strong hopes are expressed by those best qualified to judge that good results, from a Mission point of view, will follow the distribution of the Relief Fund, as was the case in India. At all events, it is

testified by the Committee, that the distributors have got through the wall of native exclusiveness, and have really been brought face to face with Chinese domestic life. In Shansi, moreover, they have been acting in cordial co-operation with the highest officials, who have not been reluctant to acknowledge their devotion and services.



JAPAN.

NEW CENTRES IN TOKYO.—BUDDHIST SECTS.—COUNTRY WORK.—
INTERESTING CASES AT KÔBE.

THE REV. W. B. WRIGHT reports from Tokyo that on the 1st of March, after much worry in looking after the building, he commenced residence in the new Mission-house provided for him by the Society, and that he has opened a new preaching-place right in the centre of the city :—

“It is not far from the celebrated Nihoubashi (bridge of Japan). One of my young men, Asano, made the acquaintance of a chemist in that neighbourhood, who with his mother has become a believer, and through them I found a house, into which I put a Christian to live. We have preaching there twice a week, and good numbers come. Also I have a bookshop there. There is a fair-sized room up stairs which I am going to use for a children’s school. Fortunately one young Christian man has a Government certificate as elementary school-teacher. In the same street lives another young man who is also a chemist, and was baptized by the Russian Missionary, Nikolai. He has been acquainted with me for more than a year now, and comes regularly to the preaching on Sunday and Thursday.”

An incident in connection with this new effort leads to some interesting information as to the many varieties of the Buddhist faith :—

“Lately one evening at this new preaching-house, as we were praying in the presence of the heathen hearers, an old woman, evidently mistaking our ‘A-men’ for ‘Namu Amida, I trust in Amida’ (a fictitious but most popular Buddha), came out at the end of the prayer with the above words. This Amida Buddha, together with Kwanon, the goddess of pity, are the most popular gods in Japan. Yet it is strange how the cult arose. It is, I believe, quite unknown to the Hindu religions or Southern Buddhism ; but about 300 years after Christ the names appear for the first time in what is called here, the Lotus Sutra, or Hokke Kiyo. They were originally two attributes of Buddha, Amida meaning boundless light, and Kwanon, hearing the sound (of prayer). The most influential Buddhist sect in Japan, viz., the Shin (or True) sect, makes Amida the Creator. Thus these two names, first appearing about 800 years after Sakhyia Mouni, being personified, are worshipped by millions in China, Corea, and Japan. I have been lately trying to get a little information as to these Japanese

Buddhist sects, which are very different from Indian Buddhists, being largely admixed with the old religions of China and Japan.¹

"One sect, called the Zen (understanding) sect, is very interesting. It came in from China, and is divided into three sub-sects, of which one, the Obako sect, only exists now in one place, Ugi near Kiyoto; the other two are the So-to and the Rinzai sects, of which the one trusts to learning for salvation, the other to natural intelligence, aided by visions and revelations and the practice of deep meditation. This sect also differs from other sects in not having any rites. Lately some members of it have joined this Church. On Sundays I go in the morning to the Icheaya chapel, afternoon to Ushigomi, and evening to the new preaching-house. This is a round of about ten miles or so. On Wednesday and Thursday evenings also we have preaching."

Mr. Wright's country work always bristles with interest; and the following sketch of a Missionary journey will be welcomed by our readers as a sequel to that given in our number for May:—

"In February I went out for a week to the country stations with Andrew Shimada. At the first of these, Fujisawa on the Tokaido, the blind shampooer had about twenty gathered to hear us in his upper room. We then went on to Ono, where we found Mr. Yoshizawa in trouble, as he had unroofed the most of his house, to replace the thatch with tiles. However, we there addressed the Christians, and next day in heavy rain went on to Nakatsu, where for the first time we were received in the house of a hearer. We had about fifty or sixty hearers, and the next morning five men signed and sealed the catechumen's covenant, and were received. Of these three are elderly men, and two young schoolmasters. That day we went with one of the new catechumens to a place called Mimasu, about a mile and a half on towards the mountains. I had heard previously that some one there possessed a Gospel. We were invited by a man there to preach and stay in his house, and in the evening I should say 200 people gathered, of course the majority merely curious people. In the daytime I had gone up to a temple in the village belonging to the Shingon (True Word) sect of Buddhists, and found the priest very friendly. The temple parishioners were holding their monthly meeting, and I sat down; had a cup of tea and whiff of a pipe with them, and invited them to the preaching in the evening. From thence we passed along by the pass of Tashiro, mentioned before, to Kami Ogino, where I had been expected two days before. The people had come together in January, on the 19th, and again on February 19th, but there was no preacher. However, some thirty assembled that night, including the schoolmasters. Next morning we returned to Ono, and only just in time, for a great storm had set in. That night we went through all the parables in St. Matthew, briefly explaining them to the Christians. The next day, Sunday, the great wind still continued. We were to have gone to a place called Iiyama, between Ono and Kami Ogino, to preach, but the man came to put us off. In the afternoon I and Andrew went on to Atsugi, a good-sized village by the river side, where we had preached in a hotel last April, but had not been able to gain entrance since. However, on this occasion too, though accompanied by a hotel-keeper from Ono, we found

¹ There are eight sects in Japan—the Tendai, Zen, Shingou, Jōdo, Nichiren, Shin or Monto, Sanron, and Ritzu sects, besides other minor ones, and a compound sect of Buddhism and Shintoism. Perhaps half the Buddhists, however, belong to the Shin sect, which is very rich and has priests in London and Berlin engaged in study. It has also revived the study of Sanscrit.

great difficulty in getting into an inn, and failed about preaching. Last month, March 17th, I went out again to the Sagami country, as it is called, with Abel Iida. We arrived first evening at Fujisawa, where I preached at the blind man's; another blind shampooer through Fukawa's persuasion became a catechumen. The next day Fukawa, his wife and two children, went on to Ono to receive baptism. Iida and I walked about fifteen or sixteen miles. We crossed the ferry of Tamura, and were joined by a countryman carrying a pail of sauce by a pole on his shoulder. He complimented us on the strength of our legs, and, in answer to queries, said he had come from the province of Shimosa on the east of Yedo Bay, and was gradually making his way to Oyama Mount to worship the idol Fudo; he had already visited several shrines on the way. As there is a well-known shrine of Fudo in his own province, I asked if that was not sufficient, without going so far? what was the difference between one Fudo and another? At this he was greatly troubled, and I told him of God and Jesus, and Iida, who is a native of Shimosa, followed up by showing him that the sin so prevalent even now in that province, viz., abortion caused by the married people because they did not wish to support many children, was a sign that the heart was bad. Finally, I proposed to him to come to Ono that night and hear preaching. This he did, heard the preaching, and was treated by blind Fukawa with some strong reasoning on the folly of idols. In the morning he came to see the baptisms, and returned home to his village with some books, saying he had done with Fudo. The next day Iida and I went to Iiyama, but the man again alleged some excuse, and so we passed on to Kami Ogino, where we preached to about seventy people at the hotel. One young school-teacher seemed greatly interested. Next day, crossed a mountain chain, from which was a magnificent view of the whole plain of Yedo right to the sea, and got to Nakatsu. Here unfortunately there was a village festival going on, but at night a nice number gathered at the house of Uchino Murazo, one of the catechumens, and in the morning two more school-masters from a neighbouring village became catechumens. One of the catechumens there, Uchino Bunzo, is fifty-eight years of age, but very active. He was formerly schoolmaster, and has thrown himself heart and soul into the work, going about and persuading people. He is quite learned in Buddhism, as well as a good speaker. He went on next day with us to Mimasu, where there is quite an interest taken in the Gospel, though we had only been there once. Sixty or seventy people came to hear, and we went to see our friend the Buddhist priest again. He acknowledged that there was so much folly in his books that he rarely preached. The next day, accompanied by the two Uchinos from Nakatsu and two young men from Mimasu, over high mountains to a village called Hayamajima, the kocho or mayor of which had asked for preaching. Accordingly he put us up, and in the evening some seventy or eighty people gathered to hear. Here an interesting thing took place. I and Uchino went in the afternoon to visit the village priest, who also is school-master. I asked him a number of questions about his sect, and finally borrowed a map of the world from him for the preaching, inviting him to come. He came in the evening, bringing a poem which he had composed in honour of my visit, and he listened very attentively. Next day, crossing the river towards Yokohama, we came to a large village called Kami Midzo; here one of the principal people was a relative of Uchino's, and gathered a large number of persons to hear preaching in his house. Among them was a Shinto or Japanese gods' priest. Next day we returned by foot about seventeen miles to Yokohama, and then

by train to Tokyo. I hope this month to go out again and baptize some there, but there is sad need of a Catechist. There are now seven different villages where preaching is carried on out there, and I believe when there is a resident catechist the work will advance rapidly with the Lord's help.

"On our return from the country in February after the great storm, we found the Chapel of the Holy Cross at West Tokyo had suffered; being on a hill it was exposed, and the side posts were rather weak, so that it leant over a little, and had to have props put at the sides. It has now been mended, however, and will stand any wind. Last month, a man came there one Sunday, who, when I first started public preaching about two years and a half ago, came very regularly and asked to be admitted a catechumen. He is also a blind shampooer. However, he suddenly left off coming, and, I think, was frightened by some Buddhists. Well, after two years he came into the church last month, and said he had come from the country to be made a catechumen. The next Sunday he came again, and I admitted him. On the other hand, I have to regret the non-attendance on Sunday of some young men who were once very earnest, but have grown slack, owing to heathen relatives, I fancy.

"While writing this report, a letter has just come from Uchino Bunzo, in the Sagami country, stating that from four fresh villages requests for preaching have come in."

Some fragments of a letter from the Rev. H. J. Foss, of Kôbe, will show that his work also is prospering in many ways, by the blessing of God:—

"I have to report to you (with much thankfulness to God) that I was enabled to baptize two young men on Christmas Day. These were Katsura, the servant of Mr. Elliott (of the Railway Department), in whose house we held weekly lectures, and Mikuni, a young member of our school. The former took the name of Mitsuyuki, which means, 'that goeth on and shineth,' the latter that of 'Michael.' It was somewhat interesting to me to hear the arguments of the two, the one for preferring a Japanese, and the other a Bible name; the former saying that Christianity was as much a religion for Japan as for foreign countries, and he thought that a Japanese therefore should take a Japanese name, while the other said that most of the Japanese names were mixed up with heathen rites or had special heathen meanings, and thought that names hallowed by Christian associations, such as Bible names or those of Christian saints and heroes, were far preferable. They had far too much right on each of their sides for me 'to lift up the fan,' and assign the victory to either, but their way of looking at the matter appeared to me very characteristic of the two. They are now very earnestly and painstakingly studying the Bible, and preparing for Confirmation, against the time when Bishop Burdon will be here again, (D.V.), which I suppose will be during the early summer. The former (Katsura) was chosen to be the keeper of the Lending Library and Reading Room, which I mentioned in my last letter, and which was opened in January, and has been of considerable use to the sailors of the two gun-boats which have been in the harbour during the winter, and will, I trust, extend its usefulness as time goes on.

"I am most thankful also to be able to report that we have had daily Bible classes since the beginning of the year, and have now an average attendance of from eight to ten, seldom less and sometimes more. We have read through St. Mark's Gospel, and now, answering to a request for

more detailed instruction on the evidences of Christainity, we are reading *Teu-do-so-gen*, a Japanese adaptation of the Chinese work by Mr. Martin, an American Missionary, and on alternate days St. John's Gospel, which, though it is hard, yet gives one opportunities of explaining more really who our Blessed Lord was.

"We also have Bible classes on Sundays in the school, and a preaching service in the evening."

"I saw Hirazama, my late teacher, the other day. He is in the secret police, and was going away to a neighbouring town, from whence he proposed to send me the statements of any difficulties he found in the Bible; for, as he said, it was unlike other books, for the more you thought about this Book the more difficult it became and the more full of meaning. . .

"In regard of translation, I have finished the sixth chapter of Judges, but have not yet been able to look it over with my colleague."



CYPRUS.

BY THE REV. J. SPENCER, THE SOCIETY'S CHAPLAIN.

IT will not be necessary, in giving an account of our Mission in the Island of Cyprus, to attempt any description of the country, or to offer any explanation of the causes which have brought it to its present condition; because it is probable that those who are interested in the matter will have read Sir Samuel Baker's admirable description in the *Times* of July 14th, the fruit of a six months' careful investigation (as he says himself) of every portion of the island. So many different accounts had appeared previously, such utterly contradictory and confusing statements had been made by persons merely writing for sensational effect, that it must have seemed hopeless for any one who had not seen to understand the real state of the case. We who know the island therefore, cannot but be grateful to Sir Samuel Baker for having given to the world such an intelligible and truthful account of the situation.

He speaks fairly enough of that first impression which is created in the mind of all first comers, landing as they must at the Port of Larnaca, "the impression of wretchedness and treeless desolation which," he says, "is indelible." But he sets forth also very plainly the hope that there is for that "great desert-like plain of Mesorea" (the country between the mountain ranges)—

"which although a famine-smitten area of two-thirds the surface of Cyprus in 1879; should be the chief cereal-producing portion of the island. It is difficult to describe the apparent sterility of this parched wilderness, and equally impossible for a new-comer to understand the actual value of a thistle-covered surface without a brook to moisten a

line throughout the plain of dust, with river-beds devoid of one drop of water; nevertheless, this apparent desert has been, and will be, the wealth-producing area of the country. Although the earth is parched by drought, there is at all times a supply of water within a few feet of the surface, which is supposed to be inexhaustible; thus the means of artificial irrigation should render Cyprus almost independent of precarious seasons. With the example of Egypt, which depends in great measure upon the *sakeeyah*, or cattle wheel, for raising water, it is at first sight surprising that so little advantage has been taken of this ancient and simple method of artificial irrigation in Cyprus, especially throughout the plain of Mesorea, for which the system is especially adapted. Three centuries of Turkish desolation and oppression have crushed the energies of the population and left them poor and miserable. . . . The island had been skinned; the vultures had stripped the flesh, and we received the skeleton, for a possession of which we pay a rental from the island revenue which leaves no balance for the generous reforms of a British Administration.

"This melancholy picture may be changed, and Cyprus may rapidly assume a position of importance. There is an absolute necessity for irrigation works, and the inhabitants are perfectly able and fully prepared to carry out upon their native plans the various systems for obtaining water. A water-wheel and two oxen will raise sufficient water to irrigate forty acres per annum. The cost of erection and the price of the animals will be 20*l*. Thus an expenditure of 10*s*. per acre will insure the crop and render the farmer independent of seasons. If the Government will advance the capital at 6 per cent., secured upon mortgage, the cultivator will be relieved from the usurer (to whom he is now the slave), his farm will prosper, and the revenue of the district will benefit by the increased production of the land, which is the wealth of Cyprus, now rendered precarious through the want of water. The Cypriotes are exceedingly clever in discovering springs, and making them available for irrigation by means of a series of many hundred wells connected by subterranean tunnels, which conduct the water from great distances to the desired level. All that is required is monetary assistance. The amount should be expended in native labour, to benefit the island, and the introduction of foreign machinery, with the necessary abstraction of local capital to enrich contractors, should be specially avoided. It is generally believed that the destruction of forests has affected the climate and reduced the rainfall of Cyprus. This may be the case to a certain extent, but the close proximity of the great range of mountains in Asia Minor, within seventy miles of the northern coast, must by superior attraction and the low temperature of the higher altitudes seriously interfere with the rainfall of this island. From the numerous vestiges of ruined aqueducts and other waterworks, I am of opinion that the ancient prosperity of Cyprus was the result of artificial irrigation, and that the seasons were exceedingly precarious.

"There can be no doubt that the first necessity is water; without a regular supply the general fertility of the soil is negated. The revenue is dependent upon agricultural productions, which are equally dependent upon irrigation; thus the first duty of our rule is the development of the water resources of the island, which would in a few years change the sterility of the Mesorea into a vast plain of verdure."

Every one who has lived in Cyprus will thoroughly endorse the last words of Sir Samuel Baker's letter:—

"There is an absolute necessity that confidence should be established among all classes of the inhabitants before any permanent improvement can be expected. Cyprus must belong absolutely to England, or we should have nothing to do with it.

"It is an anomaly that British officers should be responsible for the administration of Turkish laws, and too much praise cannot be bestowed upon all those military officials who now occupy such posts of responsibility, and who exhibit an industry and devotion to the task which, in spite of many difficulties, must gain the respect of the Cyprian population. Trade is paralysed ; the people waver in the uncertainty of the British occupation ; the example of Corfu is before them ; and suspense fetters all enterprise and checks development."

I may add that wherever I have been amongst the villages, making acquaintance with the peasants in their own homes, I have been beset with the eager inquiry, "Are the English going to remain in Cyprus?" and nothing has done more harm than the frequent rumours that have been in circulation that the occupation would soon be abandoned. It has been difficult to undertake with energy any work of a permanent character while these discouraging fears have been entertained. Even assuming that the occupation will continue, it is most disappointing that the Government of Cyprus should be so limited in its resources that measures urgently necessary for the benefit of the inhabitants cannot be undertaken. It is a pity that we should lose in any way our reputation and character as benefactors of the peoples over whom we rule. Some little has been done in the provision on a small scale of hospitals for the people at Larnaca and at Nicosia ; but nothing as yet in the matter of education. I have visited the people in nearly every village throughout the district of Larnaca (there are about forty villages altogether), and have only found (outside of the town itself) four schools, and they, with the exception perhaps of the one at Lefkara, are extremely inefficient and inadequate to the wants of the population. The Commissioner of Larnaca is most anxious to provide for the establishment of village schools and for the appointment of a teacher of English for the schools in Larnaca. But the impecuniosity of the Government paralyses all efforts. My hope is, when I am established at Nicosia, if I can obtain any assistance for this purpose, to have a sort of training school for teachers there, in which they can not only learn English, but can be taught how to teach, and so send them out as required to the villages, constituting myself inspector of the schools under their charge. The opportunity for doing good to the people whom the Providence of God has placed in our keeping is unlimited in this respect—and the Mission to Cyprus, to be

worthy the support of the Society for the Propagation of the Gospel, wants to be something more than a mere chaplaincy for the benefit of the English residents. The great thing to be avoided in the establishment of these schools is the appearance of proselytising ; and this I am happy to say has been avoided in the case of a school for girls, established by two American ladies in Larnaca, in connection with a Ladies' Missionary Educational Association in New York. Of these ladies and of the generous and charitable way in which their work is carried on I cannot say too much in praise. This school is, of course, of an entirely different class from those which I am desirous of setting up in the larger villages. In these the children will need no other religious teaching than that which is provided in the authorised catechism of their church, and in the selected Scripture reading books which I have found in the town schools. But everywhere the children should be taught the catechism more thoroughly than they are. It is an excellent compendium of instruction—but it is taught to so few, and by them it seems not to be understood at all, but simply repeated by rote. Also there seems, as far as I can see at present, no attempt made to really educate the children, to train their characters and teach them how Christians should live in the world. One exception I should mention. The Master of the Boys' High School in Larnaca (Chrysanthos Jeamides) is a priest of superior intelligence and character. He has been my intimate friend, and will be my ally in anything I may undertake for the furtherance of education. The Archbishop, too, is most eager for improvement in this matter. I am told that he gives a large sum annually for the support of a girls' school in Nicosia, which is a fairly good one.

Above all things we should endeavour, I think, to show ourselves possessed of a spirit the opposite of selfishness and exclusiveness. Eager as I am for the restoration and re-dedication of the beautiful old church of St. Nicholas at Nicosia,—which is now in our possession, and for which I am asking help at this time, which will, we hope, soon stand forth as a testimony to all men of our Church's energy and devotion as regards Divine Worship,—I am afraid that even this work, unless it be accompanied by labours of love for our fellow Christians, might seem to be a selfish exclusive thing, a thing for our own benefit only, and so instead of winning their love, and cementing our fellowship with them, might lead to jealousy instead. But we must leave no room for jealousy. We must show

that as we have learned the religion of CHRIST, it is a religion of charity to all men, a religion that makes us "*love the brotherhood*" and like our Master, go about doing good.

Many things have been disappointing hitherto in the English occupation. It is to be hoped that the efforts of England's Church will be the one bright exception. If circumstances have prevented us from being in Cyprus as *English* as we should have liked to be, if our rule has hitherto effected much less than was once hoped for the improvement of the country—there is the more reason that our *Christian* mission should not be a failure, but should accomplish something towards strengthening those bonds of faith and hope and love, in which we are held by our common profession of the religion of JESUS.



Reviews.

Heroes of the Mission Field. By the Bishop of Ossory. (Hodder and Stoughton.)

THE Missionary efforts of the first three centuries, and those of our own day, are more or less well known to all interested in the spread of Christianity. But it is not so with the work of evangelists of the long period between. With this thought in his mind, Dr. Walsh has compiled biographies of the leading Missionary spirits between the fourth and eighteenth centuries; and so presented them as to show the continuity of Mission work in the Church of Christ. His book consists of a series of papers written at the request of the Church Homeletical Society, and first published in the *Clergyman's Magazine*. The Heroes selected are representative men, for the most part apostles of particular parts of the world—central figures of the Missionary life of their day. Many of their names are already famous, however confused the ideas connected with them in the popular mind; others will be new to a large number of readers. The life of Anschar, the apostle of the North, in the ninth century, strikes us as one of the most ably told. But the whole book will be read with interest by those to whom Missionary literature is acceptable, and may awaken an interest in such literature in the minds of some to whom the heroic aspect of Mission life is unfamiliar.

The Charge of the Bishop of Barbados, delivered at his Second Visitation, on the Festival of St. John the Evangelist, 1878. (Parker.)

PRESSURE upon our space only has delayed a notice of this very able Charge. It might almost have been prepared for an English diocese, so fully does it enter into the questions with which the minds of Churchmen at home are now chiefly occupied. At the same time local matters are very fully and practically dealt with; amongst others the Burials Question, as affecting Barbados. On this subject Bishop Mitchinson's right to speak with the authority of experience cannot be doubted, since he himself undertook the duties of chaplain to the new cemetery of the monster parish of St. Michael's for five months. It is with much satisfaction we learn that this has led to a settlement of the difficulty which had arisen, in accordance with the Bishop's views. Scandals in Connection with marriage, and abuses in the reception of Confirmation and the Holy Eucharist, are also considered; and weighty words will be found on the subject of Education, on the uses of a cathedral as a centre of Church life, on the improvement of churches and services throughout the diocese, and on the duties of the laity.

REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, B. C. Choudhury, W. Drew, and F. H. T. Hoppner, of the Diocese of Calcutta; C. H. E. Wyche of *Grahamstown*; T. W. Green of *St. John's, Pondoland*; G. J. Woodward of *Madagascar*; S. Sandiford of *Melbourne*; and G. S. Chamberlain of *Newfoundland*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, July 18, Bishop Claughton in the Chair. There were also present Earl Powis, Bishop of Dunedin, Canon Gregory, Canon Harvey, C. Raikes, Esq., C.S.I., *Vice-Presidents*; Archdeacon Blomfield, Rev. B. Belcher, Canon Churton, E. Capel-Cure, Major-Gen. Dalton, C.S.I., Sir W. Farquhar, J. Floyer, Esq., M.P., Rev. H. V. Le Bas, Rev. J. F. Moor, Rev. E. A. Salmon, Lieut.-Gen. Tremenheere, C.B., W. Trotter, Esq., Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, H. M. L. Backler, Esq., J. Boodle, Esq., Rev. V. G. Borradaile, J. W. Buckley, W. Calvert, F. J. Candy, Esq., Rev. W. L. B. Cator, T. Copeman, Esq., R. N. Cust, Esq., Rev. T. Darling, Randall T. Davidson, T. S. Echalaz, J. J. Elkington, Dr. Finch, Lord Forbes, J. F. France, Esq., Rev. Canon Gee, Colonel Hardy, G. B. Hughes, Esq., Rev. J. W. Irving, J. H. Moore, R. S. Oldham, L. W. Owen, E. Pennington, Esq., C. R. C. Petley, Esq., Rev. E. Jordan Rogers, T. Rooke, H. Sidebotham, J. Sorrell, H. D. Thomas, J. H. Thompson, Canon Wade, P. Wright, Esq., and Rev. C. Wyatt-Smith, *Members of the Society*.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's income up to June 30th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—June, 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 97	£ 3,761	£ 2,093	£ 19,851	£ 44,678
II.—APPROPRIATED . .	1,661	269	1,981	3,911	12,161
II.—SPECIAL	14,313	89	571	14,973	19,061
TOTALS	29,971	4,119	4,645	38,735	75,900

B.—Comparative Amount of Receipts at the end of June in five consecutive years.

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL					
1. Subscriptions, &c. . . .	£12,964	£13,274	£13,717	£14,150	£13,997
2. Legacies	3,231	7,826	7,184	3,589	3,761
3. Dividends	2,020	1,907	2,040	2,067	2,093
	18,215	23,007	22,941	19,806	19,851
II.—APPROPRIATED	3,416	3,974	3,424	10,868	3,911
III.—SPECIAL	7,967	17,408	12,678	9,014	14,973
TOTALS	£29,598	£44,389	£39,043	£39,688	£38,735

3. On the recommendation of the Board of Examiners, the Rev. H. E. Carlyon was accepted for Missionary work in the diocese of Maritzburg; Mr. A. Poole was approved for the work of an itinerating Missionary in Fiji; Mr. C. W. Hollands was approved of as an Exhibitioner of St. John's College, Newfoundland; and Messrs. J. C. M. Wilson and M. J. Bywater, of St. Augustine's College, Canterbury, were accepted for Missionary work, the former for work in the diocese of Dunedin, and the latter in that of British Guiana.

The following appointments were confirmed in the diocese of Newfoundland, namely, the Rev. W. Gwilym to Spaniard's Bay, the Rev. W. How to Greenspond, and the Rev. J. C. Cragg to Catalina.

4. In accordance with the recommendation of the Standing Committee, the purchase by the Corporation of the Sons of the Clergy of additional land to the Willingham Estate, in which the Society has an interest, was approved.

5. The Seal of the Society was ordered to be affixed to a new Power of Attorney for the management of the Columbia Archdeaconries Fund.

6. Authority was given to affix the Society's Seal to a deed vesting the site and fabric of the English Church at Marienbad in the Society.

7. Titles for Holy Orders were agreed to be given to two Japanese students, who are candidates for Holy Orders, namely, Messrs. Andrew Shimada and Senosaki Tajimi.

8. The following Report of the Fund for the Education of Missionaries' Children, was presented :—

“The Fund for the Education of the Children of Missionaries was unanimously determined upon on the 20th of July, 1877, by the Members of this Board then present at their Monthly Meeting.

“Soon afterwards a Committee was formed, out of which a Sub-Committee was elected, for the purpose of carrying out the resolution of the Board.

“A Secretary was appointed, an Appeal was circulated, money was raised, and grants were made towards the education of a few children of Missionaries who had been called away in the midst of their work.

“In reply to the Appeal there was no rapid influx of money to the fund : but from the commencement there has been a steady, though slow and slight, increase in the number of contributors.

“It was determined to invest a portion of the money contributed, in order to secure permanence to the fund. The total sum collected up to this time is about 500*l.*, of which 220*l.* 13*s.* have been expended in the purchase of consols, about 80*l.* have been given in grants, and a balance of about 200*l.* is in hand to meet existing claims.

“Small as both receipts and expenditure have been your Special Committee are glad to inform you that much useful work has been effected. Through the agency of the Fund a free education at very excellent Classical Schools has been secured for promising sons of three Missionaries.

“Education on greatly reduced terms has been procured in several other cases ; while little children of deceased Missionaries have received education in good day-schools, which they would not otherwise have had.

“But the most remarkable feature of the work has been that a great number of both clergy and laity in various parts of the country have opened their hearts and their houses to receive children of Missionaries during their holidays. To such an extent has this been the case that not only has there been a holiday home provided for all the children of Missionaries of this Society, as far as they required it, but the like boon has (from the overflow of homes offered) been extended to as many of the children of the ‘Church Missionaries’ Children’s Home’ at Highbury Grove as needed that help, to a number of Missionary students, and to some other children of deceased clergy.

“Viewing this part of the work with satisfaction, your Committee cannot but think that the blessing of God is resting upon the Fund. It cannot boast of mushroom growth ; but it has hitherto been sufficient to meet the demands made upon it. Moreover its existence has cheered the hearts of many of our Missionaries who are toiling under a burning sun, or amidst chilly icebergs in far off lands. Most grateful testimony of this has been received from Africa, India, Canada, and Newfoundland—Colonial Bishops confirming the statements of their clergy.

“It is hoped that it will be understood that this Fund is aiding the work of the Society in a threefold way—

“1. It relieves the Society, as far as its resources allow, of the burden of providing for the education of Missionaries’ children.

“2. It encourages Missionaries in their work by the assurance that there is this provision for their children.

“3. It helps towards the training of future Missionaries.

“To this may be added that the locating of Missionaries’ children in the homes of clergy and laity throughout the country tends to the growth of a Missionary spirit.

“Your Committee need only add that while they thank all who have helped in

this work, they take no credit to themselves, but own with deep and heartfelt thankfulness the Hand of God in affording that measure of success which has attended their humble efforts."

9. The Rev. J. Spencer, the Chaplain in Cyprus, gave an account of his work in the island, and pleaded for help towards the restoration of the Church of St. Nicholas at Nicosia, to be used, when restored, for the services of the Church of England. He stated that the sum required in order to fit the church for Divine Worship, would be 1,000*l*.

10. The Seal of the Society was ordered to be affixed to a deed of acceptance of the Advowson of a Living which had been offered to the Society.

11. On the recommendation of the Standing Committee the Society agreed to pay the fees for the degree of D.D., about to be conferred by the Archbishop of Canterbury on the Rev. J. E. Marks, the Principal of St. John's College, Rangoon.

12. Leave was given to the Standing Committee to transact business during the recess.

13. The Bishop of Dunedin made a statement respecting the financial position of his diocese.

All the candidates proposed in May were elected into the Corporation.

The following were proposed for election in November :—

The Rev. F. B. Nunneley, Rennington, Alnwick ; Rev. W. Bucknell, Howick, Alnwick ; Rev. A. O. Medd ; Rev. A. Field, Longhirst, Morpeth ; W. Orde, Esq., Nunnykirk, Morpeth ; Rev. J. Henderson, Ancroft, Berwick ; Rev. J. Bigge, Stamfordham, Newcastle-on-Tyne ; Rev. F. Bromley, Benwell, Newcastle-on-Tyne ; Rev. Marsden Gibson, Newcastle-on-Tyne ; Rev. Oliver Churchyard, Long Benton, Newcastle-on-Tyne ; Rev. J. St. Clere Hick, Nether Witton, Morpeth ; Rev. Canon Ainger, D.D., Rothbury, Morpeth ; Rev. C. Bird, Chollerton, Hexham ; Rev. A. Jones, Stanington, Morpeth ; Rev. R. Jenkyns, Wallsend, Newcastle-on-Tyne ; Rev. J. M. Gurley, Blanchard, Riding Mill-on-Tyne ; Rev. H. E. Bell, Chatton, Belford ; Rev. F. R. Simpson, North Sunderland, Belford ; Rev. J. W. Dunn, Warkworth, Acklington ; Rev. T. F. Dodd, Lowick, Belford ; Rev. W. Darnell, Bamburgh, Belford ; Rev. M. Creighton, Embleton, Alnwick ; Rev. H. D. Jones, St. John's, St. Leonard's-on-Sea ; Rev. R. P. Hill, Bromsberrow, Ledbury ; F. J. Searancke, Esq., Dursley ; Gen. H. Nott, Harston, Cambridge ; Rev. H. M. Patch, Torquay ; Rev. T. Brierley Browne, East Acklam, York ; Rev. T. Melville Raven, Crakehall, Bedale ; Rev. U. B. Miles, Askham Richard, York ; Rev. J. Alfred Laurence, Dilham, Norwich ; Rev. J. S. Jones, Enham, Andover ; G. E. Bainbridge, Esq., 18, St. Luke's Road, Westbourne Park, W., and Rev. W. M. Wollaston, Cannes.


THE MISSION FIELD.

The field is the world. The seed is the Word of God.

SEPTEMBER 1, 1879.

GRAHAMSTOWN.

NEW MISSION OF ST. PETER'S.—EAST LONDON.—ST. MATTHEW'S.—
IMPROVED PROSPECTS.

HE Rev. A. J. Newton writes, April 30th, from St. Peter's, Indwe, where he is starting a new Mission among his people, who after being scattered by the late war, have since settled between the White Kei and Indwe rivers:—

“With the sanction of the Government and the approval of the Bishop, I have selected a very eligible site for a station, having around me a large number of Christians belonging to my old Mission, as well as a dense population of heathen.

“The people (especially the Christians, who were plundered by the rebels at the commencement of the war), are much impoverished by drought and the recent disturbances; but as there is every prospect of a good crop, they will now have, at least, a good supply of food.

“At present all our services are conducted in Kaffir huts, which are of course very much too small, and are also very undesirable places for public worship. The people are going to assist at once in the erection of a church, towards which at present I have but very little in the way of funds. But I have no doubt kind friends will come forward with assistance.

“The Bishop very kindly came on a visit to us in March, and said many good words of encouragement to the people, which I am glad to say they have not forgotten.

“I have a day-school of nearly fifty children at the home station, and am about to open two others at out-stations where regular services are already held.

"The old Mission station at Gwatyu having been totally destroyed during the Kaffir rebellion, I am compelled to make an appeal to the friends of Missions in order to make a good start in this new work. Of my own losses I will remain content to say nothing; but as regards the Mission I will just enumerate the following. The chapel at St. Peter's, with all the furniture, including a harmonium I brought from England nearly twenty years ago; the altar, lectern, reading-desk, books, &c., &c.; the printing office, with all its contents, worth about 80*l*. At an out-station, where I had a neat chapel, all was likewise lost. The same at another out-station; while a fourth partially escaped.

"I have often heard it said that friends of Missions would do more if they only knew of some definite wants. Now I should be very thankful indeed for any assistance as regards the following items. Two reading-desks; a harmonium; two altar cloths; two small church bells; church chairs; altar linen; three lecterns; chairs for the chancel; alms dishes or bags; an altar cross; sets of good Scripture prints; surplices for native catechists; carpeting and matting; English Bibles and Prayer-books; or donations in money towards the general funds of the Mission.

"After nineteen years' labour in the Mission field, without the intermission of a single week, I will only say that I see so much to be thankful for, that I enter on my new work with certain hope of success, by God's assistance."

† In a letter dated June 9th, the Rev. Cyril H. E. Wyche gives us an insight into the work at East London and the surrounding country:—

"The Sunday services are now held at five stations, viz., East London; Panmure (or East London East), where we meet for worship in the waiting-room of the railway station, until a church is built; the Convict Barracks at East London and Panmure, which are visited on alternate Sundays; and Chalumna, distant about thirty-seven miles, where a monthly service is held. This is all that we can manage to do by ourselves; and it is sadly too little, considering that the division of East London stretches along the coast from the Keiskamma to the Kei Rivers, and must include fully two thousand square miles. The population, however, is very scanty, and can scarcely exceed three thousand Europeans. Probably it is less, as many farms relinquished by their occupiers during the late rebellion have not been taken up again. The owner has found other and more remunerative employment, and no tenant is forthcoming who will pay even the smallest rent for them. Of Dutch settlers there are but few in this part of the colony; but eastward of the Buffalo there are a good many Germans, chiefly located in villages along the road between Panmure and King William's Town. These are cared for by a Lutheran minister, residing at Panmure, where also a Roman priest is usually stationed. Further to the east, along the coast, between the Nahoon and Kei Rivers, lies a tract of country which I have not yet been able to visit. It is described to me as very thinly peopled, and containing nothing like a village, or worth mentioning as a road. The season is not suitable for travelling now; but when the days grow long and the weather more genial, I look forward to making a tour in that direction, as soon as time and funds can be found. I am obliged to say 'funds,' because travelling is expensive in this country—*e.g.*, I should expect to pay 25*s.* per day for a waggon and oxen—perhaps more, as so many teams have been taken

up for the use of Government—and, as you know, a colonial clergyman cannot 'draw a bill' upon any one in England for this outlay, but must count the cost to himself, before he undertakes a Missionary journey.

"As regards the evangelisation of the heathen, I have no report to make from myself. It does not fall within the line of duty traced out for me. But I am thankful to say that at both East London and Panmure we have outposts from the Mission station at Newlands, where the Rev. A. Maggs has laboured long and successfully. One of the catechists, directed by him, holds service in Kaffir at the Convict Barracks, and frequently acts as an interpreter for me in my visits there. During the past year it has been my privilege to admit to the Church, by the Sacrament of Baptism, two adults—one a Hottentot half-caste, whom I could instruct only through the medium of the Dutch language, and the other a Jew, a well-educated and intelligent man, who had been long convinced of the truth of Christianity, but could not bring himself to take the decisive step of applying for baptism.

"I have tried to establish a little parish magazine here, by localising the *Dawn of Day*, published by the S.P.C.K.; but there is so much uncertainty in the arrival of parcels from England, and they are so often delayed in transit, that to issue a periodical with anything like regularity seems quite impracticable—unless it could be printed several months in advance."

Attached to his letter Mr. Wyche forwarded a specimen of the local matter appended to the magazine, consisting of useful church information similar to that introduced into our English parish magazines, exceedingly clearly printed on good paper.

The Rev. Charles Taberer's report for the quarter ending March 31st is a very cheery one, as regards the condition of the country, the state of his own health, and also the prosperity of his work among the heathen at Keiskamma Hoek. He says:—

"After the long season of drought that we have so severely suffered from, it is pleasant to be able to speak and write of heavy rains and reviving vegetation. We are, in fact, having weather more like early spring-time than late autumn, and in consequence we are all in better spirits, and trust we are now beginning to see the end of our troubles and distresses.

"Through all our troubles, however, I have had much to be thankful for, in that my spiritual work has continued to prosper in a remarkable manner, and I have again had a large confirmation of native converts at St. Matthew's. The Bishop arrived here on the 8th of March, and on Sunday the 9th I presented to his lordship sixty-two candidates to receive the rite. I am also glad to be able to say that all my schools are filling up again, and there are now more than 300 children on the books. Of those who attend the home school at St. Matthew's (106 in all), forty-five are in the boarding-establishments—that is, thirty girls, and fifteen boys and young men who are apprentices in the workshops. The industrial department is, in fact, becoming one of the most interesting features of this Mission station, and is likely to prove of immense service to the native youths who come here to learn trades.

"A life of comparative idleness is natural to the native races of this country, and I am more and more convinced, as time passes, that it is a

step in the right direction to endeavour, as far as possible, to teach habits of industry and usefulness in conjunction with our efforts to Christianise. The carrying out of this principle involves a large amount of extra work and worry and responsibility, as a matter of course; but good results are sufficient recompense for all this. I inclose a copy of a despatch received by Sir Bartle Frere from the Right Hon. Sir M. E. Hicks Beach, in which my efforts in this direction are favourably mentioned. His Excellency the Governor of the Cape was very much interested in my work here when he visited the station; and I cannot but think that I owe much of the ready support I now receive from the Educational Department in Cape-town to his kind interest in St. Matthew's.

"I think it may prove of some little interest if I give some details of the various establishments now comprised in St. Matthew's station. The girls' establishment consists of one lady matron, one English teacher, and thirty boarders. The boys' department consists of one matron (native), one European head tin-smith with ten apprentices, one native carpenter with five apprentices, one farm bailiff with six labourers, four other Mission servants, and one native teacher (John Gawler), in charge of the boys' school. These all live in the Mission buildings, and you will readily understand that the necessary workshops and accommodation for this staff of helpers must form quite a little village, including, of course, my own residence and the church and schoolrooms. The management of all this, together with the duties of my office as Missionary in providing for the spiritual wants of a large congregation, which is spread over the country in all directions for many miles, with out-station schools also to attend to and keep going, is sometimes more than I can well manage alone; and I feared at one time that the additional burdens incident upon the season of drought, war, and scarcity that we have been passing through, would effectually undermine my health and render me unfit for work for some time. I am happy to say, however, that a pleasant visit to Bishopsbourne, from which I have just returned, has quite set me right again, and I now feel as well, or even better than I was in health before the war began. I refer here to the Gaika and Gcaleka wars. The Zulu war now raging is too far away to have any great influence over affairs in this part of the colony, though we are of course all deeply anxious about it."

The following is a copy of the Despatch referred to:—

"DOWNING STREET,
"January 23rd, 1879.

"Sir,

"I have the honour to acknowledge the receipt of your despatch No. 308, of the 9th of December, forwarding extracts from reports received from the Reverend C. Taberer and Archdeacon Waters as to the effect of the late war on the native communities in the neighbourhood of their Missionary stations.

"I observe with satisfaction the efforts which are being made by the Missionaries, and in which they will, I am confident, receive cordial support from your Government to encourage the learning of trades among the natives.

"I have, &c.,

"(Signed) M. E. HICKS BEACH.

"Governor The Right Honourable

"Sir H. Bartle Frere, Bart."

ST. JOHN'S.

INDUSTRIAL SCHOOLS AT ST. MARK'S.—ALL SAINTS'.—EFFECTS OF WAR.—THE PONDOS.—TREATMENT OF NATIVES.—ENSIKENI.—A NATIVE SYNOD.—THE BISHOP'S WORK.

THE following report of the Ven. H. T. Waters shows a satisfactory state of things to have existed in his archdeaconry, at least up to March 31st. His account of the Industrial School work is especially interesting; and we would commend to the managers of Sunday-schools and to Christian children generally, the example of the Frome scholars in maintaining and corresponding with a Kaffir pupil. The Archdeacon's observation on the kind treatment of natives by colonists is worth noting:—

"The general work of the Mission has gone on much as usual during the past quarter, but there has been a marked improvement in the School and Industrial Departments, chiefly owing to the appointment of the Rev. H. J. Mitchell to the office of Superintendent.

"There are ninety-five boys and seventy-five girls in the day-schools at St. Mark's, including twenty-four boarders and twelve apprentices, supported by the Colonial Government. The schools are under Mr. Mitchell, assisted by six native teachers. The trades are taught by six Europeans and one native. The work turned out consists of waggons, Scotch carts, post-carts, tables, chairs, wardrobes, couches, and various other articles, besides a large stock of boots and shoes, and tinware.

"In answer to several inquiries, I may mention that each boarder costs from ten to fifteen pounds, and that the Government allow ten pounds for each boarder, so that any one contributing three or five pounds a year may become a patron to a boy or girl, with whom a regular correspondence may be kept up. The Sunday scholars of Frome are adopting a boy on this plan, and it will clearly give a continual and fresh interest to the English children to have a letter direct from a South African Kaffir, and no doubt the Kaffir children will be deeply interested to hear from their friends beyond the sea.

"Having enlarged the dormitory, I shall be able to accommodate several more boys. There are six young men waiting to be admitted to the shoemaker's shop, *i.e.* waiting until I can get thirty pounds a year for their support.

"An anonymous gentleman in Scotland is sending a printing-press and a quantity of tinsmithing tools for St. Mark's. A turning lathe is specially needed. Our present lathe is extemporised by the master-carpenter, and it is surprising to see from this rough machine not only waggon naves, but sofa, chair, and table legs neatly turned by the Kaffir boys. I am glad to mention that the apprentices who have finished their time get five shillings a day in the colonial shops, where they are most kindly treated by masters and men. It is in this case, as in all others, a gross scandal to say that the colonists are unkind to the native races.

"The general day-school lasts for four hours, and two hours' night school, when the apprentices attend with the boarders. There are two

hours a day for manual labour, when the boarders are distributed among the workshops, or set to road-making, &c.

"According to arrangements now in progress, the advanced boys in our schools may be drafted into the Bishop's College at Umtata, where a graduate of Oxford superintends. By this arrangement a complete education may be secured within the diocese.

"During the quarter I paid a long-promised visit to St. Augustine's, and returned by St. John's, Umtata. I was refreshed by a consultation with the Bishop and others, and by seeing the nucleus of a great work being actively pushed on. The Bishop has voluntarily incurred heavy responsibilities in order to hasten the erection of college buildings, and shortly there will be a powerful stimulus to diocesan life, arising from a well-trained native ministry.

"At All Saints I found the Rev. T. W. Green repairing his house, and hoping to repair his church. He has re-arranged and extended the Mission work, and improved his native agency. He has great difficulty in school matters, but is not without hope of a great work resulting from his present arrangements.

"At St. Alban's the Rev. H. Waters has a flourishing school of one hundred children, and a congregation too great for his church. During my visit a meeting was held, and funds raised to enlarge the church; the sum of 58*l.* was given, and since that the Bishop and others have raised the amount to 100*l.*

"At St. Augustine's I found everything full of life, both at the home and the out-stations. Dean Swift's tale of John Bull having outgrown his coat applies to the Rev. B. L. Key's work. At every point you see the need of more funds to build and repair, and not only to sow the seed but to reap the grain.

"I can only notice briefly that my own work grows, and I cannot get chapels or schools built well enough or large enough to enable me to claim the colonial grant in aid of schools. One thing continues to grieve me, in that the native teachers are obliged to live in miserable Kaffir huts, and in many cases on miserable stipends. They are a cheerful, well-behaved class of men. A military officer who met a number of them on a certain occasion wrote to me that 'he had never met a more orderly, well-behaved set of men.'

"The quarterly teachers' meeting was held on the 27th March, when deeply interesting reports were read from all the out-stations, and a much better than usual set of papers returned from the examination in Scripture.

"The Society for Promoting Christian Knowledge may be pleased to know that on my last journey by bullock waggon, I took a large number of their Bibles and Testaments, which I distributed not only among Kaffirs who read English, but to several families of English traders, who were delighted to have them."

Mr. Green, whose work at All Saints' is mentioned above by the Archdeacon, has himself sent a very full account of his journey, accompanied by his family, from Koungha last year. It was one of very great difficulty and privation; and we regret greatly to add that Mr. and Mrs. Green have been bereaved, within the space of a few months, of two of their children. The following extract from Mr. Green's last report, dated March 31st, will show the effect of the

present struggle in Zululand upon the inhabitants of South Africa, even at a considerable distance from the seat of war :—

“When the news of the Isandhlwana massacre was known here, congratulatory visits and important discussions took place between chiefs. Men's minds were indeed roused. But if the Pondos keep quiet, we need not fear serious trouble this side of the Umtata. The greatest evil—greater than a mere outbreak here would be—is that the native mind is again quickened to reconsider the possibilities of the black man's power against the hated white; and a result, to last for years, is the question. Why receive this new education, civilization, and worship, when we may possibly drive the originator away before many years? Before the Natal conflict all the tribes about here had exalted ideas of the Zulu prowess.”

In connection with these remarks it will not be out of place to reprint for our readers a passage from a South African religious newspaper. The *Christian Express* is not a Church publication, and its views of matters are not always those we should ourselves take; but every Christian heart must echo the sentiments of this leading article as to prayer and holier effort, and rejoice that they should be openly expressed in South Africa at the present time :—

“From that fatal day at Isandhlwana, fatal to half an English regiment and many more besides, equally fatal to Zululand and its now doomed king, every day almost has deepened the conviction of the need there is for them that are Christians indeed to draw together in prayer and in holy living, and all together to God, for the sake of the land we live in. The war-demon possesses the country. Murder is in his right hand and spoliation in his left. Here and there he raves and rages openly; but, look where we may, he lurks and grins at us from behind half a mask or a whole one. That spirit means ruin, to the land and to the individual, to the purse and to the soul: and he must be exorcised. And he may be. But ‘this kind goeth not out but by prayer and fasting.’ No other means, within man's reach, can cast him out.

“Now we know that our readers embrace very many of the praying people of this land, and most of the ministers of religion. These are the salt, the savers, of the earth. They are the mighty ones, ‘who move the arm that moves the universe,’ His arm that ‘doeth according to His will in the army of heaven, and among the inhabitants of the earth.’ Them, then, we earnestly call to more prayer and to a closer walk with God, that, as intercessors with God for this afflicted and distressed and demoralized and dead country, they may wrestle and prevail. Some of them may be in the edge of battle, some of them invalids on the brink of death, but theirs is the power to deliver.

“We say nothing now—perhaps we should have said something long ago—of the righteousness or unrighteousness of this war, or of that other nearer our own hearths. We believe that war *may* be righteously undertaken; and we shall suppose this has been. But we are not concerned, immediately, with that. What we are concerned with is the spiritual state to which this country has been brought, partly by the sudden great prosperity of '69-74, and partly by the uneasy, war-breeding year or two that followed, and partly by the years of actual war, from 1876, when the

Transvaal got embroiled, until now, when Kaffirs, Griquas, Korannas, and Zulus have all been in collision with the European ; and the war-demon, as we have said, has shown himself, more or less fully, from Capetown to Delagoa Bay. All war, right or wrong, demoralizes men ; and such wars as we have had, with their deep and bitter antagonism of race, wars not for any principle, but for mutual existence almost, are specially demoralizing. Demoralized is despiritualized ; and every heart with much of the peace and love of God in it must feel that we in South Africa have at present sunk down as low, spiritually, as we well can be.

"But we need not stay there. God is able to lift us up. He can restore our souls, so that the glory of our latter years shall be greater than the glory of any that have gone before them. This we need ; and we can obtain it, but only by coming close to God and staying there. The power to put an end to this war and unrest, this distrust and ill-will, is greatly in the hands of the people of God. They can do it, if they will. They may spend themselves in the mighty endeavour, but it is worth the while. And the more ungrudgingly they spend themselves upon it, the stronger and the gladder they will grow. We call on all of them, then, to unite, as with one heart and one will, with the importunity of an assured faith, in beseeching God to pour out His Spirit on the land. This is the need that underlies all other need. If we were right spiritually, we would be right everywhere, and we shall come really right nowhere, until we do so there. Let us begin with ourselves, each man with his own soul, and each minister with his own congregation, and in a little while God will take us up out of this horrible pit, and set our feet upon a rock, and put a new song in our mouth, even praise to His own saving name."

The Rev. Thurston Button, writing from Clydesdale at the end of the March quarter, furnishes some interesting information as to the disturbed state of the native mind throughout the South African colonies for some considerable time previous to the outbreak of the Zulu war, and the extreme danger which he believes would have attended any delay in proving the power of England to subdue her enemies. He attributes the fact that more tribes have not risen against us very much to Christian teaching, and still more to Christian treatment of the natives. With reference to statements of general ill-usage made by some of the Europeans now in England, who, in the view of Mr. Button, deserted their posts just when Christian men and ministers were most needed, he writes :—

"I was very sorry to see that a very false impression has been produced at home about the Zulu war, and the treatment natives receive at the hands of the white people. As a rule, I think the colonists do not sympathise with our work among the heathen, nor do they believe in it ; but that is because they do not understand the question. Putting this on one side, with a few exceptions that you find everywhere, the natives are well treated. It is to the interest of the whites to treat the natives well, as they depend upon them for servants. They do not, indeed, associate with them on equal terms, nor could they do so ; but there is, as a rule, as much friendliness of feeling between master and man, or master and tenant, out here as at home. I must confess I have been very agreeably

disappointed in the action of our Natal natives since the commencement of the Zulu war. I feared that should the Zulus begin with a victory, half the Natal natives would turn against us. This has not been the case. It shows that they would rather be under us than under Cetywayo, and it shows, too, that the mass of the people have no very bitter feelings against the whites."

We are glad to find Mr. Button's work goes on quietly in the midst of disturbances :—

"Here and at two out-stations we have about 180 children. Three new centres would ere now have been in vigorous working order had it not been for the troubled state of the country. I am making preparations to enter upon these new spheres of labour as soon as the wars are over. In peaceful England you cannot realise the disturbing effect these troubles bring with them. The largest part of our fighting population has been away for some time; should the Pondos break out, it is difficult to say when we shall have peace again.

"Our schoolmaster, Mr. Cathrine, has gone to the Zulu war, and I have to act as schoolmaster."

Mr. J. G. Chater, the catechist, looking forward to Holy Orders, at Ensikeni, is, like others, now feeling the effects of surrounding troubles, though happily only from a recent date. Of the quarter ending March 31st, he says :—

"It has been a time of steady work rather than of unusual occurrences. Attendance at daily and Sunday services and at schools has been good and regular, I am thankful to say,—more so than at the present time, since the disturbance with Morosi in Basutoland has broken out. Though our attendance of Christian teachers, both at service and schools, keeps up just the same, many of the unbaptized drop off at times like this (some from necessity, their friends having left home to go to fight), others, from a general feeling that it is best to remain at home at a time like this, till the country is quiet again. Some of our Christian people are also absent with our magistrate, Mr. Strachan, to suppress the rebels; but all who remain come to church."

He is able to speak of at least outward improvement in his coloured neighbours; and pays a loving tribute to the character and work of his predecessor at the post, now seriously ill :—

"I may mention the growing wish the natives generally round here are manifesting to provide themselves with clothing, and those who do clothe are particular in having their clothes washed and neatly mended. The women generally do the sewing and washing, though many of the men also do both occasionally, and some are great adepts with their needle. I hope to begin and finish a large wattle and daub building, as a school chapel, this winter. At present the services are held in a large room (the largest) in this house. But it is too small, besides being undesirable for other reasons also.

"Mr. Broadbent was indeed a hardworking and self-denying Missionary, and had done a great deal of work during the three years he was

here. There are five off-stations in connection with this centre of Mission work. We have sixty-seven children on the school books. Sunday services here are in Zulu and Dutch; and at two of the out-stations in Sesuto."

Some further particulars are to hand of the Native Synod held at St. Mark's, and presided over by the Bishop of St. John's. In the course of his visitation of the district in the early part of the year, the *Cape Times* says:—

"The Synod was attended by twenty-five representatives, chiefly from Fingoland. Many subjects were carefully discussed, and the Bishop's patient manner of explaining difficulties gave much pleasure to all present."

The principal resolutions were in connection with the Marriage question, and the difficulties arising from polygamy.

Bishop Callaway's translations of the Bible and Prayer Book into Zulu are still making good progress, notwithstanding the amount of active work accomplished by him; but the lack of a printing-press is still a great obstacle. We are glad to know that a portion of the money urgently needed to replace the buildings destroyed by hurricanes last Christmas has been subscribed, but a large sum is still required.



MARITZBURG.

SPRINGVALE MISSION.—GOOD SAMARITANS.—THE ZULU WAR.

FROM Springvale comes a long report from the Rev. T. B. Jenkinson which, we regret to say, will be the last which we shall receive from him from that Mission, ill-health having forced him to resign.

Mr. Jenkinson joined the Springvale Mission in 1873, and, on Dr. Callaway's appointment to the Bishopric of St. John's, took charge of the Mission, where his self-denying labours have been highly appreciated.

The Rev. W. Greenstock, whose account of a visit to Matabeleland will be fresh in the minds of our readers, has been appointed to succeed Mr. Jenkinson.

We present Mr. Jenkinson's report in full:—

"25th March.—The war with the Amazulu, which has engaged so much of our attention and absorbed our thoughts so much of late, began to turn in our favour; but not before we had suffered another most

lamentable defeat. Our people show their sympathy with us entirely. They seem very hard, however, and do not seem to mourn for the killed on both sides as we do.

“3rd April.—Mrs. Jenkinson and her son conveyed into town our poor neighbour, who lost the fingers of his right hand eighteen days ago, and who has been constantly nursed by Mrs. Jenkinson night and day for three weeks, without any surgeon. We sent to Umzinto, forty miles, Harding, fifty—Pietermaritzburg, fifty—for a surgeon, but no one would come; and then (after the manner of the good Samaritan), I set our gigantic friend on my own horse, and brought him into hospital in Pietermaritzburg, where the surgeon said that Mrs. Jenkinson had done all that could have been done for him.

“She had tenderly dressed the maimed hand twice a day, and bathed it every half hour with diluted carbolic acid. We all dreaded tetanus for a full week, and then, after that, mortification. Now the worst is over, and I am ready to help our neighbour home again, with the same faithful old horse.

“8th April.—Mrs. Jenkinson and my son returned from the city on one of the most scorching burning days I ever remember. I was able to take the full service, and preach on Easter Day, but suffered much from headache the next day. In the afternoon of Easter Day I baptized a girl of my daughter’s school, who was very anxious for baptism, and who is a very nice, bright, happy child, about eleven years of age, of heathen parents living at a distance, but staying with her sister here, a married woman, whom I baptized some two years ago, and who is now a communicant. Many of my daughter’s scholars are from heathen kraals, who have come out and been baptized, and become communicants whilst living at home, without the artificial rearing and hatching of the boarding-school, which is quite out of place here.

“I fear the rainy season is now over, and the pitiless sun has begun to combine with the frost at night to parch up all vegetation. This dry cloudless season is very trying for those who cannot stand a scorching sun. I see that no less than twenty-eight strong men have fallen victims to the climate, and been buried at Etshowe; and that after only two months’ encampment—with abundance of food and fresh vegetables, maize, and pumpkins. The rain has not been enough to replenish the exhausted springs, and our smaller streams are dry even now. I will now say a few words about the land here as I have found it. We are in the *thorn* country. The Mimosa or Acacia thorn, grows very freely, and is self-sowing. It yields seed enormously, and survives the fiercest fires and drought. It grows to a great size near the Umkomazi, about eight miles off. It is most valuable for tanning, for its gum, and for firewood. It is the perfection of firewood, and never goes out. An ordinary fire will be alive twenty-four hours after kindling. Our great enemy in such a climate is drought, with its attendant swarms of insects and beetles, which are most destructive to the fruit crops. I have cultivated the vine with success in the open from cuttings; though from excess of moisture this year, about half the crop rotted away. Figs do very well indeed, and are in season from Christmas to May. A variety of all kinds of fruit-trees ought to be planted. If we cannot produce our own oranges and lemons, apples, &c., &c., we may just go without, or get a handful now and then from the coast; and the same with vegetables. Peas, beans, and potatoes, &c., &c., grow very well indeed here, but the weeds—why you have no idea what weeds are in England—you should see the growth in a desert ten days after the first rain; and such weeds, horrid seeds

and grasses which pierce your clothes and skin, and stick there as if made for the purpose. As to colonising—the great objection I have to this place as a *colony* is that it is as completely overrun with the blacks as any rabbit warren in England. Trollope was right, when he said it is the black man's country. He lives and thrives here prodigiously, spite of the exterminating wars of centuries. But to return to the produce of the soil. You may produce anything and everything, if only you can have *rain* enough; but for three years now we have not had much rain here, though this year has been a very wet one in the higher and mountainous regions of the colony. The staple produce is Indian corn, and Amabele, or Kaffir corn; and yet corn is brought from America and sold here in competition. Maize sold this year here on the spot at 9s., 12s., and 15s. per 200 lb. The roads are so bad, and oxen die so much on journeys, that it is not worth while to send any to market.

"*26th April.*—Paid farewell visits to the white people at Highflats. One lady was left with her two little boys in a lonely spot. Her husband has gone to the front.

"*27th April.*—Preached on Missions to an English congregation in the morning. Holy Communion. Preached to the natives—about the best congregation I have ever had at Highflats—many heathen present. 'God hath raised up the Lord, and will raise up us by His own power.'

"*29th April.*—Mr. May arrived at night with the news that Mr. Charles Johnson, Missionary at St. Augustine's, Hlubi's tribe (location of Ilan-galibalele, Bushman's River), lay dangerously injured by his horse falling with him and on him.

"*30th April.*—After writing to ask the Bishop to telegraph to Estcourt to get help for Johnson, I left home with Mr. May, and arrived at Byrne in the rain, wet through, about 9 P.M.—thirty miles.

"*1st May.*—Rode from Byrne to Indhlunyazi, thirty-two miles—arrived in the dark, and had to grope through a steep, dark bit of bush. Kindly welcomed by Mr. Spears, whose home is grandly placed under the peak of the Indhlunyazi, with forest and timber-trees (indigenous) close to the house. Mine host showed me the huge trunk of a felled tree, the main portion of which had been used for a mill, twenty-two years ago. The lower part was quite sound and well-seasoned. The Dutch call it sneeze-wood. It will stand exposure to the weather. Mr. Spears, who is most hospitable, employs about ten Indian coolies, men and women. Their long jet black hair and pointed features present a strong contrast to the broad faces and woolly hair of the Africans. At the half-way house, where we stayed an hour, our horses could get nothing but a roll in the loose earth, which our host informed us was as good as a feed of corn. The horses, however, seemed offended at the remark, and went poking their heads into the stable in search of corn, but in vain. As our host was seated on a leopard skin, I inquired about it. He said that two fine dogs of his had hunted it down and killed it, after it had taken a calf. The two gave chase abreast, followed into the bush by their master. The dogs lost scent, and they were just turning to come away, when the leopard sprung down from the very tree under which they had been standing. The dogs again gave chase, and brought him to bay at the foot of a rock. He then flew at them, striking right and left, and tearing them both. One got loose and seized him by the throat, and then the other, and so they worried the beast.

"*3rd May.*—Arrived at St. Augustine's—all anxiety about Johnson—but the bird had flown. A good Samaritan had come over and taken him to his house in a waggon, fifteen miles. He was reported a little better.

It was very cold. My friend had a fire lit in the stove, and soon baked some bread, and had a fowl killed. I found St. Augustine's grandly situated, within full view of the Kahlamba (or Drakensberg) mountains, nearly opposite 'Giant's Castle,' which seemed quite near, though twenty miles away; 'Champagne Castle' being about forty miles off. I sketched the whole range between these magnificent mountains. Almost all the men of the tribe were away 'at the front' with Brigadier-General Wood's column, sixty mounted Abesuto under their chief Hlubi. They fought well under poor Colonel Durnford at the fatal Isandhlwana, and lost seventy horses (each man having two), and only one man killed. They fought again at the fatal Hlobane Mountain under Colonel Buller; and after these two terrible defeats, they fought again at Kambula Camp, and followed up the Amazulu in their flight for seven miles, doing great execution. They attribute their wonderful escape (only one man killed) to the prayers going up on their behalf in the little rude wattle and daub house of prayer at St. Augustine's. If, by the will of the King of kings, the Zulu power is broken for ever, there is a glorious opening in South Africa.

"4th May.—Reached Johnson at last, after a ride of 120 miles over some very rough ground, except the start and the close. It was Mr. Blaker of 'South Downs' who, being over on a visit to his wife and children for a few days, from the (inevitable) *front*, yet could spare the time to fetch the poor Missionary from his lonely hut to be put under the care of Mrs. Blaker; and then, having done this (for which the Lord reward him), he went to the front again. He is out with the Weenen Yeomanry, and a comrade of his in uniform joined us in our evening service; Mrs. Blaker playing the piano while we sang many hymns until bed-time. Johnson is convalescent, but very weak, and will not be able to ride on horseback for months. He was wounded by a ball in the back in the Ilangalibalele expedition; and this aggravates the evil.

"5th May.—Reached Pietermaritzburg, being joined as I entered the town by Archdeacon Usherwood, who had ridden from Weston and Estcourt, and had most kindly visited Johnson the day before I arrived—thanks to the letter I sent to the Bishop. The whole road I traversed from Weston to Pietermaritzburg was thick with waggons making for the front. They were without number; but in one place my eye rested on ten, in another twelve, in another sixteen. The dragoons were at Estcourt on Sunday, 4th May. 'They always rest on Sunday,' said mine hostess; 'isn't it nice of them?' On arriving at the town hill, six miles above Pietermaritzburg, I was struck with the great beauty of the prospect; but the city lay in a hole, as it seemed, at the bottom. Rested one day in town, paying farewell visits.

"8th May.—Left Pietermaritzburg, and stopped at the half-way house, where I baptized two infants. Reached Richmond.

"9th May.—In time for morning prayer; called on the Rev. — Ward, and at the College on Mrs. Dyer and Mrs. Robinson, widow of the late Archdeacon of Durban. Reached Springvale same night, having travelled on my one horse about 230 miles in ten days. Found all well. I omitted to mention two places on the road. One was Mr. Baker's farm (Geelhoutboom), Yellow-wood, where we stayed the night, being most kindly entertained by Mr. Stanley. The other place was Mr. Egerton's, whose nice new house we found empty, as he too had gone to the front.

"15th May.—Feeling low, weak, and dispirited, now that my journey to St. Augustine's is over. The contrast in soil and climate presented in

different parts of the colony is very striking. Springvale is very dry, and beginning already to parch and 'dry up, whilst the river and streams are all but stagnant. This thorn country, however, seems favourable to the growth of maize, millet, and pumpkins. Corn is largely grown here, though I saw very little on my journey till I left Pietermaritzburg to come home. The country beyond Richmond and Byrne is quite different. It was cold and wet when I was there, and Byrne seems always moist enough, and even too wet at times. It is high and densely wooded. Hence its cool and moist climate. The forest glades are very homelike and beautiful; Byrne is very like Ensikeni, Griqualand, in its higher parts.

"After leaving the Indhlunyazi range of mountains the country grows barer, and little wood is seen until the Ihlatekulu mountain is reached. This, as its name tells, is a great wood, or forest. From this the Mission at St. Augustine's is supplied with timber and fuel. Natives appear scarce all over this region, except the Abesuto under the chief Hlubi. These people do not build Kafir huts, but square houses, and so their kraals are more conspicuous. The whole country, as I saw it, between the Kahlamba mountains (Ilngalibalele location) and Weston, Mooi River, is not half occupied. It is *too cold* for the natives. We had fires, and were glad of them at the houses where we stayed. Firewood is rather scarce. Horses do well, and also cattle. This present war is affecting Natal very much. Wherever I go, it is the same story, 'Gone to the front.' 'Natives called out.' The best of them serve on horseback, as Randal Walker's Ixopo Troop and Hlubi's Basuto; the rest serve on foot, or are employed on fatigue duty, or in mending roads. This is good service, and much needed. Four of our Springvale outside natives were at work on the town hill above Pietermaritzburg. I stopped and talked with them. We were mutually surprised at seeing each other. A good waggon road run through the heart of Zululand would go far towards the ultimate subjugation and civilisation of that country. It is to be hoped that Cetywayo will soon be brought to see how useless and hopeless it is to struggle on against such odds, and thus save further bloodshed. Yet if subdued now, there will be no doubt risings from time to time of the blacks against the whites, and therefore it is desirable to have good roads, as well as railways and telegraphs here and there, or more fortified towns.

"I have received a memorial from my neighbours to the following effect:—

"'SPRINGVALE PARISH,

"'14th May, 1879.

"'Reverend and dear Sir;

"'As the time of our losing your valuable services approaches, we become more sensible of the extent to which we shall suffer in parting with one whom we have learnt to respect and confide in. But besides our own personal loss, we cannot be unconscious of the shock the removal of a Missionary is to a native congregation, the length of time it must require for another Missionary to gain their confidence, know their manner of life, and become familiar with their language. Doubtless all these thoughts have passed through your mind; but we mention them as a ground upon which we would urge our own respectful remonstrance—that you would reconsider your decision to retire, and substitute for that a resolution to obtain one year's leave of absence, which your health so much needs, and then return to Springvale.'

"I sent a suitable reply to the above letter, stating my reasons for

declining to ask for leave of absence, and thanking those who subscribed their names.

"We left Natal on June 24th, and arrived at Plymouth on the 22nd July."



BLOEMFONTEIN.

INCREASE OF CLERGY.—PRESSING WANTS.—CHURCH FESTIVAL AT
THABA 'NCHU.

OUR readers will rejoice to learn that, notwithstanding the disturbances in Basutoland, our Missionaries are in safety, and able to carry on their work at their accustomed posts: Morosi, the only Basuto chief hostile to the British Government, occupies a district a considerable distance from the Mission stations.

Bishop Webb held an ordination at his cathedral on Trinity Sunday, when the following were admitted as deacons:—William Henry Robins, Charles Barton Shaw, John William Stenson, and Henry Peter Higginson, all of St. Cyprian's Theological College, Bloemfontein, and the last-named also of St. Bees' Theological College, Cumberland. The Archdeacon of Bloemfontein (Dr. Croghan) preached the sermon.

Young men of a Missionary spirit are much wanted, to be trained for Holy Orders at St. Cyprian's, at which studentships may be obtained which would reduce the expense of board and tuition to 30% a year. One of the most urgent present needs of the diocese is that of a worthy Principal for St. Andrew's College, Bloemfontein. An appeal is also made for lady-workers willing to devote themselves to the work at St. Michael's Home, the slender staff of which has been reduced, by the readiness with which the community responded, in April last, to an application from the military authorities for Sisters, to act as nurses to the sick and wounded of the British army in Natal.

The Rev. George Mitchell, writing from Thaba 'Nchu at the beginning of April, says, "The troubles to which I alluded in my last are fast subsiding, and confidence is returning." This refers to both agricultural prospects and the more friendly disposition of the native chiefs. Mr. Mitchell's new church is making progress, and the converts are showing an increasing appreciation of the means of grace. On the latter subject Mr. Mitchell writes:—

"At our vestry meeting on Easter Tuesday it was resolved by the native Christians to make an effort to raise at least 10% towards the

expense of the ceiling. This is the first time that they have undertaken to do anything definitely for the church. If they succeed, as I hope they will, I trust they will feel encouraged to do something afterwards yearly towards the support of their schoolmaster. But we must be careful. It would be unfortunate if an impression got abroad that the Church was oppressive. We must, however, by no means lose an opportunity of getting them to acknowledge, and to acknowledge with a glad heart, that as they have now like hopes with us on account of the Faith, they should begin to feel and undertake with us a like responsibility in maintaining the Faith. In future I propose that this subject shall always be brought forward at our yearly vestry meetings, which will afford both a suitable time and place for speaking of and resolving on such matters."

There have been fluctuations lately in the success of the Mission, but two points are highly satisfactory—the catechumens are more numerous than in the previous year, and the native day-school has been more than usually prosperous. Mr. Mitchell seems to have hit upon a happy idea in starting an annual social Church festival. About this he says :—

"Our Love-Feast, as I shall now call it, on Easter Tuesday, was this year even a greater success than it was last year. It has now had a fair trial, and must, if possible, henceforth, we think, be held annually. The leading members of the Church say it is a very good thing, if only 'to show those who as yet are not of the Church that Churchpeople have more pleasure in giving to eat than in eating themselves.' I, of course, think it a good thing for other reasons, although that is by no means a bad one. To me it seems to supplement the spiritual union which we have in the Church with an illustration also of our social union; in that we come together in order that we may be pleasing to God, in this in order to be pleasing to one another. But, besides promoting goodwill in our Christian commonwealth, I hope it will tend in some degree also to move our people to become more enthusiastic, active, and spirited in their Christian calling. This is a very tame country indeed for Christians to live in. The only variety which occurs is what the various seasons of the year bring about. With the exception of the Festivals of the Church, there is no sort of holiday whatsoever. The Dutch have their New Year's Day, and the English their Bank and other holidays; and the heathen, even, of Thaba 'Nchu, *their* seasons of merry-making. But for the poor *Christians* of Thaba 'Nchu, having left heathenism, and being not white people, there has, as yet, been set apart no time for secular amusements and holiday-making. Our Annual Easter Tuesday Festival will, I trust, besides promoting goodwill towards one another, with unity of feeling and action, also to some extent supply to the people—*i.e.* Churchpeople—a holiday which they will begin to look forward to from year to year with increasing pleasure. This year it evoked additional interest on account of the announcement that on that day a parcel of useful wearing apparel would be disposed of. And so great was the pleasure that the purchase of those clothes gave, that I do not know but it would be a very good thing indeed if we could so contrive as to have a parcel at hand for every festival. And the time—Easter—coming as it does here just before winter sets in, must naturally predispose the people to be on the look-out for some new things. Should the idea of working for the Thaba 'Nchu

Easter Tuesday Festival happen to approve itself to anyone, I will take the present opportunity of announcing beforehand, that the proceeds of such parcels shall go towards increasing the number of my native boy-boarders. Friends have already got me the number up to four. One more has applied to be taken in August. And as I am most anxious to increase the number, believing that in time, with God's help, they will be the means of leavening the country districts with a knowledge of the Church and of the way of salvation, I must not say him nay, feeling quite sure that the more lads I have, the more must be the interest taken in the Church by the people among whom I live."

Among the lady readers of the *Mission Field* there will surely be found some who will readily take up the idea of preparing clothes for sale with this doubly useful object.



PRETORIA.

THE RUSTENBERG MISSION.

THE following account of the establishment of a new Mission has been received from the Rev. J. P. Richardson, the Deacon in charge at Rustenberg. Though not designed for publication, we lay it before our readers, believing that they will gain from its simple narrative a better insight into ordinary Mission life in the Transvaal than any mere *résumé* could convey:—

"Having received ordination at the hands of Bishop Wilkinson, late of Zululand, on the 30th May, 1874, at St. Mary's, Potchefstroom, I was directed by his lordship to proceed at once to the town of Rustenberg, where he had already kindly made preparations for my reception, and had guaranteed to the inhabitants the arrival of a minister of the Church of England within three weeks.

"Owing to the want of facilities in travelling, I took a seat in a passenger waggon, whose destination was Pretoria, and proceeded part of the way by that conveyance. I succeeded in getting a horse to take me about twelve miles across country to the residence of Mr. Jennings, Blaauwbank, where I again met Bishop Wilkinson, who had come by a direct route, having his own private conveyance. Arrangements were at once made to appoint that place as an outpost, to be visited from Rustenberg, it lying in that district, and nearest to that town, being about thirty-three miles distant; the farm itself being considered the most central for the convenience of the neighbouring English farmers.

"Receiving the loan of a fresh horse, the following day I proceeded on my journey, and arrived at my destination the following evening.

"At the suggestion of a Mr. F. I. Lewis, to whom I had a letter of introduction from Bishop Wilkinson, I at once made application for the use of a hall erected by and belonging to a local Volunteer body, termed "The Rustenberg Schutzen Corps," for the conducting therein of the services of the Church of England, which was willingly conceded.

"Upon my becoming more familiar with the community, I discovered that there were only about seven families who nominally belonged to the Church of England, the majority of whom, however, had been so long debarred from the ordinances of religion, that they had become, to a great extent, indifferent to its exercises. The spirit of friendliness, however, displayed by those belonging to Dissenting Communities, who, to all appearance, wished the work God-speed, was a source of great encouragement to me. I thought that it would be advisable to proceed at once to the selection of a proper plot of ground, for the erection thereon of a temporary building, for the conducting therein of the services; and, through the kind assistance of a friend was enabled to gain possession of a most central spot, and apparently most suitably adapted position for the after erection of a church.

"Finding in the meanwhile that the guarantee of over 100*l.* towards the stipend of a minister was merely a paper-show, I turned my attention towards the opening of a school, the fees of which might assist in my support, and enable me to pay my way in the obtaining of the ground, the expenses of building, meeting my own private rent, &c. &c. I commenced on the 15th of November, 1874, with one pupil, which increased to five towards the end of the year. But as the following one moved on there was a steady progress in attendance; until at last I received a request to admit girls into the school, having hitherto confined my tuition to boys: and being convinced of the urgent necessity of such a step, I assented, and the following year had attained to an average daily attendance of forty-seven.

"This prosperity of the day-school, as a matter of course, materially assisted in the progress of higher (ministerial) work, and I was enabled during the week to train the children in singing, which assisted me in attracting and inviting adults to the services.

"In the meantime the receipt of the school fees placed me in a position to pay off the instalments for the plot of ground as they came due, and then commence to build. I received also additional aid from several of the community, whose kind subscriptions I must take this opportunity of acknowledging; 25*l.* was also raised by a bazaar, principally prepared and superintended by some kind ladies; and the S.P.G. grant of 50*l.* a year towards my stipend, which commenced June, 1875, greatly assisted in bringing the small plain building to some degree of completion. Thus far, I may say, I was most wonderfully and strikingly assisted. But now followed the disastrous war with Secocoeni, in which the late Government was engaged, and which told so terribly on the circumstances of nearly every individual of the community; and naturally its effects were communicated to me. It was as yet not possible for me to move into the rooms I had attached to the main building as a lean-to, being still in a state of incompleteness, and the item of rent in my expenditure became a very heavy one; so much so, that it is but lately that I have been able to clear myself. The chief way in which I was affected by the ruinous state of the country was the necessity of the removal of several inhabitants of the town to seek a mere livelihood elsewhere, being unable even to pay the arrears due to me as school fees; the total inability of others that remained to settle punctually; the withdrawal of the guaranteed subscriptions towards the minister's stipend; and the receipt of very small offertories at the services. So that I really at the time had very little to depend upon beside the 50*l.* S.P.G. grant. But I can still look back and feel grateful to a kind Providence that I have had no excessive cause of complaint, though at the time the trial seemed great.

"Shortly after the commencement of the work at the outpost (Blaauwbank) and I had paid three periodical visits at an interval of two months between each, it was thought advisable to remove the services to another farm, about two hours' distance, under Magaliesberg, belonging to a Mr. William Jennings, whose place was considered to be still more central—being within reach of some English farmers living towards Pretoria, as well as several congregated on a spot termed Hek Poort, and still within easy distance of Blaauwbank; the former proprietor of Blaauwbank also removing thither with his large family. The removal accordingly took place, and I was enabled to keep all my engagements there regularly, with the exception of two, when unavoidable hindrances prevented me, until about eight months back, when there appeared to be a prospect of the opening up of gold-fields at Blaauwbank, the report of which attracted a good number of diggers and others; and it was then thought advisable to move back for their convenience. At my next visit I accordingly did so; and morning service being held on the fields, there was an attendance of about thirty, a wattle and daub hut having been placed at our disposal by a digger. The afternoon service was held at the homestead, and was attended by about forty. Shortly after, however, it was discovered that the prospects of gold were not so bright and sure as at first imagined, and the majority moved away; so that at my last visit there but two attended from the fields, the congregation being chiefly composed of the families of the proprietors. And upon my next visit approaching, I received a letter from one of the residents to inform me that it had been thought necessary to make preparations for my holding service at Mr. William Jennings', under Magaliesberg, which was accordingly done, as there was but a small probability of there being any congregation at Blaauwbank.

"A great difficulty is experienced in the keeping punctually the engagements of the periodical visits, owing to the want of means of conveyance across country; the mortality among horses being so great, more especially in the town and district of Rustenberg, that but few animals are serviceable; those still existing having undergone what is popularly termed *salting*—that is, a curing through the horse-sickness, and which curing in many instances destroys all energy in the poor animal, and renders him of very little service.

"It has been a cause of regret to me that amidst my labours I have had so few opportunities of enjoying priestly functions, there having been but three in my course of now nearly five years' work. The first was on the occasion of a visit from the Rev. Mr. Greenstock, on his way to Matabele country; the second was given by a kind visit from Mr. Law of Pretoria; and the third was on the occasion of a hurried visit from their lordships the Metropolitan and the Bishop of Bloemfontein, when a confirmation was also held, at which nine candidates were presented. But through the kind Providence of the Great Head, the organisation of the Church has now been brought a great way on towards completion by the arrival of the Bishop of Pretoria, which encourages the faithful few to hope that many of the disadvantages under which we have for so many years laboured will be speedily remedied.

"I have to make an acknowledgment of the kind assistance, rendered me, in the most depressed part of my time, of one bale of goods prepared and sent out by some kind ladies in England, principally through the agency of Bishop Wilkinson; which has produced up to the present about 40*l.*, the remainder being left in the hands of a shopwoman, who has kindly undertaken the sale of them by retail. Next a subscription of a

kind friend in the parish of Rev. Charles Arnold Stamford, who regularly forwarded to me a sum of 5*l.* yearly towards my private income, was of material assistance. And the receipt of a second small bale, forwarded by Bishop Wilkinson some two years back, enabled me to clear off, to some extent, the debts incurred on the property. Being conversant with the Dutch language, I have been called upon in several instances to officiate in that language at baptisms, marriages, and funerals; and possessing the advantage of the presence of individuals conversant with the Prayer-book and language, the beauty of the services has forced itself upon the minds of the Dutch. But I fear the jealousy of others has made an attempt to destroy whatever impression might have been made on their simple minds for good. I very much desire the opportunity of holding the daily services for them in their language, but am unfortunately debarred the realisation by the want of books."



CENTRAL AFRICA.

THE SLAVE-MARKET CHURCH—FREED SLAVE SETTLEMENT AT
MASASI—FIRST NATIVE ORDINATION.

THOSE readers of the *Mission Field* who have been interested in the project of erecting a Christian church on the site of the former slave-market at Zanzibar, will thank us for printing the following passage from a letter from Bishop Steere:—

"ZANZIBAR, *April 4, 1879.*

"We have outgrown all our other buildings, and a general gathering must be held in the new church or nowhere. We are over the half of the roof, and the general condition and stability is as good as possible. The rose-window in the west gable is an immense success, and if we get coloured glass for it the evening light will be glorious. I have begun to carry up the staircase turret at the corner, but I only yesterday heard from Dr. Kirk that Seyed Barghash (who is building a big clock tower, 108 ft. high, on the quay near his house) says we ought to have one too, and that he would go to 100*l.* to buy it for us. So we may have a Mohammedan Sultan giving bells to a Christian church yet! The rains are beginning, but we shall get on well under cover, where, of course, there is a great deal of pointing and finishing to do."

A letter in the *Pall Mall Gazette* states that:—

"His Highness has already sent an order for the clock to a London firm. In addition to this, he has provided a steamboat for Bishop Steere's party of fifty converted slaves, to take them to Lindi for the Masasi Mission station, the first station established on the coast, half-way on the old slave road. So he is relanding the natives taken by our cruisers, well brought up and educated, together with their Missionary, and sending them in one of his own steam yachts to the coast nearest the destination, saving the Mission 80*l.* and the party a difficult voyage against the wind and current, and landing them with no little prestige on the mainland."

The next letter from Bishop Steere contains further good news :—

“26th June, 1879.

“I had the pleasure on Trinity Sunday of ordaining, with a special view to the Masasi Mission, our first native deacon, John Swedi. He was one of the first five little boys who were presented by the late Sultan, Seyed Majie, to Bishop Tozer, a few days after our first arrival in Zanzibar. He has therefore been with us now about fifteen years, and his steady continuance in well-doing has won him the esteem of our European helpers, as well as the respect of his own countrymen. He has been married for some years, and has three little children, who are being very carefully brought up. He has now for a long time acted as assistant at Mbweni, in his capacity of sub-deacon, and is therefore well known to the families whom we have been able to establish at Masasi. They will welcome him as an old and well-trying friend, and feel his advancement as an honour to their whole community. He is to sail in about a week's time for his destination. At Mbweni he will be succeeded by Samuel Retford Kalinga, another pupil of ours, who will, I hope, tread in John's footsteps, and, if it may be, surpass him. We have just heard that our expedition under Mr. Johnson, which cost us on the whole about four hundred pounds, has safely reached Masasi. It consisted of the Rev. W. P. Johnson, Mr. Joseph Williams, and fifty natives, all of them having been under instruction at Mbweni, and most of them baptized. On their way they put in at Kilwa, and bought a flock of about thirty sheep, a cow and calf, and other live stock. The sea voyage to Lindi is one of nearly three hundred miles, and thence a march of some hundred and twenty took them to Masasi. They travelled slowly for the sake of their flock, and arrived in safety and good health. Mr. Johnson noticed many improvements, especially the new and lofty nave to the church. Amongst the men were a carpenter and a blacksmith, who began their work at once, and the rest set about house-building and clearing. Mr. Johnson says that he has visited several of the neighbouring chiefs, and hopes at their special invitation to arrange for regular instruction in their villages. He begs for two donkeys, with saddle and bridle, to enable him to keep these engagements. Another chief, Abdallah Pesa, who holds an important position on the road, was so urgent in his entreaties for a settled Mission in his village, that Mr. Johnson was half inclined to let John Swedi take up his abode there, much as he

is wanted at Masasi. I am hoping to send another clergyman and a supplementary party of released slaves, perhaps in September, when the southerly winds are sufficiently abated to allow a dhow to get down to Lindi. It was in the midst of all this that the news arrived of the renewal by the Society of their kindly and liberal grant. The work we are doing at Masasi is so eminently a work of foundation, and promises to be so abundantly fruitful in results, that this liberality of the Society will be a rich investment abounding to God's glory."



MAURITIUS.

ORDINATION OF A TELUGU CLERGYMAN.

BISHOP ROYSTON, writing on the 21st of June to the Society, says:—

"How I wish you could help us in finding a *Chinese*-speaking catechist! I have done my best, but have failed to hear of any one who could be directed through the English or French languages. Meanwhile the Church of Rome is making many of the Chinese converts by a *European* (Chinese-speaking) Missionary, and by means of Creole marriages. When you can help us also in our very important Creole work, both here and in the Seychelles, we should be most thankful."

On Trinity Sunday, June 8th, a solemn and imposing service was held in St. Mary's Church, at which the Bishop ordained the first Telugu native deacon of the Church of England in Mauritius. The new deacon has been an S.P.G. catechist for the past seven years, and for the last three has received instruction in a small Preparandi class connected with St. Mary's, which is partly supported by the Diocesan Church Society.

A letter from the Rev. R. J. French, of June 17th, gives more full information on the same subject:—

"Mr. Alphonse is the third pupil who has been sent out from the St. Mary's class to direct Mission work, the two who left before him being actively engaged as catechists, and giving satisfaction in their work. Mr. Alphonse offered himself to me eight years ago as a volunteer catechist, after an appeal I made to the people to come forward and help their brethren. Finding he was really in earnest about his work, I eventually recommended him to the committee for employment as catechist; and with his help I at once started a special Mission to the Telugus. Soon a small following was obtained. The work has gone on gradually increasing, and now the number of adherents has reached one hundred. It was felt

that Mr. Alphonse had shown himself worthy of becoming the first native pastor to this nucleus of a congregation, which he had done so much to gather into the fold of Christ. He is an intelligent man, devoted to his work, passed fairly well in his examination, and promises to prove himself a workman of God that needeth not to be ashamed. There was a congregation of about 350 people. The offertory, amounting to Rs. 7.33, was given to the Diocesan Church Society. Mission work is beset with many and peculiar difficulties, not the least of which are the bending mind, heart, and will to undertake it with all one's power *because* of its very difficulties. To those engaged in it there is little expectation of any surprise on the side of success, and less looking out for marvels of grace among people but lately won over from heathenism; and yet it is vouchsafed to some who would watch the providence of God's dealing with the souls of men to perceive and witness the power of the Gospel working in individual hearts. Let the case of this native deacon be marked. He came to Mauritius as a heathen fresh from the idolatry of India; he is now a faithful Christian pastor, and has already given proof of his ministry. Is not such a change enough to rejoice the hearts of the faithful, and to encourage them to renew their efforts for the conversion of men?

"On June 15th Mr. Alphonse and I baptized two adults in the Civil prison in presence of seventy or eighty prisoners of various nationalities. The two candidates for baptism had been under instruction a year previously, and given promise of amendment of life."

MADAGASCAR.

ORDINATION.—WORK IN CONNECTION WITH THE CATHEDRAL.

BISHOP KESTELL-CORNISH writes, March 27th:—

"On the Proper Sunday in Lent I admitted Mr. Crotty to the priesthood and Simeona to the diaconate, and I have great hope that both will prove worthy ministers in their several vocations. On Sunday last I confirmed at the "pro-Cathedral" forty-seven persons male and female. Our work here goes on steadily and well. The College is recovering from the effect of the heavy sickness from which it has suffered, but it will not be in proper form for some time. (22 April). We are surely gaining ground. Our Prayer-Book commends itself to the Malagasy. They were delighted at our Easter Day Services; we had full congregations, and so we had on Low Sunday when our Catechist from Ramainandro preached one of the very best Easter sermons I ever heard whether in England or Madagascar. How these Malagasy would preach if they had books to read!"

From the Rev. Alfred Smith, priest in charge of the temporary

Cathedral of Christ Church, Antananarivo, we learn that peace and unity reign in the congregation, and that steady progress has been made in all main points. These happy results he attributes in great measure to the kind and thoughtful aid of the Bishop in his work. He writes, March 27th :—

“Morning and Evening Prayer are said daily, and the Holy Sacrament is celebrated every Sunday and holy day. The number of communicants at the present time is 190, which shows an increase upon last year of 115 persons. On Christmas Day I had 116 communicants, and on the last monthly (late) celebration there were 112 communicants—the largest number we have ever had upon such an occasion. During the year I have baptized thirty-five persons, the majority of whom were adults, and admitted into the Church sixty-nine others, thus making an increase of 104 souls. Our losses have been only three persons. Thus the total increase is seen to be 101 souls. There have been four confirmations held during the year, and a total number of 103 persons confirmed. Every one of these I have prepared and presented myself, and the majority of them are still under my direct care in the several schools.

“My classes for singing for catechumens and for communicants have been well attended, and I trust have had some influence upon the general tone of the congregation.

“Upon the 4th December last we held our first gathering of congregations, in connection with the Malagasy Society for Church Extension. A month before the time I printed and circulated notices inviting members of all our congregations around the capital to come to Christ Church for united worship. In the afternoon we had a meeting in the Girls’ School, at which the various needs of our Mission were considered. This meeting was very successful, and will, we hope, help not a little both in urging the Malagasy to do what they can for themselves, and in uniting them one with another.”

“Upon the departure of Miss Harris I was obliged to undertake the management of the press. We employ eight young men constantly. The most important works we have in hand at present are (1) Pearson on the Creed. For some time past I have been translating and printing the second article; it is now very nearly finished. Mr. Gregory has also finished the translation of Art. iii.—vii., which will be taken up directly mine is finished. (2) Articles of Religion, by Bishop Harold Browne. Mr. Gregory has translated the first article of that work, which we are printing. (3) Our Quarterly Paper, ‘Ny Mpiaro.’ Of this I am the editor. Besides these larger works, we print, as occasion demands, catechisms, hymns, &c. We shall, I hope, shortly print a Church Hymn Book, which is in course of preparation.”

The Bishop and Mrs. Cornish have arrived in England on a visit, with the object of recruiting their health and the forces of the Mission.



THE TURK, THE KORAN, AND THE GOSPEL.

BY THE REV. C. G. CURTIS, ANGLICAN CHAPLAIN AT
CONSTANTINOPLE.

THE course and the issue of the late war must have led many to look out for its effect on Mohammedanism in general, and in particular on the Ottoman Rule. It might be expected that, as in the single hand of the Sultan of Turkey temporal and spiritual power have been held together for some centuries past, the one could not long remain when the other had disappeared.

This consequence would seem the more certain since the dynasty which now wields the spiritual authority, gained it by no other means than that force of arms which has been lately broken; and, further, the Turkish nation, as it is called, being, in truth, not one race but a congeries of many, not a people one by the tie of blood inherited, but a military caste united by bloodshed, there remains, when that bond is snapped, no other to hold the disjointed parts together. Before that struggle which has now changed the face of the Turkish Empire, Panslavism was being counteracted by Panislamism. Distant Mohammedan princes sent forth their envoys to lay their professions of homage at the feet of the Caliph. From Atehin, Kashgar, Kocand, came prayers for the countenance of the mightiest of the Sultans. Now the scene is changed; behold! decentralization—disintegration. Politic Russia retains her Mussulman captives by a more pleasing chain till they change in the land of the Conqueror nationality and religion. In May last a Turkish lieutenant was baptized at Kharcoff, General Loris Melikoff standing godfather; at his own request enrolled in the Russian army, he passed at once under the banners of Christ and of the Czar. Already in Bosnia Mohammedans have joined their Christian fellow-subjects in a petition for autonomy, such as has been granted to the Bulgarians; and, in the capital itself, a religious pretender has appeared, claiming a Mission from Heaven to stir up the oppressed and long-suffering people against the Government of the Sultan. The smouldering fire of a general blaze has been quenched, they say, like so many beginnings heretofore, in the mysterious silent currents of the Bosphorus. Will the spiritual authority last when the temporal is gone? There is marked a striking parallel between the Infidel power which still occupies new Rome (as Constantine would have his city

called) and that Christian power which holds the city of the Cæsars. Pope and Prophet entered on the world's stage about the same time twelve hundred years ago, each wielding two swords, and now, entirely or in part, each has dropped one. The loss of his temporal power must strengthen, some think, the Roman Pontiff's spiritual authority. How will it be with that anti-Christian sovereignty that has its seat on the Thracian Strait? Any, even the most degraded form of Christianity, has in it the possibility of revival, for it keeps the kernel of the Truth. Can there be the same hope for Mohammedanism? The religion of the Arabian prophet is spreading, we know, in Africa; is it to be extinguished in Europe? Among lower civilisations it comes in as a higher force; and, though by settling itself more solidly in the darker continent, it may prove a formidable barrier in the path of Christianity, yet, pressed by this sublimer power, it must needs give way at last. Hitherto, like all errors that prevail, it has held its ground through the tenacity of that portion of truth which it contains; but it must fall, because it gainsays the Chief Truth, and teaches untruth.

The author of *A Noble Queen*¹ may describe how a Mohammedan dervish "spoke of the softer graces of habitual piety, of *truth* to God and man," and point to "Evangelical virtues inculcated in the book we have been taught to hold in scorn;" but, in his picture, he no more brings to view the popular religion of the Mohammedans than he would exhibit the entire belief of the Jews by citing the Old Testament. The Koran does more than commend some duties which the Gospel prescribes; it enjoins a faithful adherence to the Gospel itself: but the readers of the Koran—"the Reading,"—"understand not what" they "read," and pay no heed to this injunction. One popular belief is that the Book of the Gospel was sent down complete to the Prophet Jesus, and was carried away by Him back into Heaven. Such a notion may have seemed to gain countenance, if indeed it was not suggested, by that tradition of Christian art in the East which represents the Saviour holding the Book of the Gospel in His Hand. Will the Mohammedans ever generally allow that the Gospel which their Prophet bade them follow, is the Gospel which all Christians have received to hold? It might seem easy to prove it to be the same, for what Davison remarks of the Books of Moses, as placed under the custody of a hostile and acrimonious schism in religion, may be applied in respect of that guarantee of

¹ Meadows Taylor, C.S.T., &c.

jealousy with which Orthodox and Schismatic have held sacred the identical Gospel since they separated long years before the birth of the Arabian Prophet. The Mohammedan, if he inquire, must see that all Christians, of whatever tongue, hold it sacred, and that their several versions attest its identity. But whatever the Koran may enjoin, it is not to the Koran that the Prophet's disciples listen now. Some Eastern Luther must needs arise—sweep off with unsparing brush all accretions of tradition, and discover the bare Koran pointing to our Gospel; and, with whatever inconsistency, holding that Christian Gospel up as a lantern—furnishing to “the faithful guidance and light.” (See Sura v. 50.)

If a Mohammedan ask us where he can find the religion of Christians, we refer him to the Bible: and so, when we wish to know something of the religion of Mohammedans, also “people of a book,” we examine the Koran. Yet the profoundest knowledge of what is found therein would leave us, after all, ignorant of the actual faith and practice of the followers of the Prophet: for their tenets and their rites are regulated according to received traditions; the very meaning of the Koran is determined by these traditions. Many English readers, as it appears, have lately taken up the study of the Koran; for many thousand copies of the book have been sold in England. It would be timely, then, to republish the traditions. Dr. Pfander, the well-known Missionary and Orientalist, has shown the knowledge of these traditions to be necessary for a true appreciation of the nature and influence of the Mohammedan religion. In a pamphlet issued by the Church Missionary Society, and entitled, *Remarks on the Nature of Mohammedanism*, he cites and comments on the traditions held by the two great sects—Sennes and the Sheas—represented in the main by the Turks and the Persians respectively. Herodotus tells us that the Persians of old were trained in horsemanship, archery, and truth-telling. Their descendants retain the first of these accomplishments; but although the modern musket has taken the place of the long-bow, are not graced with the third; and if any Turks are found more ready than their Persian brethen to recognise the obligations of truth, they *ipso facto* slight these of their religious traditions.

Of the Mohammedans Dr. Pfander writes:—“They are unacquainted with the actual nature of sin: sin is understood by them only as an external art Lying and false swearing for certain ends or for good purposes are allowed, as will be seen from the follow-

ing extracts. It is said in the *Mishcát ul Masábih*, 'It is not right to lie, except in three cases: one, a man's telling lies to his wife, to please her; the second, in war; the third, in order to make peace between men.' Vol. ii. p. 464. In *Ain ul Hayát*, leaf 242, is thus written: 'It is *unlawful to say a truth* which might be injurious to a believer or endanger his life; and *it is lawful and obligatory to tell a lie*, when a believer can be saved by it from death, imprisonment, or *from any loss*. And in the case of a believer having intrusted us with some of his property, and an oppressor requiring it of us, *we are obliged to deny* having it, yea, we are even *allowed to swear* on oath that none of the property of that man is with us. And it is likewise lawful to tell a lie before an officer of customs, an oppressor, or a *judge*, if by telling the truth the property would be taken away from him.' In the next page of the same book, 'It is said in a tradition from his majesty, that there are three cases in which it is right and good to tell a lie; in the treachery which they make use of in war, in the promises made to a wife, and in making peace among men.' "In *Haq ul Yaqin*, leaf 240, is said, 'Takia in the land of Takia (Takia means *religious dissimulation*) is obligatory. An oath for Takia and to escape oppression is no sin, nor is any atonement required for it.' And at another place of the same book (leaf 261) it is said: 'False witness on account of Takia is allowed in case it should not occasion the death of a person; and a false oath to remove oppression from one's self or from any other of the believers is lawful. In both cases it is necessary to use as much dissimulation as possible.'"

Now, if the most ardent Turcophil thought during the late war about these Mohammedan traditions, would he have looked for false statements on the Christian side only? Why, the Turks' justification for a lie would be *religious obligation*; the Christian in lying could not but belie his Christian profession. The fact is, that *in spite of his religion* the Christian is false—the Moslem true.

How, then, does it come to pass that travellers in the East so often find the Mohammedan more truthful and more honest than the disciple of Christ? Take into account, on the one side, the effect of centuries of oppression; on the other, absence of the same occasions for artifice—still you must burn at the contrast so constantly in favour of the Mohammedan. The lie is the refuge of cowards, they say; yet not only theirs. The lie is the weapon taken up when there is something to lose, and especially when that is something just gained.

The Turk is not so much tempted to deceit and subterfuge as the non-Moslem subject—the Rayah—and his pride of caste-superiority supports his self-respect *up to a certain point*; beyond that point he fails. The Turk makes an excellent private soldier; is a good and trustworthy subordinate; but give him one stripe on his arm, and he mostly earns full forty for his back, and by gaining rank loses truth, honesty, honour, himself. Yet what stuff and staple there is in this material, so often so irremediably spoilt!—in this caste (for it is not a nation), its military prestige gone. Nothing else abides to fall back upon—no patriotism—no sense of kindred; though it holds a religion, the heart of religion is out; the central core and bond of truth. As Grotius wrote, “From arms sprung—by arms upheld—by arms this power must fall.” Yet in this disintegration what precious fragments! what elements fostered beneath that half-religious, half-military discipline! The habits of the hardy soldier—endurance, frugality, un murmuring submission—elements fast passing, some may say, out of the pampered body of Western civilisation—elements needful to the health of Christendom, without which the Body of Christ cannot have fulness of stature. May not this rich conglomerate be set in some work of the Church, and become a polished corner of the Temple? Would that the Turk were no longer ranked with Jew, Infidel, and Heretic, but, as Saul became by grace Paul, preached the Faith which once he destroyed! May we not read the signs of the times, and watch Euphrates drying up that the way may be prepared for the Kings of the East?



THE UPPER CLASS OF EMIGRANTS.

ST. ANDREW'S WATERSIDE MISSION.

WE gladly place before our readers the following letter from the Honorary Secretary of the excellent St. Andrew's Waterside Church Mission, the Rev. John Scarth, Vicar of Holy Trinity, Gravesend, and commend its valuable suggestions to their careful consideration:—

“I know no better source than the *Mission Field* to draw the attention, especially of all who are interested in the work of the Church at home and in the colonies, to a very important subject.

We have observed for some time that the class of emigrants now proceeding to the colonies consists of people of a higher social position than the ordinary average of those who seek a happier home than England. We are informed that there is every probability of the numbers increasing, and we find even that ships are advertised to carry out families of the farmer class, and particular advantages are offered to them if they will go. The prevailing distress touches an upper stratum which has not felt the pressure so much in any former crisis as it does now.

“The splendid steam-ships which leave London and Plymouth for Australia take out great numbers of passengers every fortnight, and sailing-ships follow each other in quick succession. I have found from experience that it is often in the middle class the greatest indifference and even ignorance prevails with regard to the principles and teaching of the Church; and as they miss the opportunities which their poorer neighbours enjoy of Sunday-school teaching and the good grounding of the national schools, it is not unlikely that many who may now be leaving England will have but little sympathy for the Church, when they find it disestablished in the new land. The children of the labouring classes are in many parishes far more carefully watched over by the pastor than are the children of their well-to-do neighbours. No doubt it is quite right that the Church should show equal sympathy for all when the time comes for the new start in life, and something can be done at the ports of departure, but no one can know better than those who visit the emigrant ships how much more might be done in the home parish before the wanderers take their first departure.

“It is in the home parish the best work can be done, and the strongest sympathy shown. There may in some cases be a reticence about the subject of emigration; this only makes it more needful for the home clergy to speak about it openly, and tell that change of sky makes no change of Church, and that there are duties to be fulfilled before leaving, and still more important obligations to be met with in the adopted country.

“Far too few are the letters commendatory which have so often been mentioned. There is something cold and formal moreover about a printed paper filled up with names and numbers; a simple note written in as friendly a way as possible, in accordance with the circumstances of the case, is much better. If confirmation and communicant certificates were written on vellum,

and endorsed from parish to parish, they would serve the purpose of letters commendatory abroad as well as at home. Church people should not be left to make their own way with but little outward and visible sign of membership. The Church at home is not acting fairly with the Church in the colonies, when it is taken for granted that the members who emigrate will at once form part of the flock in the new pastures. Any lack of sympathy may of itself alienate, especially when there is an expression of affection upon the part of those who have a wish to proselytise. In the colonies it is the interest of all to do this. We see pictures of Mr. Spurgeon's Tabernacle on letters commendatory! Surely there are many churches in England that might well illustrate the parting words of counsel written by a vicar to some of his scattered flock, who may often think that there is no place like home, and rejoice in the memorial when far away. One other point I would merely touch upon, to show the advantage of the work done by the Church at the port of embarkation, when there has been neglect or some feeling of distrust, on the part of emigrants, who have not been Church members. We sometimes meet with whole families who are unbaptized, and we lead them to have all the children baptized before they sail. Only last week the family of an Unitarian minister were baptized here. Of course we must miss many, especially when the stream of emigration flows strongly; therefore there is the more reason for the clergy to speak plainly, tenderly, and lovingly, in times of distress, when many may be thinking of leaving England, but scarcely dare to speak openly about it, yet would long to have the sympathy of the incumbent and his blessing before they go. The first service I remember being present at was with a family emigrating to Canada nearly fifty years ago; the impression would probably be even stronger with those who sailed than with us who remained. There is nothing lost and much to be gained by making the Church share in the joys and sorrows, the hopes and disappointments, of any family, or even of any individual, in a parish.

"The Rev. John Bridger, Emigration Chaplain and Missionary Curate of St. Nicholas, the parish church of Liverpool, or any of the clergy of this parish, will gladly be of service as far as they can to emigrants; and their ministerial work will be facilitated when they have letters commendatory shown to them, or in special cases sent to them, with the name of the ship and the passengers to

be sought out. We cannot undertake to recommend either ships or colonies."

The new Annual Report of the St. Andrew's Waterside Church Mission is now before us, full of interesting details. The help (pecuniary and of other kinds) received from the S.P.G. is in many places gratefully acknowledged; and we on our part can honestly express our high sense of the value of the St. Andrew's Mission as a fellow-helper in the Society's work. Besides maintaining eight clergy in the Port of London, and eight in other home ports, the Mission makes grants to incumbents of waterside parishes, to meet curates' stipends for Mission work among their seafaring parishioners. Nor is its usefulness confined to Great Britain. In about fifty foreign stations and agencies, where British sailors and emigrants congregate, the same work is carried on. A vast amount of religious and wholesome literature is, moreover, circulated freely on ship-board by the efforts of the Mission. We wish its income were more adequate to its opportunities.

Society's Income.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—July, 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	17,769	6,028	3,179	26,976	48,357
II.—APPROPRIATED . .	2,148	269	2,983	5,400	13,141
III.—SPECIAL	18,366	89	881	19,336	21,583
TOTALS	38,283	6,386	7,043	51,712	83,081

B.—*Comparative Amount of Receipts at the end of July in five consecutive years.*

I.—GENERAL.	1875.	1876.	1877.	1878.	1879.
1. Subscriptions, &c. . . .	£16,109	£15,864	£16,311	£17,199	£17,769
2. Legacies	3,932	9,326	7,344	4,230	6,028
3. Dividends	3,000	2,896	3,156	3,270	3,179
	23,041	28,086	26,811	24,699	26,976
II.—APPROPRIATED	5,368	4,899	5,229	13,183	5,400
III.—SPECIAL	10,315	21,457	14,955	11,525	19,336
TOTALS	£38,724	£54,442	£46,995	£49,407	£51,712


THE MISSION FIELD.

The field is the world. The seed is the Word of God.

OCTOBER 1, 1879.

MONTREAL.

DIOCESAN SYNOD.—THE BISHOP'S ADDRESS.—DEATH OF MRS. BOND.
—MIGRATION TO MANITOBA.

 SPECIAL interest attached to the twentieth synod of this diocese, which was opened in Christ Church Cathedral on July 17th, from the fact that this was the first occasion on which its members met under the presidency of their new Bishop, Dr. Bond. The service was conducted, and the Holy Communion celebrated, by the Bishop, Archdeacons, and Canons in the customary manner. The sermon was preached by the aged Canon Ellegood, Rector of St. James the Apostle, whose earnest and appropriate words, on the internal harmony and unity which should characterise the children of the one family and household of God on earth, carried with them very great weight. It is cheering to learn that the spirit of unity is indeed working in the diocese, and that old grievances are at least in a fair way to be healed.

The following is His Lordship's address to the Synod, in which it will be seen missionary work is by no means overlooked :—

“DEAR BRETHREN OF THE CLERGY AND LAITY,—I am conscious that the first words I speak from this position, to the assembly now before me, ought to have personal allusion to my honourable predecessor as well as to myself. Bear with me for a few moments while I try to acquit myself of my duty in this respect. The task is a difficult one, and I

approach it with diffidence. I am called in the providence of God by your voice to build on other men's foundations, and a consideration of the work already done must naturally precede the place and promise of my own episcopate. The wise administration of the Right Rev. Francis Fulford, Lord Bishop of Montreal, afterwards Metropolitan of Canada, laid the first stone of the structure with precision and forethought. By him and by the Church under his guidance, our Synodical action and Missionary organisation were inaugurated. When you review the work accomplished in the first ten years of the existence of our Synod, which were also the last ten years of the life of that venerable Bishop, you must be struck with the clearness and simplicity of the outline, the forethought evinced by the laws and regulations laid down for the government of its members, and the elasticity and expansiveness of their structure. I desire at the outset of my work to take advantage of these last characteristics, and aim at progress rather than change. It seems to me that we have nearly all we need for careful and exact administration in things pertaining to the temporalities of our Church. It chiefly remains for us to ascertain the true spirit of those early canons and by-laws, and expand and advance as occasion may require, and experience dictate. In so doing I shall but carry on one step further, the action of our late Bishop, the most Rev. Ashton Oxenden, Metropolitan of Canada, whose piety and learning and devotion to the interests of the Church are fresh in the memory of all here present—under his watchful administration we made great progress in method and order. His long service in the mother Church, both in parish work and as a member of Convocation, enabled him to speak and act with authority, even while a stranger to our local peculiarities and circumstances. We learned from him the habit of carrying on our deliberations with Christian dignity and forbearance, and under his fostering care, our Missions, specially our charitable institutions generally, grew luxuriantly to proportions beyond the most sanguine expectations of those who had seen the initiation of Synodical existence. Our beloved Bishop came to us in the year 1869, about the time when a wave of prosperity, such as periodically visits our city and country, began to rise, affecting favourably the business and fortunes of our citizens—and consequently the resources of our Church. The Bishop took advantage of this providential circumstance, and by his personal exertion, aided by some here present, added materially to a fund which bids fair to be the mainstay of our Mission work, 'the Diocesan Sustentation Fund.' He also stimulated by his personal labour and liberality the growth and progress of our city congregations, as well as the institution and maintenance of a variety of beneficial projects, calculated to strengthen and adorn the Church at large. But the fluctuating character of our prosperity has brought us in the present to comparatively evil days. The tide has receded, leaving bare and unsightly some places which so lately were smiling and fair to look upon. Has time therefore been lost or the labour of sowing on the waters bestowed in vain? Surely not; even where the receding waters have left little or no visible life, there surely is hidden seed waiting only favourable conditions to generate and grow. Besides, true wisdom and Christian philosophy is to do what we can to-day, according to the will of God.

"Still, such hasty survey as I have been able to make since my consecration has disclosed a state of affairs which calls for immediate attention. My desire is, on the one hand, to lose none of the ground already occupied, and on the other, to keep within our income. These objects are continually pressing on my thoughts, and are somewhat complicated

by the knowledge that the stipends of several of our clergy are sadly below the standard we have adopted.

"I shall offer such suggestions as have occurred to me, trusting that you will either assist me to carry into effect, or after discussion, to modify and amend them. I will state as briefly as possible what I think may be done to alleviate the present uncertainty and instability of our Mission work, considered in its financial aspect. It seems to me, first, that our Missions should be classified, say into new or tentative Missions—progressive Missions and permanent Missions. Tentative Missions would be those planted on new ground, and would require assurance of help for a term of years, that is, three or four years. At the end of the term they should be inspected, and continued or closed, as results might warrant. Progressive Missions would be those going steadily onward towards self-sustentation; and permanent Missions would be those which, from local circumstances must always be dependent upon the general fund. There are districts in the country less fertile and of necessity poorer than others; these are occupied by our lay brethren, doing good and useful work, but never becoming rich. They have as much need of Church services as the more wealthy, and are at least as likely to profit by them.

"And then I would recommend a classification of funds at our disposal, and they might be divided into fluctuating and permanent. In the fluctuating I would include the grant from the S.P.G., and the annual subscriptions to the Mission Fund. In the permanent, the Diocesan Sustentation Fund, and the progressive and exceptional Missions on our uncertain resources.

"It is a trial to me at the outset of my Episcopate to find attention so entirely engrossed by finance, but since that seems to be the pressing need of the moment, I give it attention, and hope from it to proceed, in due time, to the more congenial duties of my office. I know that our clergy must be properly provided for, or they cannot retain their cures. It is not uncommon to instance Henry Martyn, Patteson, and others, whose names are found among the noble army of martyrs, and to argue that as they endured hardness as good soldiers of Christ, amongst the heathen, we may not unreasonably expect our Missionaries to fulfil their calling and bear the lesser evils of poverty in a civilised and Christian country. Our clergy do not complain of poverty, their difficulty is a moral one, they cannot live free from debt. In a large number of cases their stipends are insufficient to secure them the necessities of life; debt is therefore inevitable if they remain at their posts. The good men whom I have just named were not obliged to move from place to place in the hope of raising in new quarters the money which failed them in the old. They were free from such sordid cares; had it been otherwise they could not have devoted themselves to the preaching of the Gospel. The human mind cannot bear so much of pressure, and our clergy, if the ways and means for procuring food and clothing is made to occupy them continually, must find that it is to the detriment of their work. Already some of our older and experienced clergy have thought of leaving the diocese from sheer inability to live honestly on the scanty income provided. We must make an effort to retain our most efficient clergy, and to do so we must place them in a position of respectability and peace of mind. In certain of our Mission fields a re-distribution of work may be necessary. In the Ottawa Valley, depression in the lumber business has caused a considerable emigration, and in all the country parts of the diocese, low prices for commodities produced has brought about a scarcity of money—for a

while at least. The clergy working in such districts will need liberal support from the Mission Fund. What we need most to assist us in doing our best in all this matter is more exact reports from the clergy and churchwardens than are now rendered—just where accurate statistics are wanted most, there we fail to receive them. It may be that our printed forms require to be revised. What we want to know especially is, the number of families really adhering to the Church, and the whole sum raised in each Mission for Church purposes. The returns made at the Easter Vestries should coincide with the report furnished to the officers of the Synod; at present the returns are almost useless, and the great expense of printing them wasted.

“We must not lose sight of the important distinction between Missions and rectories. In the report of the Committee on this subject, adopted at the fourth meeting of Synod (p. 25), I find the following: ‘That the ministration of a Mission should extend as much as possible over an extent of country; that as the different stations prosper and are able to increase their help, an assistant should be added, and then it should gradually be formed into a parish and a Mission. All Missionaries should feel it their duty to distribute their services as much as possible, subservient to the best interests of the Church in their respective localities.’ Our Missionaries certainly have not lost sight of this duty. During the past year they have worked with extraordinary zeal, patience, and self-denial, covering an immense extent of ground by their labours, but the occasional service is never graciously received by a neighbourhood which has at any former time enjoyed the privilege of a resident pastor. The withdrawal of extraneous aid is resented, and the clergyman naturally suffers. In such cases his services are but poorly, if at all, remunerated, and the people amongst whom he resides necessarily regard frequent absence as so much time of which they are deprived, and contract any former liberality they may have shown. Thus it happens that the more work a Missionary undertakes under present regulations, the greater straits he is likely to fall into. Our rectories require your gravest attention both in the country and city. The power of the Bishop is here very limited, and such powers as he actually possesses have fallen practically into disuse from, I think, misapprehension of our canons and other causes about to be mentioned—some of the rectories, for example, have attached only nominal stipends, dependent, in a great measure, on the popularity of the incumbent. When a rectory is vacant, and pending the election of a rector, it often happens that a passing clergyman takes charge of the parish; he serves at first, perhaps, without any definite position, but, invited by the people to work up the Church, a licence is sought from the Bishop. In due time his name comes in formally as elected to the cure—he has some show of claim, and is moreover willing to accept the indefinite terms offered him, but is a stranger to the place, and its ultimate capabilities. The hoped-for monetary improvement never comes, and after two or three years he leaves, only to make room for another to repeat the experiment. This competition, on the ground of stipend, with our regular clergy seems to me to work badly. The rectories should be amongst our most desirable cures, the rewards of evident merit and long service, and not places where the clerical office is cheapened and the Bishop embarrassed. In the Canons (A.D. 1603) of the Church of England it stands ‘that every person admitted, either deacon or priest, must first have some certain place where he might use his function.’ And further, ‘if any Bishop shall admit any person into the ministry that hath none of these titles as aforesaid, then he shall keep and maintain

him with all things necessary till he do prefer him to some ecclesiastical living.' I am aware that we are not bound by the canons of the mother Church, but the spirit of so just a provision commends itself to the judgment of all, and confirms me in my determination to admit none to the ministry who have not a reasonable expectation of respectable maintenance, and to receive none, so far as depends upon me, who are likely to burden the already crippled resources of the Church, or to interfere with the promotion and well-being of the clergy now serving in the diocese. The Church Temporalities Act, s. xix. requires that the Bishop shall be satisfied, that in every rectory due provision is made for the maintenance of a suitable place of worship, and for an incumbent. The canon 'on states of parishes, &c.' further requires that an endowment of not less than \$4,000 shall be raised before a parish or Mission can claim the right of choice in the appointment of a pastor, and that clergymen must be in priests' orders. These provisions seem quite reasonable; and without inquiring too closely why they have not hitherto been acted upon, it seems advisable to work towards that end without delay.

"In order to do all within my power to improve the condition of the existing staff of clergy, I have hitherto refused ordination to candidates for the diaconate, and have encouraged our own deacons to come forward for priests' orders. Where our clergy undertake larger fields of duty than those originally committed to them, either because the services are distributed or the population has decreased in number, a substantial recognition of such work ought to be made. The Rural Dean of St. Andrew's, for example, calls my attention to extra service given in the Upper Ottawa district for a period of more than nine months by the Rev. W. H. Naylor, whereby congregations have been kept together, and the sick visited as occasion required. It might be better of course to send another clergyman, and we may look for some improvement by means of redistribution of work, but at least some of the cures must be enlarged, because the funds at our disposal do not admit of the support of more clergy than those now labouring amongst us.

"I am sure that you all unite with me in gratitude to Almighty God—for, that in answer to our prayers, He has so blessed our efforts to relieve the Mission Fund of debt, that a small balance now stands to its credit, and I would here acknowledge our obligation to those gentlemen who, at much sacrifice of most valuable time, succeeded in obtaining such large contributions to the fund. Still, before we are at liberty to enlarge our charities, we must do justly and pay those debts due to the Missionary clergy who have been serving for less than a maintenance. I have cited Mr. Naylor's case because perhaps it is one of the most striking, but it is by no means singular. A great deal of such work has been done during the past winter to my knowledge, and very little, if any of it, has been paid for. One thing is clear to me, there must be no further Church extension until our resources show the prospect of a sufficient surplus: we must not administer a fund which has only a prospective existence, nor leave debts for future years to pay. The Church in Montreal is supported on the voluntary system, that is, by the gifts of the people. Year by year, in times of commercial depression, of general sickness, of scarcity or famine, these gifts of necessity fall short. In time of prosperity or even of freedom from calamity, constant additions should be made to the Sustentation Fund, which seems to me to be, of all our institutions, the one best calculated to support us in emergencies. Parochial endowments are valuable, but as they are local in their application, and liable to local contingencies, they should be raised locally, and not by contributions from Church members at large.

"And besides, if we wish to keep up the efficiency of our staff of clergy, we must have a superannuation fund which will enable the Church to permit clergymen who are incapacitated for further toil to retire from active duty, with a suitable provision for their support. The Theological College in this city has been conducted by the Rev. Canon Henderson, the Principal, with marked success. There are now ten students; and several of the clergy and professors of the city have consented to give lectures to the students, on various subjects, during the coming session. I earnestly hope that this college, which furnished the Church with so many Missionaries to the satisfaction of my beloved predecessor, Bishop Oxenden, will receive adequate support in the time to come.

"Since my consecration in January, I have used all diligence in the visitation of the diocese. I hope in the future to be able to send such notice of my coming, that incumbents will be able duly to prepare candidates for confirmation, and be otherwise in such readiness that there shall be no loss of time or other hindrances. If God should continue to me the blessing of health and strength, I shall endeavour to go throughout the diocese every year; but in order to affect this, I must avoid travelling twice over the same ground. It is not too much to ask a Church to receive the Bishop in its appointed turn; there is no reason why such a visit should interrupt the usual course of events. It is even desirable that the Chief Pastor should see the flock under its ordinary conditions.

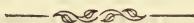
"I have been able so far to visit fifty-six parishes; I have held twenty-eight confirmations, and confirmed 387 persons. One church and two burial-grounds have been consecrated. Four deacons have been admitted to the priesthood, and I have presided at a number of Missionary meetings in the country and in the city. There is one subject yet on my mind to which I must refer before closing. I feel constantly the great need on the part of the clergy for opportunities of regular intercourse and of confidence on matters pertaining to the spiritual functions of their office. It will be an evil day for the Church when secular work supercedes in the minds of the clergy the legitimate occupations of 'prayer and the ministry of the word.' It is necessary specially that our younger clergy, too frequently sent to distant and isolated cures, should return from time to time, to the centres of Church life, and by conference and companionship receive the advice and encouragement, that stimulates to exertion and improvement which will make them in time valuable and experienced servants of Christ. It was thought necessary that Paul and Barnabas should return to the Church which had sent them forth, and rehearse all that God had done with them, and in after years when St. Paul had become a father and leader amongst the apostles, he did not fail to report himself to St. James and the elders at Jerusalem, and the topics under discussion on the occasion of such meetings were the triumphs of the Gospel and matters of doctrine and discipline. Legislation is most necessary, but it is not the life and the heart of the Church. The spirit of God abiding in us is our life, and communion and intercourse in religious matters are to the clergy most essential means of grace. An annual meeting of the clergy for one week in the year in this city would, I believe, tend to advance their spiritual health and well-being, and I am inclined to think that week should include one Sunday. The loss to the country churches would be more than compensated by the freshness of the pastor on his return. I now commend you to the guidance of the Great Head of the Church. Without His spirit assisting, our wisdom is but vanity. 'Except the Lord build the house their labour is but lost that built it: Except the Lord keep the city the watchman waketh but in vain.'"

It is with deep regret that we record that shortly after the close of the Synod a gloom was cast over the diocese by the death of the Bishop's wife, who had been for some time unwell. An otherwise most agreeable reception given at Bishop's Court on the evening of the 17th was marred by the state of Mrs. Bond's health, and on the 20th she was called away. During her life she endeared herself to all who knew her.

The Ven. R. Lonsdell, writing from St. Andrew's, speaks of migration to Manitoba, which has commenced on a large scale, hundreds of families from all parts of Canada being attracted by its superior fertility. This, he says, causes

"A serious loss to many of our country Missions; however, the exodus will be a means of planting the Church in many remote corners of the western portions of this dominion, now destitute of her blessed ministrations.

"Our Bishop has been engaged in visiting many remote Missions during our very stormy winter; as a good soldier of Jesus Christ, he certainly can endure hardness—no man can be more devoted to his holy calling as Bishop in the Church of Christ."



QUEBEC.

ABSENCE OF THE BISHOP.—LENNOXVILLE COLLEGE.

BISHOP WILLIAMS has been presented with an address from the clergy and laity of his diocese in Synod assembled, begging him in most affectionate terms to absent himself for a time from the cares and labours of his office, and seek refreshment in travel in Switzerland and Italy. Thus urged, his lordship has consented to give himself a much-needed period of rest, declaring himself at the same time to be personally unconscious of the necessity, and willing still to work on. "The only ailment I feel," he says in a letter to the Society announcing his intended departure from his diocese, "is a perpetual tiredness." But such words speak for themselves. Our readers will join us in earnestly trusting that his lordship will gain great benefit from this interval in most arduous labours. The Rev. C. Hamilton, Rector of St. Matthew's, Quebec, has been appointed Commissary during the Bishop's absence.

The Annual Convocation at Lennoxville was held on June 26th. The following extracts from a long account of the proceedings in

the *Montreal Gazette* will serve to show the satisfactory condition of Bishop's College, and the progress of the S.P.G. students there, the names of several of whom will be recognised among the divinity students :—

"The charming little town of Lennoxville, usually so quiet and free from excitement, once a year dons holiday attire, and on the occasions of Convocation at Bishop's College crowds of visitors from Sherbrooke and the surrounding townships throng the streets, and fill the spacious hall of the University. Convocation Day this year was no exception to the rule, and on Thursday the proceedings were as full of interest, and were attended by even a larger number of visitors than on former occasions. The session of the College just closed has been a very satisfactory and successful one, and despite the difficulty of the examination papers and the hot weather during examination days, the results have proved exceedingly gratifying both to the Professors and the students.

"At 11 o'clock the annual services were held in the College Chapel, the procession of choristers from Bishop's College School, students in surplices, members of Convocation, clergymen and professors of the College preceding His Lordship the Bishop of Quebec, who, with the Chancellor and the Rev. Vice-Chancellor, came last, formed in the long hall of the College, and passing out of the great door into the College grounds, entering the Chapel by the main entrance, singing the well-known hymn, "Come ye thankful, raise the Anthem." The service was intoned by the Rev. Professors Lobley, Read, and Scarth, and the responses were heartily taken up by the choir. The Rev. Canon Norman preached an eloquent and impressive sermon from St. Mark, chap. iv, verses 26-28. He made allusion to the work done by the College, and paid a touching tribute to the memory of the late Principal, Rev. Dr. Nicholls. The beautiful little Chapel was crowded with citizens of Lennoxville, Sherbrooke, and friends of the College from a distance. The Chapel has been enlarged during the past year, and is now one of the finest, if not the finest, College Chapel on the continent. The altar was tastefully decorated with flowers, and around the room appropriate mottoes were hung.

The Convocation.

"The members of Convocation assembled at three o'clock, and proceeded to the large hall of the University, which at that hour was crowded by the friends of the students and visitors. The Chancellor, R. W. Heneker, Esq., D.C.L., occupied the chair, and on the platform and among the audience we observed the following eminent gentlemen : The Right Reverend the Lord Bishop of Quebec ; the Vice-Chancellor, Rev. Canon Norman, D.C.L. ; Rev. Principal Lobley, D.C.L. ; Rev. Prof. Roe, D.D. ; Rev. Prof. Read, M.A. ; Rev. Prof. Scarth, M.A. ; the Revs. F. B. Allnatt, B.D. ; Isaac Brock, M.A. ; J. Davidson, M.A. ; Thomas Young, M.A. ; J. Hepburn, M.A. ; J. B. Balfour, M.A. ; S. Thornloe, M.A. ; Drs. Johnson, Worthington, and Robertson ; Lieut.-Colonel B. T. Morris, Hon. J. Cochrane, Messrs. James Hall, of Montreal, L. Morris, &c., &c.

"The Chancellor having formally opened the Convocation, said,—I must congratulate the University upon the large attendance at this meeting, which shows that the interest in the College has not diminished, but rather has increased, and I wish to thank the audience for their presence. During the past year steady, careful progress has been made, and it

affords me great satisfaction to feel that we are gaining ground. The finances of this Institution are now in a good condition ; we are able to say that we stand upon a good, firm basis, and can carry on the work of the College with some little gain. All the fears of former years as to the carrying on of this great educational institution have passed away, and we can now go on with a feeling of security from financial loss. Still we have great wants, and when the present time of commercial depression has passed away, I trust our friends will liberally contribute, so that our work may be enlarged, and still greater progress be made. The library is being slowly replenished, and our new library will be a great factor in the progress of our work. The only regrettable incident of the past year has been the resignation of the Rev. R. C. Tambs, M.A., Professor of Mathematics, owing to ill-health. I cannot speak too highly of his great ability and character. We had hope for his return to us with restored health, but our expectations have so far been unfulfilled. During his absence, however, the work has not deteriorated, although the work thrown upon the other professors has been harder. The study of French, I rejoice to say, has been recommenced in the College, with satisfying results. Mr. Ouimet, the Superintendent of Education, was very anxious that French should be taught. I shall to-day have the pleasure of presenting a prize given by him to a student of the College. Our Medical Faculty, as you know, is in Montreal, and its Convocation is held much earlier in the year, so that graduates may receive their degrees in time to pass the Provincial Board. The Medical Convocation was very successful, and the interest taken in the Faculty is very great. We have the pleasure this year of the presence of the professor in Divinity, who, for some years back, has been away at this time on Mission work. I shall also have the pleasure of conferring the degree of D.D. upon the Rev. Henry Roe, M.A., an honour well deserved. Unfortunately, we have no Law Faculty in connection with the College, and efforts should be made for its attainment. It is a pity that our lawyers should have to be trained outside of the townships. A law school has been spoken of in Sherbrooke, and I am sure we would gladly welcome it under the shadow of Bishop's College. I must congratulate the boys of the school in connection with the College upon the results of their year's work. We are all engaged in a work of very great and serious importance, namely, that of promoting higher education. We are endeavouring to raise the standard of our general education. No matter what the intended business or profession of the student may be, the quality of the mind is improved, and the improvement will have its effect on every kind of work. We desire to do a similar work to that which has been done in England. Our Canadian life is said to be made up of hard work, and the struggle for subsistence occupies so much time as to crowd out time for higher culture, but I may remind you that Norway, Sweden, and Denmark, poorer countries than Canada, have found time to pay great attention to this higher culture, and the University of Christiania has now 2,500 students in attendance upon its classes. The four hundredth anniversary of the University of Copenhagen was recently held, and the difficulties which were found in interesting the public of Denmark in the cause of university education four hundred years ago were the same as they are in Canada to-day. But it is important that we should educate our own men, and not have to send abroad even to our own Mother England, for our learned men. It may be useful to polish up and finish off one's education in a foreign land, but our first duty is to the land of our birth, and we must look to ourselves. As a Canadian, although only by adoption, I feel strongly

interested in Canada and its progress: Our University is small, and we have no means of increasing our teaching of physical science. I would, however, urge the importance of the study of language, which is capable of training and bringing out the best qualities of the mind. It is the study of that gift whereby we are separated from the lower animals. The study of archæology, also, is year by year becoming more interesting. We find that nations which we call ancient are really modern, and that Governments, not despotic, but founded on intelligent bases, existed before the days of Abraham and Noah. The study of the tablets discovered in the Mesopotamian valley revealed the facts of a civilization which existed thousands of years ago. But with our means, rather than enlarge the scope of our work, it is better to do well that which we have undertaken. I must say a few words in reference to technical education as differing from University training. It is contended that a man should be educated with a view to his future profession, but it seems to me impossible by means of lectures to teach professions; a university education affords an excellent foundation upon which to build, but it should be entirely apart from technical education.

"Report of Rev. H. Roe, M.A., Professor of Divinity.

"To the Rt. Reverend the Lord Bishops of Quebec and Montreal:

"My Lords—I beg to present to your Lordships my annual report of work done during the past academical year, in the Faculty of Divinity of this University. The number of students in Divinity has been six, all of them B.A.'s of Bishop's College. This is the largest Divinity class which I have had since I have been connected with the College. The amount of work done by the class has been greater than for several years past, owing, I think, in a great degree to the fact that all the class were graduates, and so came to their Divinity course with better preparation. The class has read the whole of Brown's Exposition of the Thirty-Nine Articles, the appointed portions of Hooker's 5th book, half of Westcott's admirable Treatise on the Canon of the New Testament, and three books of S. Chrysostom, 'de Sacertio.' Of the Greek Testament, an unusually large proportion has been read. Special attention has been paid to introductions, and to the criticisms and exegesis of the text. A certain proportion of time has been given to sermon-writing, but less than I could have wished. This deficiency, however, is, I hope, in some degree made up for, by the practical training of the students in Pastoral Divinity, by working with me, in the College Missions, a branch of the training of those destined for a Sacred Ministry, specially commended to my attention by the Bishops at my appointment.

"Report of Rev. Isaac Brock, M.A., Examiner in Divinity in the Arts Course.

"The result of the examination in Divinity is satisfactory, as no failures have occurred, and more especially as the papers on the whole show that a large amount of steady work has been accomplished by the students. The whole of Paley's 'Evidences' is a large subject for the students in Arts to take up with all their other work, but they have worked well at this extensive subject. The standing is as follows:—3rd Year—1st, W. Percy Chambers; 2nd, E. J. Harper; 3rd, I. A. Keays; 4th, P. H. Keays. 2nd Year—1st, R. J. Hewton; 2nd, R. Hewton; 3rd, D. C. Robertson. 1st Year—1st, A. T. Brown; 2nd, R. L. MacFarland. Preparatory Year—1st, W. Lyster; 2nd, R. M. Moore; 3rd, F. Robertson; 4th, George Thompson.

"Report of F. J. B. Allnatt, B.D., Examiner of the Faculty of Divinity.

"The students examined were J. W. Weatherdon, B.A. ; C. D. Brown, B.A. ; R. W. Brown, B.A. Their standing is as follows : 1st, R. W. Brown, B.A. ; 2nd, C. D. Brown, B.A. ; 3rd, J. W. Weatherdon, B.A. "I feel very much gratified at being able to present a report of a very satisfactory character. The examination has been a somewhat severe one. Being aware of the careful training the candidates had experienced, I felt warranted in expecting a tolerably high degree of attainment; and the result has proved that my expectations were not unfounded."

HURON.

SEVERE WEATHER.—PELEE ISLAND.—CLARKSBURG.—WALPOLE ISLAND.

ALL the Missionaries' reports from this diocese agree in describing the late winter as having been unusually severe, and speak of many hardships occasioned to them and their people. But in spite of roads blocked by snow, frequent storms, and other obstacles, most of the services have been regularly held, and congregations, though sometimes small, gathered together. Good, indeed, has come out of harm in one locality at least. The Rev. R. W. Johnston writes from Kingsmill, March 31st:—

"Lake Erie has been frozen over, and during the winter there has been almost uninterrupted communication with Pelee Island, to which I have referred in some former reports. The Church people have succeeded in purchasing a parsonage and also in seating their little church. There are two Sunday-schools on the island, and much interest has been taken by the members in doing all they can to have the Church established permanently there."

The following is from the Rev. F. D. Brown, the Society's Missionary at Clarksburg:—

"Since sending in my last report I have travelled over many miles through deep snow-drifts and over almost inaccessible roads. I am thankful to say that I still find the poor people in the remote parts of my Mission, where I hold weekly evening services, very anxious to attend, no matter what may be the state of the weather or the roads. They would very much like Sunday services, but that I am quite unable to give them unless I could get a lay assistant. But it is difficult, in a place like this, to find one competent and willing to undertake it. I have visited some Church families who have seen no clergyman of our Church in their homes for some years, and who were anxious to have service near them occasionally, but I could not possibly attend to them as I have more now than I can properly manage. While there Providence led me to the bed-

side of a dying woman, with whom I had some very interesting conversation with regard to the state of her soul. Her husband, after her death, sent to ask me to bury her, which I did, and preached to a very attentive congregation of over 200 who had followed her to the grave."

On June 30th, Mr. Brown writes again, having in the meantime been admitted to the priesthood :—

"I might mention one instance of the hardships some of the members of the Church here have to undergo from the scarcity of labourers among the scattered flock in this extensive district. About the middle of May a request came to me from a widow woman, living fifteen miles away up the Queen's Valley, asking me to go over and hold service in her house. Her husband had died about three weeks before, when the roads were quite impassable, so that it was impossible to get a clergyman to come and see him or even to bury him, so they buried him on his own farm, a neighbour reading the Burial Service over him. I appointed a day and went, but the roads even then were so bad that it took me three hours to drive there. On my arrival I found twenty-five or thirty of the neighbours and friends had met together. Though they were in the midst of their busiest season, planting their spring crops, there were delighted to be again permitted to join in the beautiful service of the Church of England, to hear God's Word read, and have the Gospel preached to them, and they begged me to come again. But it is so far away, and I have so many engagements, I could not promise them to come regularly. There was one old man there upwards of eighty years old, who had walked three miles in order to be present, and expected to walk the same home again."

The Rev. A. Jamieson has also sent (July 4th) some interesting particulars of the work at Walpole Island :—

"The Mission goes on as usual, quietly. The Church services are well attended, and the congregations are evidently interested in them and benefit thereby. I am pleased to notice an increased desire to have everything neat and tidy in and about the church edifice. Last winter they purchased a new stove for the building, as the old one was found to be too small for the purpose. It cost 5*l.* 10*s.* sterling. They have also within the last few weeks expended 12*l.* in building a new fence around their burying-grounds, which are at some distance from the church. These sums may seem small and trifling, but when we remember the condition of the contributors, and know that many of them can with difficulty keep the wolf from their door, we may come to a different conclusion and think the amount handsome, and that, like the woman in the Gospel, they have done what they could. Lately one of our old members left us, as we trust for a better world. His name was Jacob Sea-gull. He was a good old Indian, and had reached the advanced age of ninety-five. He was of a tall and commanding figure, fully six feet five inches in height. He was remarkably active for his years till within a few weeks of his death. Having been engaged in the war of 1812 he was in the receipt of a small pension from the Dominion Government.

"He left Paganism many years ago, and ever since his baptism he proved himself a faithful and consistent Christian; and although living four miles from the Mission grounds he usually walked to church, and was always in his seat there in good time when in his ordinary health.

"He was carried off somewhat suddenly. I saw him a few hours before he died. It was on a Sunday evening. He knew me and was glad to see me, and said that he expected to go soon. I exhorted him to look to Jesus as the only Saviour, to put all his trust in Him, and to let his last thoughts be of Him. I then prayed. He repeated the Lord's Prayer audibly. He was quite calm, peaceful, and resigned, and waiting for his change. He thanked me for my attentions, and he died that night. The Indians, I am happy to say, acknowledge with gratitude the kindness of their white Christian brethren."



ALGOMA.

THE MUSKOKA MISSIONS.

THE *Algoma Missionary News* continues to tell of fields unoccupied, and openings on every side for Missionary effort in this most interesting diocese. Amongst other articles is one in the April number by the Rev. W. Crompton, S.P.G. travelling Missionary in the Muskoka district, which is well worthy of being transferred to our pages:—

"On Wednesday, February 19th, I took my first journey through the township of Ryerson with the view of meeting our Bishop at the junction of Ryerson and Nipissing roads at a place called Spence. During this journey of forty-five miles, I carefully inquired of the people amongst whom I was going whether they were Church people or not. I presume it is well known that Ryerson is the experimental township, where the Government of Canada had houses erected and small clearings made (to be paid for by instalments) for any who chose to settle therein. To my astonishment I found a country well settled up; the people, as a rule, having large clearings with prosperity stamped about them. I was privileged to find out many members of the Church; and although it was gratifying to me personally, I was grieved, nay, heart-sick, at the extraordinarily warm greeting which met me from one and all, because this greeting was the token to me of how much the people had become impressed with the idea that their Church had either forgotten, or did not care about them. One dear old soul told me, 'You, sir, are only the second parson I have seen for seven years!' I told the old lady and one of her sons where I was going, and promised (D.V.) that the Bishop and I would call in the morning (Friday) about 8 A.M. as we went south, and, that I was sure his lordship would be glad to see as many of our people as could be got together. This was on Thursday evening about four o'clock; calling as I had done had made my progress a slow one.

"Friday morning (it was a delightfully cold one) we got over our three miles or so and arrived at Mr. Gutteridge's house at eight o'clock, and to our astonishment a company of fourteen heads of families met us there. It appears that two of Mr. G.'s sons had turned out on Thursday evening, one going a round of six and another of seven miles, and giving intimation of our visit. I cannot tell you, nor measure, the warmth of

reception the Bishop met with ; but it is literally true to say the assembled little flock could *not* give expression to their feelings. After a while they entered freely into conversation with his lordship, who told them over and over again of the pleasure he felt at meeting them in that unexpected manner, and witnessing their loyalty to their Church. We had the usual application for a service sometimes, indeed at last it became an entreaty that we would not leave them without a parson's visit. His lordship patiently and kindly explained to them the financial condition of his Diocese, and though it grieved him sadly to do so, he could hold out no hope at present. The grief which this caused amongst them was silent, and I only wish those of our Church members who are so indifferent to the Missionary Diocese could have seen the looks and heard the sighs of their perishing brothers and sisters ; had they done so, the sentence, 'Thy Kingdom come,' would have rather a different effect on Sunday next when they are in their comfortable churches, than it appears to have had hitherto. However, the evident pain of these people was more than I could see without trying to do something towards alleviation, and I offered to meet them for service once a month, if they were agreeable. They did indeed mean business, and preliminaries were soon settled. Amongst the company we found a very intelligent young man, who has been a great student, and in accordance with a suggestion from the Bishop, this young man will act as lay reader. His lordship then held a shortened service, during which he gave them a most loving and affectionate address. As I have hinted, years had passed since the majority of these people attended the administration of their Church, but their manner of handling their Prayer-books, their hearty responding, and the readiness with which they joined in the old chants, testified that their professions of attachment to the Church were not merely from the lip. We left them with hearts aching for joy, followed by the prayers, blessings, and tears of those poor sheep whom we had found in the wilderness. This is only one of the numerous incidents which occurred during our drive south ; I could give you many ; suffice it now for me to say, that the result of this journey will be an addition of upwards of ninety more miles travelling for me monthly, and some four fresh weekly stations.

"On Sunday morning, February 23rd, we had service in the house of C. G. Harston, Esq., McMurrich, a beautiful situation on Buck Lake. This service was an oasis in the wild desert, and the progress which Mr. Harston was enabled to report was cheering in the extreme. He has secured seven acres of land for a glebe ; the block of a splendid log church is raised ; and the people around appear unwilling to leave unturned any stone which will furnish them and their little ones the opportunities they seek, to worship after the manner of their fathers. A heartier, better, more zealous, or determined spirit could not be shown, and the whole Church is indebted to Mr. Harston and his friends for the capital foundation they are laying in Church matters. They have secured upwards of \$300 towards a clergyman's stipend. The offertory at service was \$10.55, and there were fourteen communicants.

"We drove hence some eleven miles to St. Mary's Church, Aspdin, where a large congregation had assembled to meet us. A neat lumber chancel had been added to this log church at the expense of Miss Girdlestone of Galt, who has also presented a handsome set of vessels for the Holy Sacrament. The service was very hearty ; and so gratifying to the Bishop that, during his sermon, he told the congregation of the pleasure it had given him. During service a babe was admitted to the

Christian fellowship by baptism, and ten males (ages from fifty-three to thirteen) and three females (ages from nineteen to fourteen) were presented by me for confirmation. The people here are poor and struggling. The offertory was \$3.09, and there were twenty-five communicants. Four of the candidates, two boys and two girls, came eleven miles in an ox-sleigh to be confirmed. They left home at 10 A.M., and got safely back at 12 P.M., with their parents, all originally members of St. James's Cathedral, Toronto.

"The afternoon of Monday, 24th, we attended a Church meeting at Aspdin, when the men present gave utterance to their gratitude. They now enjoy a monthly service, concluding with the usual prayer, 'Can your lordship let us have more frequent services?' His lordship warmly congratulated them on the progress they had made in the erection of their neat little church, where twelve months ago the trees still stood; gave them a sketch of what had been promised in the way of help outside, and how little had been performed; concluding with grief, and the usual, 'No, I am sorry, my friends, to say I cannot help you, until these people do as they said they would.'

"Tuesday, February 25th, we visited Hoodstown, and had a congregation of over seventy for service, at which the Bishop baptised, preached, and administered the Holy Communion. Upon this occasion very few people were present who do not belong to the Church; and the number who met together may be pointed out as a fair indication of the earnestness of our own members. The weather was very unpropitious, yet many (women as well as men) seemed to consider a walk of three, four, or six miles with a heavy fall over head and a deep snow to go through, as nothing in comparison with the pleasure and profit of meeting their chief pastor. The man whose little one was to be baptised lives five miles from the place of meeting, and as both mother and father must go to the service, it was absolutely necessary that the whole family of children must come too, as they have no neighbours near enough to have taken charge of them.

"The father has only one ox, so a jumper had to be manufactured with a box on it, to bring the little ones, and it was no small source of amusement to see the picture they presented. Father sat on the front of the sleigh, mother well wrapped up in the centre of the box with hay all round her, and some five little ones with her, their heads propped up, making them look somewhat like birds popping out of their nest, but looking, in spite of a thick coating of snow, happy and comfortable. There were twenty-nine communicants, and the offertory was \$7.20.

"After service refreshments were provided by the female members of the congregation, consisting of tea, cakes, and biscuits, which were much enjoyed by all as they were handed round the room *à la* pic-nic. The Bishop passed round from group to group, winning the hearts of all by his urbanity and the cordial manner in which he joined them and entered into their conversations. Tea, &c., having been discussed, a Christmas (?) tree gave great delight to old and young, but especially the latter, who proudly received the presents therefrom at the hands of their Bishop. The bows and curtsies made by the youngsters were rather unique in their style, but they were evidently sincere.

"By their behaviour and manner of responding during service, it is plainly to be seen these little ones are being well trained in the Church and with intelligence. A Church meeting was then held, at which Mr. Harston and other friends (who had come on snow-shoes several miles) were present. The subject of getting a resident clergyman

in the neighbourhood was freely discussed, and the good, earnest, sound tone of the men who spoke at the meeting was indeed a refreshing by the way. The Bishop not only spoke of it, but showed by his manner the pleasure he was experiencing. The result was, that Hoodstown would join their efforts with Ilfracombe, and canvass Ravenscliff, to obtain more frequent services than once a month, by having a clergyman living amongst them.

"There is every prospect that this desirable object will be obtained, for the people themselves wish it with all their hearts, and are determined, by God's help, to raise the necessary income for a parson without calling upon aid from the Diocesan Fund, or to only a trifling extent.

"At the close a very pleasing incident occurred.

"Some of your readers may remember that two young men were confirmed at the Visitation of 1878 who had been brought to inquire into matters through their being lent some copies of the *Dominion Churchman*. These young men have persevered in their good walk notwithstanding much opposition; they have done more—by their persuasion the father and mother were induced to attend our services at Hoodstown (a journey of over seven miles for the old folks), and the result has been, they have given up the Dissenting meetings which were held in their house, and the old lady at this meeting asked the Bishop 'what she must do to be a member of the Church?' Kindly and patiently did his lordship show her the way she had to go, and proudly her sons stood by her side—they are married men and fathers—their eyes sparkling and their cheeks glowing with joy.

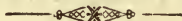
"I am pleased to testify that since confirmation the lives of these young men have been consistent.

"I promised to see the mother myself, and with her 'Thank you, sir,' 'God bless you, sir,' ringing in our ears, we turned our backs upon one of the heartiest, best, and most cheering meetings we have had anywhere. And the warmth which this feeling produced had not left the Bishop after a slow ride of nine miles in the dark on a cold night. The body might feel weary, but what we had seen and heard took away all sense of weariness; we could thank God and take courage to still keep our hands to the plough and to work on in faith."

The Bishop himself wrote, February 26th, from Aspden:—

"Our winter hereabouts has been exceptionally cold, with snow averaging from three-and-half to four feet deep, and I have had some rather hard and cold experiences during the past three weeks' travel; but I am thankful to say most hearty and cheering receptions from the members of the Church, who, in spite of snow-storms and an average zero temperature, have turned out wonderfully to attend the services at the appointed places. The only painful and disappointing part of the whole being the continued cry for the ministrations of the Church which they love so well, and my utter inability to satisfy the same. . . . I am almost without information of what is going on either at home or in the world at large, owing to the want of postal conveniences in these back parts; to-morrow, however, I hope to reach a neighbourhood which is blessed with a daily mail."

From many different quarters we hear of the continued usefulness and increasing appreciation of the Shingwauk and Wawanosh Homes.



NOVA SCOTIA.

A RETROSPECT OF FORTY YEARS.—NEW CHURCH PAPER.

BUT little news has come to hand from Nova Scotia, with the exception of a report from the Rev. R. Jamison, of Ship Harbour, in which are some interesting reminiscences of the state of the diocese forty years ago, which he contrasts with its present improved condition in Church matters :—

“It is now over thirty-eight years since I was appointed by the late revered Bishop Inglis and Archdeacon Willis, by both of whom I was licensed to officiate as a minister of the Gospel along the whole line of the coast, extending from the parish of Dartmouth far into the county of Guysborough, a distance of more than a hundred miles. With knapsack on back, for seven years I frequently made excursions alone throughout this extensive Mission, occupying on an average three weeks at a time, until I was at length somewhat relieved by the appointment of the late Rev. James Breading, who continued a faithful assistant in the work for several years, until his appointment as Missionary to Falkland and the north-west arm in the suburbs of Halifax. It now affords me in the retrospect, nearly forty years ago, some degree of pleasure to remember how regularly and punctually these appointments were met both by the minister and people, usually signalized to the latter on the arrival of the former by a beacon fire on a high or prominent hill in the neighbourhood where service was to be conducted. Some might immediately be seen wending their way through tangled paths in the forest, while others, perhaps, in a still more comfortable and jubilant manner, might be discerned at a distance in the fisherman's boat, with wives and children from the adjacent islands, approaching the appointed place of meeting.

“I am truly thankful that most of these localities which I visited in the earlier years of my ministry, are now occupied by other and younger clergymen, who may be supposed to be much better adapted to undergo the toils and privations incidental to a new and uncultivated country than myself, who have now arrived, according to the Psalmist's calculation, to the allotted period of man's term of days.”

The opening of a church at Oyster Pond has given Mr. Jamison great satisfaction. He says :—

“Of this new Church, and comparatively new congregation, I must report in encouraging terms. For many years past I had in my travels to and from Jeddore, often in snow two or three feet deep, when no horse could convey me between the two stations—thought how desirable it would be to have a place of worship in this young and apparently thriving settlement. In years long past I had, as Abraham of old, ‘Hoped against hope,’ to have this consummation fulfilled; but now, in extreme old age, I at present behold my long-cherished anticipations literally accomplished in the erection and full completion of a neat little Gothic church, which since its opening up to the present time has been filled to its utmost capacity with a congregation of devout worshippers.

On Sunday last I enjoyed the happiness and satisfaction of administering the Holy Communion to twenty-five recipients, some of whom had for years been mindful of that life-giving ordinance in St. James, in the western branch of the Harbour."

We would give a word of welcome to a weekly paper, recently started at Halifax, *The Church Guardian*. Its objects being to promote "a warm and generous sympathy" among the members of the Canadian Church, while regularly supplying "such information as shall make the whole body acquainted with the needs of each Mission," it has our best wishes for its success. One dollar is the subscription for a whole year.

NEWFOUNDLAND.

HARDSHIPS AND TRIALS.—APPEALS FROM NEW HARBOUR AND BAY ST. GEORGE.—THE BISHOP.

READERS of the *Mission Field* are well aware that in no part of the world are greater hardships and perils sustained by those who minister in holy things than in Newfoundland. The pages of this number might be filled with painful and exciting narratives of labours and dangers cheerfully undergone, were it not that the story has been so often told before. The isolation of the life of many a Newfoundland priest must also be remembered as one of its trials. Here is an instance taken from the July *Occasional Paper* of the Church in Newfoundland :—

"He has no regular communication with the outer world! A ship occasionally touches within twenty-two miles of his dwelling, where the chance may offer of his reaching it by a friendly fishing-boat. This priest's pastoral visits are all paid in a boat, three of his settlements being islands. 'Five others,' he says, 'I can reach on foot, a ninth lies ten miles away, while a tenth is twenty-two miles off, and each lies in a different direction.'"

Priests and people are alike poor at all times; but in the early part of the present year there was unusual distress in many places.

The following extract from a letter from the Rev. A. C. Warren, Missionary at Upper Island Cove in Conception Bay, written in February, 1879, will show how acceptable the gifts of clothing sent out from England are amongst the poor fisher-folk :—

"All the articles sent were most useful, and you may be sure were rapidly disposed of. I never saw such poverty as has lately come under

my notice, and one can scarcely imagine how people can be so poorly clad and yet alive. I communicated a woman to-day in the last stage of consumption who has lost over a quart of blood since yesterday, and who, poor creature, had not a single blanket to keep her warm. There was no food in the house, her husband having gone out to beg some. One little boy about five years of age was crying with cold and hunger; and two other children were off to a neighbour's, getting the heat they could not get at home. Nor is this an isolated case, there being many almost in as bad a condition in the Mission."

And again, in another letter he writes:—

"I am longing for the winter to pass away for the sake of my poor people. Should it be severe I do not know what is to be done. The parsonage is continually besieged with beggars, and while I am writing there are several of them in my kitchen. Many of these receive government relief, but far too little to keep them alive. I have never seen so many poor in any part of the island in which I have yet been."

An earnest appeal comes to us from the Rev. A. C. Waghorne, heartily endorsed by the Bishop, on behalf of the New Harbour Mission, one of the poorest in the diocese:—

"Two churches are in process of erection, and strenuous efforts are now being made to bring them to a completion.

"The one at New Harbour—the principal settlement in the Mission—is in frame, and has been partly covered in by the voluntary offerings and labour of the people, who, from successive bad fisheries, are unable to give money to complete it. The population is about 400, all poor fisherfolk, and the present church is in a very dilapidated condition. 100% are required to finish the new church.

"At Green's Harbour, five miles distant, a church is likewise in frame, and covered in. The people in this settlement, numbering about 150, are similarly situated as those at New Harbour, and have no church to worship in. 80% are required to finish this church.

"At Norman's Cove, and at Chance Cove, two other settlements in this Mission, fifteen miles apart, there are no churches, and the people are too poor for us to expect them to give much towards erecting any. 150% each, will, with their labour and offerings of wood, furnish them both with a decent church in which to conduct Divine Service."

The Rev. C. Jeffery writes from Sandy Point, March 11th, with a similar object:—

"We have in this Mission of Bay St. George, three buildings which have been for a very considerable time in course of erection, and there seems to be no probability of these being finished without substantial assistance from without. I therefore venture to beg for the assistance of your venerable Society, and to say that 60% or 100% would be of infinite service to us.

"The first and chiefest of these buildings is a church at a settlement named Robinson's Head. The frame being erected has been covered in, and the roof will, ere this reaches you, be covered in and shingled. The windows for the nave are also ready to be put in. We have not attempted

an east window. The people were occupied for some time during the winter making shingles, and each man completed his task about Christmas, and the building would have been covered in and shingled then, but stormy and severe weather set in, preventing the people from doing what they wished. They are now waiting for a mild time to do what they can.

"The second building is a school-room at Crabb's Brook, about three miles below Robinson's Head. This also is partially finished, and the people have engaged to work at it on or about April 1st, when they hope to complete it as far as they can.

"The third building is also a school-room at Sandy Point. This has been completed to a certain extent, internally, but requires a great deal to be done externally. We are using it as a Sunday-school, making use of planks for stools. I am about to make arrangements to engage a man to put up necessary internal fittings, hoping to receive from your Society some assistance.

"All the buildings are very much required, and I have endeavoured, in my last year's report, to explain how urgently necessary the Robinson's Head church is. I hope, therefore, your Society will entertain my application, for, as the buildings are so far advanced, it would be a pity for them to fall back into a ruinous condition. Indeed, the first frame of the Robinson's Head church rotted away, and when I came into the Mission the second was about, or likely, to do so. The frame of Sandy Point School, after costing the people 20% cash, besides labour and wood, was in a dreadful condition; in truth, if it had had to contend with another year's weather, would have been useless. I was just enabled to save it.

"The Mission of St. George's Bay is one of the oldest, I believe, of the Society's Missions in Newfoundland, and I should like to see it in working order. When these buildings are finished, I hope to build a school-chapel at another place, Seal Rocks, where a Church population is springing up."

In a previous letter Mr. Jeffery mentions another serious want. The extract below, besides illustrating his point, will remind our readers of ordinary experiences of Mission life in Newfoundland:—

"I have one very sore grievance, and that is there is only one set of Communion vessels for the whole Bay, and that set, full-size silver, belongs to St. Stephen's Church, Sandy Point; consequently I have to carry it about with me, at the risk of injuring or losing the vessels. This is very awkward, for the journey by sea, being oftentimes a rough and dangerous one, and boats being sometimes compelled to run ashore, the risk of losing the sacred vessels is thus very great, while the land journey being long and rough, the line of road being principally along the rough sea-shore, and along a narrow bridle-path over brooks and across guelches, therefore the risk of injuring them is just as great.

"A very awkward thing happened too, lately, which kept me in a state of anxious suspense, and serves to show you how much needed other sets are. I had visited the Barachois, and was ready to return, but having consented to wait a day longer than I had intended, to give time to a young man who desired to be married to get the things in order, thinking he would provide me, as was usual, with a crew of men to send me back to Sandy Point after the ceremony, for the weather is very changeable at this time of the year, I found to my sorrow that neither he nor any of his

friends would leave their pleasure and help me homewards. I therefore had to shoulder my bag, which was not at all light, hoping to arrive at Robinson's Head before a couple who were returning to Sandy Point had left. But alas! they had gone, and my chance was lost, though the day was beautifully fine and the wind fair. I never have had very much difficulty with the Robinson Head people for a crew, and at this time I should have been able to accomplish it had I been an hour or two earlier. I was persuaded to wait till the morrow. That procrastination is dangerous was amply proved by my experience at this time. The morrow turned out very rough, the weather always being variable so late as this—November 13. The wind being very high and tempestuous, there was a terrible sea running, rendering it equally impossible to go, either by sea or land, for at one place the sea sweeps right across the path, forbidding all passage.

"I therefore had to wait, and hope that the next would prove more favourable; but although the wind and sea had abated considerably, yet there was still a great roll or swell which prevented effectually all egress by sea from my post, not of rest but of restlessness, for I was in fear, as the tide was very high, that there would be the periodical overflow at the Point, and that my wife would be frightened or nervous. Seeing then that there was no going by sea, I determined to face the hard journey by land, so, leaving my bag containing the sacred vessels, I set out for the thirty miles walk, none but the women at my house of temporary abode knowing my intention.

"I had got about four miles, when suddenly I heard shouting, and, looking back, saw a man coming after me. I did not wait, but kept on, and finally this man overtook me, and I saw it was a man from Robinson's Head, named Emmanuel Legge. I asked him why he had come. He said "I was not going to let you go alone, sir." We went joyfully together, until we arrived at the worst part called Flat Bay, about seven miles from Sandy Point. This seven mile piece of the road is composed of loose sand and large sea-worn round pebbles, and when one is already tired and worn out by a long journey, and boots are very wet and soft, nothing is more tiresome than such a road. I found it so at least, and was compelled to sit down to rest about every half mile. My companion was patient, and waited for me.

"When this man returned the following day, I sent back strict injunctions concerning my bag containing the vessels, and I was very much concerned about it. When Friday came, and no bag appeared, I felt I was in a dilemma, and began to wonder what I should do, having given out notice for a celebration the Sunday after I returned, when on the Saturday, just a week after, I was delivered by the appearance of the bag, and so my credit was saved."

Bishop Jones has been heartily welcomed in all parts of his diocese, and during the fifteen months which have elapsed since his arrival, he has made himself acquainted with almost every corner of it. We rejoice that the Churchmen in Bermuda have placed themselves under his Episcopal care and guidance.



RUPERTSLAND.

PRESENTATION TO THE BISHOP.—PRESENT CONDITION OF THE
NATIVE TRIBES IN THE NORTH WEST.

BISHOP MACKRAY on his return from England received a very agreeable welcome at Winnipeg. On July 11th, at St. John's College, he was presented by the Chief Justice, in the name of the community, with an address expressing deep and affectionate regard, and with a purse containing 700 dollars. The Bishop, in a reply of much feeling, stated that, not requiring the money for his own use, he should, with the consent of the subscribers, devote it as the nucleus of a fund to be called "Bishop Mackray's Exhibition for the Sons of the Clergy," in connection with St. John's College. The Bishop hopes that this endowment will be increased by gifts of land and money from other sources, and in this way material assistance be rendered to the clergy of the diocese, one of whose greatest trials is the want of means for properly educating their children. His lordship referred gratefully to the new grants in his diocese of the S.P.G., and urged the necessity of a large increase of subscriptions from the diocese itself towards the maintenance of the Missionary clergy.

At the meeting of the Manitoba Synod—comprising representatives of the dioceses of Rupertsland, Moosonee, Saskatchewan, and Athabasca—in August last, the Bishop of Moosonee gave the following sketch of work already done and yet to be accomplished in the province, more especially as he himself is familiar with it in his own diocese:—

"Besides the small, scattered English-speaking communities, there are in the diocese four distinct peoples, inhabiting different localities and requiring different translations of the Word of God, namely, the Crees, the Ojibways, the Esquimaux, and the Chippewayans. The Crees dwell along the coast of Hudson's Bay, and for about 300 miles inland on both sides. Not a tribe of this family remains in heathenism. While there are individuals who still practice heathen rites, the lump is leavened by Christianity. Polygamy has nearly disappeared. The marriage tie is as sacred as among Europeans. Nearly all are baptised. Most of the adults read and write. A large number of communicants are admitted to the holy table.

"The Ojibways are not far behind the Crees. Many of them long resisted the truth; but by and by, principally through the instrumentality of two native clergymen, both former students of St. John's College, there came a shaking of the dry bones. Many of the Ojibways are now communicants.

"The Esquimaux enjoy the labours of an indefatigable pastor, who is instant in season and out of season, full of zeal and possessing much knowledge. Before Christianity was introduced, much crime prevailed; but before many years this will be a thing of the past. None of this people are yet communicants; yet many of them have been baptised. Many of them read the Word of God in their own tongue."

The Journal from which this report was taken continues:—

"His Lordship had never seen any of the Chippewayans, or heard a word of their language. Much, however, has been done in their behalf. Books have been translated. Many of the people have been baptised. Many also can read and write, and possess an intelligent knowledge of the elementary truths of Christianity. These blessed results have been produced by the preaching of Christ crucified.

"What can be said of the diocese of Moosonee, may be said to a greater or less degree of every one of these four united dioceses. The same anxiety is manifested to bring every individual into the great Christian family. For those native tribes and peoples we now legislate. As yet they have only been the recipients of instruction; but we may hope that by and by they will take part, on equal terms, in our Provincial deliberations.

"The question arises again and again, and yet again, what is the future of the aborigines in this country? This question brooks no delay, but must be answered at once, and no question requires more heavenly wisdom. That the temporal and spiritual condition of the Aborigines of the diocese of Moosonee will be improved by a larger influxion of whites than there has already been, is not to be expected, on account of the excessive severity of the climate and the absence of anything to tempt the agriculturist or the capitalist, except the fur trade. As regards the temporal condition of the natives in parts of the country, privations are sometimes experienced; but, on the whole, there is improvement. The number of some tribes is fast increasing. This is to be attributed in a great degree to the just administration of the honourable Hudson's Bay Company. In most of the dioceses, the prairies will become dotted with hundreds of thousands of homesteads, the woods will re-echo with the woodman's axe, and railroads will cross the country. This means starvation and annihilation to the former possessors of the soil. Advancing civilisation drives the buffalo from the plains, and the fur-bearing animals from the woods. The natives are not prepared, at short notice, to revolutionise their modes of life. Their habits and traditions rebel against this. Their desire is to be as free as the buffaloes. This question is one for the Church to take up. Her duty is to care, not only for the spiritual, but also for the temporal wants of the Aborigines. The Lord preached the Gospel of salvation, and likewise stretched out a helping hand to relieve temporal distress. Four years ago this pulpit was occupied by the greatest living champion of the Aboriginal races. Had his counsel been followed, many pages of United States history would have appeared in brighter colours than they do. We must be firm in our demands that the Dominion Government shall be to its new subjects a paternal Government, that its agents shall be men who understand their business, and have a high moral character, men who will make the natives self-reliant, independent and manly, and, therefore, better able to stand competition with the whites—not men whose policy will be to nurse them to depend-

ence and poverty. This should not be regarded as impracticable. The Church should urge others forward, and set a noble example. The Christians of England, Ontario, and Quebec, must be appealed to, and there is much to stimulate them, in the fact that their own sons and daughters are erecting homes here."



SASKATCHEWAN.

THE BISHOP ONCE MORE AT WORK.—FRESH OPENINGS AMONG BOTH
SETTLERS AND INDIANS.

FRIENDS in all parts of the United Kingdom who met the Bishop during his sojourn and incessant travels within our borders will rejoice to hear that he had a prosperous return voyage to his diocese, and is already again actively at work. He writes from Prince Albert Settlement, under date July 24th :—

"In the good providence of God I reached this place—the head-quarters of my diocese—safely on the 4th inst. It is a fact very significant of the progress of the country that I travelled the whole way from England to the head-quarters of my diocese *by steam*, with the exception of only *four miles*, at a place called the Grand Rapids of the Saskatchewan, where, owing to the rapids, no steamer could push up against the current, and where passengers and cargo had to be disembarked, and carried by land four miles, over a tramway of iron rails, in railway trucks drawn by horses. The steamboats are the property of the Hudson's Bay Company, and can only run for a limited period in the summer, from defects in the channel of the river, but when these difficulties are removed by the expenditure of the funds required to do the work of clearing, we shall have a regular traffic by water from Lake Winnipeg to within a hundred miles of the Rocky Mountains.

"I found this settlement much improved. The population is steadily increasing, and so well understood now is the fertility of the surrounding country, that it is becoming the chief point of attraction for settlers in the whole Saskatchewan district. I secured two large claims of land here more than four years ago for Church purposes. They are five miles apart, and on each there is now a neat and commodious church, with an excellent congregation of regular worshippers.

"I held an ordination in St. Mary's Church last Sunday, the 20th inst. There were to have been two candidates—both Englishmen—appointed to Indian Missions, but only one arrived in time. The other candidate reached the settlement this week, and will (D.V.) be ordained to-morrow, the 25th (St. James's Day). He will remain here in charge of Prince Albert until I return from our Provincial Synod, when I hope to bring two clergymen to replace the Rev. Messrs. Forneret and Wood, whose term of two years expired on the 25th June last, and who then returned to the diocese of Montreal in accordance with their agreement.

"I have decided to build the Training College here. We have a beauti-

ful site on the Church land round St. Mary's Church which is in the centre of the settlement. The land has a frontage of seven chains, and extends backwards from the river two miles. The land here is soon surveyed. I am entering into contracts for building the college, and the work will be commenced at once. It will have proceeded far enough by October to secure a residence for the tutor in Cree, while a house has been rented for me near the site until the buildings are completed."

In our April number we spoke of an earnest request which had been received by the Rev. Dr. Newton, of Edmonton, for a clergyman to settle at a remote station called Victoria. Although it has not yet been found possible to accept the settlers' offer of partial provision for a Missionary living among them, yet something has been done to meet their wants; and, moreover, it appears that Victoria itself is becoming a base of Missionary operations in places yet more advanced. Such at least we gather from a very interesting letter written from Edmonton on May 27th, by Dr. Newton, to the Bishop, which his lordship has kindly forwarded for our use:—

"The work at Victoria is in a very hopeful condition. Morning and evening services are held in a room at the Hudson's Bay Fort every Sunday, and a Sunday School in the afternoon.

"Eight or ten miles from Victoria (White Mud River) is a settlement of Indians connected with no church, among whom I have done some work and shown an interest. The whole of that settlement would attend our services,

"But the Indian Mission at Saddle Lake, or the 'Mission of the Lakes,' is the one to which I would call your lordship's special attention. It is about fifty miles north of Victoria in a very nice location. The scenery is pretty and the lands good. In the spring sixty-six lodges were pitched there, and all souls numbered between six and seven hundred. 'The Hunter' is chief there, and the 'Hawk' is medicine-man and next to the chief. I have been in every part of their settlement and visited them all. They were very urgent that the Church of England should send a Missionary there at once. They expect large numbers of Crees from the plains will settle there, and that it will be a Government reservation. No other Missionary has shown any interest in them but myself, Mr. John McDougal on his way to Canada, passing by, gave them one service, but that was after their communication with me, and in every way it is open and fair ground which God calls our Church to till for Him. To show that the Mission is a permanent one, the people have broken up a considerable quantity of land by themselves and put it into crop. To make the matter definite, and to encourage them in their desire to settle down into Christian and civilised ways I, at their request, and with their full sanction, engaged Mr. Joseph Howse, of Good Fish Lake, to remove there, and to begin teaching school at once, and to read prayers on Sundays. Howse can help in many ways;—he is a fair interpreter and understands common farming and is a good Churchman. For this service I have ventured to promise him 100 dollars per quarter. I do hope

your lordship will soon be able to place a Missionary there. I do not know a point of more importance for a new Missionary station. Pray bring it to the notice of the venerable S.P.G.



COLUMBIA.

PROGRESS AT LYTTON, YALE, AND CHILLIWHACK.

THE Rev. J. B. Good, of Yale and Lytton, supplies us with further particulars of the career of the remarkable native prophet and fanatic whose doings were referred to in the *Mission Field* for April :—

“This man had formerly been connected with the Roman Catholic Mission of St. Mary’s on the lower Frazer, where he had acquired a curious and perverted and mixed-up notion of what was there so sedulously taught as necessary to salvation. Through misconduct and evil living, he subsequently brought himself under discipline, and in the end was cast out, and returned to his native haunts where he brooded in solitude over certain conceits of his fertile brain, which he afterwards spun out into a subtle web by which he successfully caught a multitude of unwary and unstable souls. His original career as Indian doctor had sharpened his naturally acute faculties of imitation and observation, and disposed him to cultivate the rôle of a dreamer of dreams and seer of visions ; whilst the fact of his daughter cohabiting with a very vicious foreigner, who was notorious for his knowledge of every kind of contrivance and trick, is thought to have afforded Qualis the opportunity of completing his education as a seducer and lying spirit.

“He opened his nefarious career and cunning practice by giving out that he had been specially empowered by a revelation from Heaven to heal every form of disease and sickness, and he sent out embassies far and near asking the sick to be brought to him for purpose of cure. He pretended that a medicine had been entrusted to him by God of unheard-of value and efficacy, and all that had faith to receive it from him and use it would be infallibly relieved. He affected much secrecy, and began to speak and act with an air of great authority, and required all who came to him to show him the most abject respect and fear. He next began to announce the marvellous vision that had been vouchsafed him—how he had been caught up into Paradise, joined in the service of the dead or departed spirits, had received power to change laws, customs, and times, to control all the elements of nature, could kill or make alive at his will, could read all hearts, had a mysterious roll on which had been written and stamped symbolical characters that he alone could interpret, and that he was the appointed herald of the Second Advent, and all that believed in him should be saved from the coming judgment.

“He bitterly denounced his former connection with the Church of Rome, declaring her priesthood and doctrine to be the very spawn of hell ; and he professed admiration for our own Church, and gave himself out as the champion of the Protestant Faith, and more especially a friend to me whom he was solemnly bound to assist ; and for the purpose he sent messengers throughout the entire district inhabited by our

Indians to prepare the way for his visit, which he proceeded to pay about the beginning of March last year with much pomp and ceremony. It would be a difficult task fully to describe the excitement and commotion which arose during the almost triumphal march of this daring and clever impostor. He levied contributions wherever he journeyed; hundreds attended his progress and followed in his train. All work for weeks was forsaken, and the infatuated crowds were allured with visions of supernatural harvests and Paradisal banquets for which they should neither toil nor spin. The whole country was ransacked for bottles to hold the precious melahmin, or medicine, that had been blessed by the prophet; and for a time you could not have persuaded them to sell you a drop for untold gold or silver.

"I shall never forget the scene of confusion and frenzied excitement that confronted me at Lytton on my visit there last Easter. Those of our people who had refused to receive this prophet were in danger of their lives. All the white population were in a state of alarm, fearing ulterior disturbance, and had I rashly attempted *vi et armis* to put an end to the movement, I am afraid to think what might have been the result.

"Acquainting the Bishop with all I proposed to do in the matter, and informing him fully of the events as they occurred, I firmly, yet temperately, strove to expose the fallacy of the entire movement; appealed to the Word of God and history, strengthened and cheered the hearts of the few faithful ones that had resisted all the threats and persuasions of their more credulous neighbours, and quietly undermined the prophet's standing-ground, until it so shook beneath the crazy superstruction he had raised upon it, that multitudes began to forsake his standard as fast as they had before flocked to it.

"After some six months' riding upon the waves of popular demonstration and noisy applause, the tide turned, and by autumn he was left stranded on the shore of scorn and public disapproval, with but a scattered few to do him an occasional reverence; and only some two months' ago news reached us that he had died after a four days' illness very miserably, and no one seemed to regret his sudden decease.

"The effect upon the minds of our people of this brief infatuation and partial falling away will be, I hope, under God, one that will serve to render them more circumspect in future, and to be more steadfast in their allegiance to the Gospel as taught them by our Church."

This evil influence having passed away, Mr. Good was able to write at Easter: "I have never found my Indian work in so hopeful a state as it is this spring. A wonderful movement in our favour is everywhere visible." Among other cheering signs he speaks of the Sunday being much more carefully observed; and of the morals of the people having reached a higher standard. Seventy Indian couples have very recently given in their names "to be solemnly married with the full service, after due publication of banns;" whereas concubinage was but lately the general practice. Mr. Good is rejoicing also in having made very considerable progress in printing the Book of Common Prayer in the native tongue, the S.P.C.K. having most liberally helped in defraying the expense.

† The Rev. G. Ditcham, after suffering severely from the intense cold of last winter, in an unfinished parsonage at Chilliwhack, wrote cheerfully on July 10th :—

“The past quarter has seen some few improvements of the Church property here. I finished fencing in the lot, and was very glad when there was no more to be done. Some of the Church members assembled, dug the post holes, prepared and supplied the posts, put on the scantling, and then left the cutting and pointing and nailing on of the pickets for me to do at my leisure. I found it no light job, for there is fencing now round the church one hundred and sixty yards. A year ago when I came here there was nothing but a church, and the ground was covered with bush and logs. Now we have a pretty parsonage, a stable ten feet by fifteen, and a chicken-house ten by fourteen. The ground is cleared, and a good crop of peas is growing. The people have worked well and subscribed liberally; but the number is small, and as we have not received any assistance from the Mission Fund, we are in debt about two hundred dollars. We have made improvements to the amount of about seven hundred dollars, and are striving to get the two hundred paid off.

“On Sunday last I was much pleased by the return of some ten Indians to the Church. Four or five years ago they were under the care of Mr. Holmes, but when he left for Cowichan they attended the Methodists’ service; but now seeing the Church thoroughly established here and having regular services, they express their happiness for being able to return to their first love.

“The Rev. A. W. Sillitoe will D.V. be consecrated Bishop of New Westminster, in which these Missions are contained, on All Saints Day in the Parish Church of Croydon.”



JAMAICA (KINGSTON).

THE NEW BISHOP.—STATE OF THE CHURCH IN HONDURAS.

BISHOP TOZER, whose health, impaired by ten years of Episcopal labour at Zanzibar, from 1863 to 1873, is now restored, has been appointed Bishop of Jamaica by the English Prelates to whom the selection had been delegated by the Synod of the Island.

The Rev. J. H. Geare’s letters from Belize present a mournful picture of the state of the Church in Honduras. Commercial failures have very seriously reduced the amount of money forthcoming for religious purposes; and this is of but little importance in comparison with the low ebb of spirituality and even morality in the colony. The Synod has pledged itself to accept the supervision of the new Bishop of Kingston, and to provide something towards his income

but Mr. Geare repeats his often-expressed opinion that the regeneration of Honduras will not be accomplished without a Bishop of its own, aided by a stronger staff of clergy.



BARBADOS.

A HAITIAN SCHOLARSHIP AT CODRINGTON COLLEGE.—THE WEST INDIAN MISSION TO WESTERN AFRICA.

BISHOP MITCHINSON has forwarded to the Society a very interesting letter received by him from the Bishop of Haiti, from which the following is an extract:—

“PORT-AU-PRINCE,
“Feb. 5, 1879.

“Would it be possible to establish at Codrington College a scholarship for the Church in Haiti similar to those established for the other West Indian Dioceses?

“The Church in Haiti is young (dating from 1861), surrounded by a powerful and hostile Church. It is poor, and its Bishop very poor. The Church in the United States gives us 1000*l.* per annum for stipends of Bishop and eight clergy, and feels that it is all that it can do.

“I have no educational institution here, and my own children are much neglected in consequence. Two of my sons, aged sixteen and fourteen, are in the National Lyceum here, that I would be glad to have in such a college as that of Codrington. They are more or less exposed to Romish influences. The younger sons are about entering the Wesleyan School here. This is rather a poor show for the Church here to have the Bishop's sons under the influence of our brethren on the right hand and on the left hand of us! Want of means to carry on a Church Institution or to send them abroad is the cause of it.”

The Bishop of Barbados' own views on the subject are expressed in his letter of March 11th:—

“I presume he has written to me as Visitor of the College direct instead of to the S.P.G. and S.P.C.K., because he belongs to the American section of Anglican Christendom, and feels some delicacy in himself invoking the assistance of English Societies.

“I, however, feel none. Our College ought, beyond doubt, to be the educational centre of the West Indies, and specially the main feeder of the Christian Ministry in these regions, and I shall rejoice if S.P.G. and S.P.C.K. will combine to extend to the Haitian Church the advantages they have already offered to the dioceses of the West Indian Province. One exhibition tenable for two years (or, better still, two, so that one should be vacant every year), would amply meet, I suppose, the wants of Haiti: the conditions I suggest being, that that the candidate named by the Bishop pass *in Haiti* the entrance examination of a student in Theology, by means of papers to and from Barbados. That the Exhibition be tenable for two years (assuming good conduct, diligence, and continuous residence), provided that the exhibitor pass each year the

examination (previous and final severally) for the Durham Licence in Theology."

In response to the appeal the S.P.G. has founded a Diocesan Exhibition for Haiti at Codrington College, of the value of 30*l.* per annum; and it is hoped that this will be met by a similar grant from the S.P.C.K., the whole to be available for the same student.

Probably very few English supporters of Missions have any idea of the part which the West Indian colonies have played in the evangelisation of Africa. We therefore gladly give a place in our pages to a statement recently put forth by the Bishop of Antigua, as Chairman, and the Rev. G. F. Barrow, Hon. Secretary of the West Indian Mission to Western Africa:—

"In 1850 there arose in the Church in the West Indies a desire to plant a Christian Mission in some neglected part of Africa, the land from which the large majority of her members derived their origin. An association was organized with this object, and a Mission Board was formed in Barbados to raise funds from the West Indian Dioceses in hopes that the effort would be fostered by the Mother Church, and thus a small band of Missionaries would be permanently maintained.

"Nearly twenty-four years have now elapsed since the first Missionary, sent from Barbados with a candidate for the ministry of pure African blood, arrived in Africa, and the populous settlements on the Rio Pongo, a river situated some 180 miles north of Sierra Leone, and embracing a district unoccupied by a single Christian Mission—was chosen as the scene of their labours. In the early years of the Mission four out of five white men who bravely offered themselves for the work fell victims to the climate, and now for a long period it has been carried on by Missionaries of pure or mixed African blood. With the blessing of God upon their labours great progress has been made at several centres, particularly at Fallangia, Domingia, the Isles de Los, and Farringia. The fruits and results of these labours, direct and indirect, have been most encouraging. (1) The conversions of Mahometans have been numerous, and hundreds of heathens have been, after careful preparation, baptized and confirmed. (2) Large portions of the Scriptures and the Book of Common Prayer have been translated into the Susu language, the vernacular of the people. (3) Churches, School-houses, and Mission-houses have been built. (4) The Lord's Day is much observed; and Divine Service is regularly held, and the Holy Sacraments administered by ordained clergy. (5) The rising generation is being cared for and educated. (6) The foreign slave trade has been gradually but effectually extinguished, and there has been a considerable mitigation of domestic slavery; the Christian chiefs in particular have been induced to promise not to sell Christian slaves, and not to separate members of the same slave family. (7) One of these chiefs, who from the first has opposed and obstructed the work of the Mission, has in the past year been converted and baptized. (8) There has been a marked and growing improvement in the cultivation of the soil, in houses, and in the dress even of those who continue in heathenism. (9) Civilization has extended itself to the coast, and the rivers have been open to trade.

"Soon after the appointment of the present Bishop of Sierra Leone he consented to accept the oversight and occasional visitation of the Mission, not only without remuneration, but at some voluntary cost to himself. Additional stability has been imparted to the work and a degree of confidence infused into the Missionaries under an arrangement more in harmony with the principles of our Branch of the Church Catholic than their dependence only on the counsel of the distant Mission Board.

"These results have not been brought about by the West Indian Church alone: acting through the Barbados Board, the S.P.G. has always contributed the salaries of one Missionary and two Catechists; and, almost simultaneously with the commencement of the Mission, an English Committee, composed of about a dozen clergymen and a few laymen interested in the evangelization of North-Western Africa has raised about 200*l.* per annum to assist in paying the expenses of the Mission, in the keeping up of the Mission Boat, the erection and repair of buildings, the itinerating of the Missionaries, &c., &c.

"But as the work has grown upon our hands, it has become increasingly difficult to raise the funds, not merely to occupy new fields 'white unto the harvest' but to sustain and perpetuate what has been so well begun. In a climate in which decay is inevitably rapid, the churches and houses are getting ant-eaten and rotten in parts, and without timely repair must crumble away. We have Clergy and Catechists ready to form new stations and to itinerate on evangelistic tours, if only we had means to increase their number, or even to pay their own expenses in their journeyings. And now a grave want long felt—namely, that of a boarding-school at Fallangia in which promising pupils from other stations may be housed and maintained—presses so heavily upon us that some special effort must be made to raise at least 200*l.* to prepare the buildings at that central post for their reception.

"Since the Mission was commenced the resources of the Church in the West Indies have been greatly diminished by the waning prosperity of those colonies, and its disestablishment and either partial or entire disendowment in all of them excepting only Barbados. The English Committee, a small and uninfluential body working steadily but silently, found it difficult to raise even their present contingent; and it would be too much to expect the venerable S.P.G. to increase its grants still so generously kept up.

"Hence the Committee, at a recent meeting, resolved to lay their case, through the press, before the Church at large."

The Bishop of Sierra Leone, writing on the 6th of August, bears cordial testimony to the usefulness of the Mission, and adds:—

"What seems to be wanted is more subscribers in England to supplement the efforts of the Church in the West Indies, in order that the provision towards the contingent expenses of the Mission which the English Committee has undertaken to discharge should be on a more liberal scale."

The June number of the *Mission Field* (p. 273) contained a full account of recent work in the districts referred to.

BRITISH GUIANA.

COMMERCIAL DEPRESSION.—ARRIVAL OF INDIAN CATECHIST.—THE
MOVEMENT AMONG THE COOLIES.—THE REV. S. COODE HORE.

WITH great regret we learn from its Report for 1878 that the Guiana Diocesan Church Society is suffering from a considerable falling off in its funds. It is satisfactory, however, to be assured that this change is not owing to diminished interest in the Society's varied work, but to the depressed state of the colony.

Mr. Nathaniel Chundra, the native Christian expected from India for work among the Coolies, arrived on June 5th. He was born at Delhi, and brought up at Cawnpore under the Rev. J. R. Hill, S.P.G. Missionary, with whom he has worked as catechist and teacher. The August "Occasional Paper" of the British Guiana Coolie Mission thus speaks of him:—

"It is worthy of notice that this is the first native Catechist who has been induced to leave India for these shores; and it is hoped that others may be encouraged to follow his example in due time. The risk and expense attendant on training Catechists out of such unpromising material as this colony affords has already been painfully demonstrated; but the demand in India is so engrossing that we can only hope that an occasional helper will be spared from that vast field."

The colonial secular press having called in question the correctness of the reports sent home of the recent movement among the Coolies, or, at all events, the importance attached to the facts reported, the same "Occasional Paper" remarks:—

"It may be well to repeat here—what has formed the burden of the different Official statements published by the Committee, and for which alone they hold themselves responsible—that, while there has been a remarkable willingness among these people to listen to the Gospel teaching, and a marked breaking down of religious prejudices, no great accession of numbers to the Christian Church, comparatively speaking, has been expected. They are coming to us by twos and threes; some of them bring their children to Holy Baptism, though the parents have not yet been able to summon up resolution enough to be baptized themselves; Christian marriages are occasionally taking place among our converts. During the past quarter one such marriage was celebrated in the *La Penitence* Mission, in which also one adult was baptized and six candidates confirmed. In the *Nonpareil* Mission there were three adult Coolies baptized and five presented for Confirmation. Our Missionaries report that everywhere they are received with a welcome, and that the message they bring is listened to with attention and satisfaction. What more could be looked for? Whether five or fifty Baptisms a year take place concerns us but little, so long as every one is doing his utmost to make Jesus Christ and His Gospel known to the heathen. Conversion is the work of the Holy Spirit—not of the Missionary, and no figures

can show the quiet, gradual progress of conviction going on in the mind of the inquirer, nor can a Report lay bare the patient, self-sacrificing toil, barren of apparent results, which it is impossible to tabulate. There is no reason to suppose that any one of our Missionaries or Catechists is not faithfully doing his duty to the Great Head of the Church ; and therefore no one who believes in the strong interest felt by our beloved Bishop in everything that concerns the progress of Missions will need any further assurance than that conveyed in last year's Annual Report—viz. : that the result of evangelistic effort among the Coolies is perfectly satisfactory thus far, considering the limited machinery in operation ; and that the prospects for the future are most encouraging."

In connection with this we quote from the Report of the Diocesan Society above mentioned :—

"That the seed of God's Word sown in the heart, of the Chinese at least, is not lost even when they return to their own country, the Committee have frequent proofs. Only as late as last July—the Rev. Mr. Dance in charge of the Hope Town Chinese Mission received a letter from China, written by one of his early converts, named 'John Wong-ah-Chim,' a letter written after he had left this colony for some seven years in which he states that he has by no means forgotten the instructions received through the Church in this land, and that while he entered on his arrival upon work as an interpreter, then as an Assistant Teacher, both of which were remunerative situations, he yet felt it to be his duty to give up these, in order that he might take up the work of a Catechist, in order that though a far less paying one in the worldly sense than the other, he might teach his heathen countrymen the saving truths of the Christian religion."

We note with pleasure that the Rev. S. Coode Hore, who has taken so prominent a part in the late movement,

"Has been appointed to the Rectory of Trinity Parish, Essequibo. This well-earned promotion, although it deprives the Diocesan Coolie Mission of Mr. Hore's valuable services, will advance the great object which was aimed at in the foundation of Coolie Missions by transferring his large experience to a Parish, the Coolie population of which is over 3,000. It will also be the first case in which a clergyman has been appointed to the charge of a Parish who was conversant with the native language of the Coolies. In his wide sphere of labour we must all wish Mr. Hore a hearty God speed."



ANTIGUA.

PRESENTATIONS.

BISHOP JACKSON, on taking leave of the diocese over which he has presided for nearly twenty years, was presented with a very handsome sum for the purchase of a memorial, accompanied by an address, the affectionate tenor of which will be seen in the following passages :—

"We present to you a testimonial from a united diocese. Very varied, as you know, are the interests, the manners and customs, the very nationalities of the congregations who, in so many West Indian islands, call you their Bishop. But they are all one in their attachment to yourself, and in their thankfulness to the great Head of the Church for having put you into the position of Bishop of this diocese at a time of such peculiar trial.

"We venture to say that perhaps in no part of the Anglican communion has a Bishop had more serious trials to contend with in the discharge of his duties than have fallen upon you. This diocese has always in its own nature presented special difficulties. But these have been vastly increased by the disestablishment of the Church in all the English islands belonging to the dioceses, so that to your lordship have come cares and anxieties unknown to your predecessors in office, which, although they have been patiently borne, have been in great measure the cause of the failing health which now forces you to rest from work done faithfully for so long.

"Nor can we omit here our expression of thankfulness for the wisdom with which God has enabled you to administer the diocese, in the days when party feeling in Church matters is so strong. Your clergy have had reason to feel that, whatever were your lordship's own views on any of those questions which cause so much difference of opinion in our Anglican Church, you thoroughly recognised that the platform of the Church is a wide one. While you have been free from any sympathy with those who would set at nought the law of the Church authoritatively declared, men of very different views have all found that if they were only doing the work of the Church earnestly and for the love of the Master, if they were setting forth 'Jesus Christ and Him crucified,' they had the help and the sympathy of their Bishop."

At a meeting of the Antigua Church Council, held on July 16th, Archdeacon Branch, representing the Bishop, in the chair, many hopeful features were noticed in the parochial returns, and especially the fact that for the first time since disendowment every church in the island had paid its way for the quarter, with only a very small deficit in a single instance.

The Rev. R. De M. Dodsworth, who has laboured at St. John's for more than five years, now resigns the Society's grant, having been appointed Rector of St. John's, Santa Cruz. With a purse of money a farewell address was presented to him, a portion of which we reprint from a colonial paper of August 6th:—

"When we say that you have laboured faithfully, it is no mere form of speech. There is not, we are confident, one person connected with our Church who does not know that your labours have been unwearied in doing the work of the Church, and in striving to advance the best interests of the people of the parish.

"In your ministry, both public and private, you 'have not shunned to declare the whole counsel of God,' by faithfully rebuking sin and by telling men of the one mode of salvation from it.

"We desire, too, to make especial reference to the day-schools in the

parish, which have been under your sole management, and have been brought by you, with the assistance of competent teachers of your selection, to their present state of efficiency, all the four schools in our parish having been admitted to classes by the Government Inspector this year.

"The poor and the sick of the parish, in town and in the country districts, will miss you—to say which is no mean praise for any minister of Him who was the Friend of the poor and the Healer of the sick."



EXTENSION OF THE ANGLICAN EPISCOPATE.

IN the last number of this magazine devoted to the American portion of the Mission field, a necessarily prominent subject was the changes in the Anglican Episcopate of that continent. Further, and perhaps more important, changes have taken place since then, and the same subject seems again to demand more than ordinary notice.

The vacancy in the see of Toronto has been filled by the election, after a conflict of parties painful in the extreme to witness, of the Ven. Arthur Sweatman, Archdeacon of Brant, in the diocese of Huron; who was consecrated in St. James's Cathedral on the Festival of SS. Philip and James. It is indeed to be hoped that partisan feelings will now subside, and that the Church in Toronto will no longer be hindered by her own dissensions from taking that place, as regards both internal development and also the extension of the kingdom of Christ, which should be hers, with such wealth and culture, and so large an Anglican population, as she possesses. Certain it is that hitherto she has not risen to her right position: and voices are not wanting to speak plainly as to the reason why; among others that of the Missionary diocese of Algoma, an off-shoot of Toronto, complaining sadly of want of adequate support.

The diocese of British Columbia now becomes a province, and two more will be added to the number of our colonial Bishops, by the consecration on St. James' Day last of the Rev. W. Ridley, Vicar of St. Paul's, Huddersfield, formerly an Indian Missionary, to the see of Caledonia, and that in November next of the Rev. A. W. Sillitoe, Consular Chaplain at Darmstadt, to the see of New Westminster. Not only British Columbia, but the Church at large, is to be congratulated that means have been found for carrying out this much-needed subdivision without further delay. We cannot

doubt that a great impetus will be given to Church work in North America by these two appointments; adequate episcopal superintendence having been a simple impossibility in the united diocese, not only on account of its size, but also because of the great increase of native Missions, stations, and converts, and of new settlements of immigrants. Bishop Tozer having recovered the health lost in Africa has accepted the see of Kingston, and by so doing reduces the number of prelates on the retired list.

When it is remembered that within the last few months a successor¹ has also been consecrated to the work of Bishop Gobat at Jerusalem, and an English Missionary Bishop sent forth beyond British dominions to labour in Travancore and Cochin China,² the present vigorous life and rapid development of the Anglican branch of Christ's Catholic Church will hardly be denied by any whose eyes are not blinded by animosity.

But an extension of the Episcopate, probably more important, though not at present so directly affecting our own immediate communion, has yet to be mentioned. We allude to the consecration by American Bishops of Dr. Riley as Bishop of the Valley of Mexico. Some difference of opinion existing as to the wisdom of this step, it may be well to trace the progress of the movement towards it.

It was about twelve years ago that a Mexican priest, the Rev. Francisco Aguilar, together with other Mexicans, attempted to bring about a reformation in their country, by establishing an independent National Church; to be governed, on the principles of Primitive Catholicism, by canonically-ordained bishops, priests, and deacons. They sought the assistance of the Bishops of the Episcopal Church of America, who accorded to them kindly sympathy and provisional oversight.

A Mexican official notice of the body, published in the present year, states that it has now three handsome churches in the capital, more than fifty congregations scattered through the country, orphanages and schools in which more than 500 children are educated, and a seminary for training young men for the Priesthood. It reckons more than 3000 active members, and publishes a weekly journal called *The Truth*. The request for the extension of the Episcopate to Mexico has not been complied with by the American Bishops without careful consideration. There was a precedent in the case of Haiti, in which the Roman Catholic religion was by law

¹ Dr. J. Barclay; ² Dr. J. M. Speechly, both consecrated on St. James' Day.

established ; but a few citizens, headed by Missionaries of African race in canonical orders, having organized themselves into a National Church, asked for a Bishop from their American brethren. An Episcopal Commission was appointed, who drew up a Concordat with the infant Church of Haiti ; by which the Haitiens agreed to provide a Service-book satisfactory to the American Church, and to make no changes in doctrine without the consent of their patrons, until these should have felt justified in completing their organization by consecrating for them three Bishops. Under these circumstances Dr. Holly, in 1874, became their first Bishop, and we believe neither the American Church nor our own has since had reason to regret the action then taken.

Similar steps were decided upon when the request for a Bishop came from Mexico. A Commission of seven Bishops, representing various shades of thought, in whom the rest had full confidence, was appointed ; and one of the most venerable, the Bishop of Delaware, undertook in person an arduous journey to the city of Mexico, having prepared himself by careful study of the Spanish language. A Concordat was arranged, by which the newly-organized Church in Mexico consents to remain in a state of pupilage until the American Church shall have provided for it a sufficient number of Bishops properly to convey the succession. The Liturgy, which has been approved, while resembling in many respects the Anglican offices, is chiefly founded upon the ancient Mozarabic ritual. The American Bishops, while deprecating any mere propagandism in Roman Catholic countries, cannot feel it right to repel into Congregationalism earnest Christian men, who complain that they are excluded from Church privileges, only because they cannot accept dogmas which do not belong to the true Catholic faith. They assure their English brethren that all possible and reasonable guarantees as to the future have been exacted.

The consecration of Dr. Riley was accomplished on St. John Baptist's Day last, in Trinity Church, Pittsburgh. All the Bishops of the Commission, excepting the Bishop of Maryland, who was kept away by illness, took part. A very vigorous apologetic sermon was preached by Dr. Cleveland Coxe, Bishop of Western New York, on the text—"Strengthen the things which remain, that are ready to die ;" in which he insisted that the Church of Rome in Mexico, being not a National Church but a foreign intruder, had no reason itself to complain of intrusion.

CONSTANTINOPLE.

IT is now some considerable time since space has been found in our pages for notices of any European work of the Society, with the exception of that in Cyprus. This has certainly not been because nothing has been done ; but only because the work, like that of the clergy at home, while being regularly and faithfully performed, has presented few features of especial interest, or of a kind with which our readers are not already familiar.

Among the more noteworthy reports received have been those from the Rev. C. G. Curtis, S.P.G. clergyman at Constantinople, an article from whose pen appeared in our last number. Writing at Midsummer, he says :—

“Divine Service has been maintained in the Memorial Church much as before, but somewhat more fully on both Sundays and week days. Four days in every week I have been engaged at the Church for several hours, in helping to control and teach the boys of the school, and in receiving and speaking with the many and various applicants, which the obvious publicity of the Church has attracted, and which the prevailing distress of the times has driven towards us. Relief and advice, letters of recommendation, and material aid have been afforded to British and non-British ; especially to refugees from the Provinces ; the latter, being poor Turks, have been continually assisted out of our Offertory Fund ; whatever has been advanced, in an emergency to the former, has been repaid by our Local British Relief Society.

“Three applications were made to me on the subjects of marriage between foreigners, in all cases Germans ; of course, I replied that the matter was not within my province. Others again, Armenians, have come to present me with an address of thanks for my efforts on behalf of their nation. Young men, Armenian and Greek, have received my assistance in learning English : I have not thought time ill-bestowed on them, because, as they were connected with persons of strange opinions, I have thus found opportunity to speak on behalf of the truth. The Turkish teacher of English in a government school has also continued his visits ; in discussing English words and phrases with him, I have profited by the religious texture of our tongue to consider closely such words as ‘conscience,’ for which (and no wonder) the Turkish language possesses no equivalent.”

In a previous letter the following interesting passage occurs :—

“Three Mohammedan inquirers have appeared—two of them have, on investigation, proved unsatisfactory. The third, holding employment under the Turkish Government, is trustworthy. I have known him for several years : he has a great desire to acquire our language thoroughly, and has often consulted our schoolmaster and myself on points of grammar. The other day he told me he wished to know the principles of the Christian religion. I gave him a pocket New Testament, and showing him the Sermon on the Mount said, ‘There you will find its principles.’ He took the gift gladly, and afterwards spoke to me about his study of it.

I like this book very much,' he said; 'I will read it right through.' So he began at the beginning, and passing his fingers over the earlier chapters of St. Matthew's Gospel, which he had studied, he exclaimed, 'Good! good! good!' He asked some special questions (you may imagine my replies) on the 'fourteen generations,' our Lord's temptation, the 'Kingdom of Heaven,' the 'more tolerable judgment for Sodom and Gomorrah,' &c. I would take occasion to remark that the Mohammedans of the present day (as he assured me) do not believe the Gospel in the hands of Christians to be the true Gospel; they hold that the true Gospel was 'sent down' to our Prophet, and was carried away by him from the earth. Such, however, is not the opinion of some Mohammedans that I have met: to such as hold it I point out the fact that Greeks and Armenians, who parted from communion more than a century before Mohammed's birth, have the same Gospel at the present day, as any one who knows the two languages can test; and that therefore the Gospel which Mohammed spoke of and enjoined his disciples to obey must be identical with the Gospel in Christians' hands now. It strikes me that early Christian art, by representing the Saviour holding the volume of the Gospels (a curious anachronism) has encouraged, and perhaps even suggested, this strange notion of the Book being committed to and received by His hands."



EMIGRANTS—HOW THE CLERGY OF ENGLAND MAY HELP THEM.

To the Editor of the "MISSION FIELD."

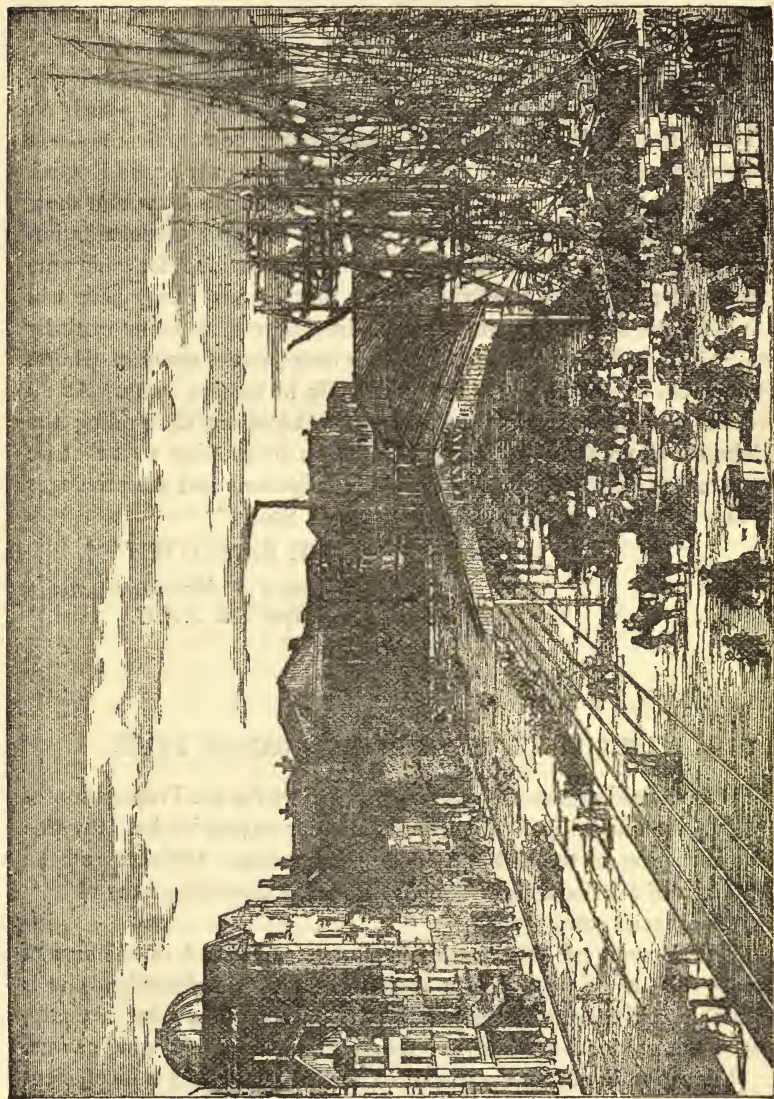
CHEETHAM HILL, MANCHESTER,
Sept. 17th, 1879.

MY DEAR SIR,

CANON SCARTH'S communication in the *Mission Field* for September is a most important one, and the clergy will in many cases gladly avail themselves of the offer of assistance which the St. Andrew's Waterside Mission makes. I can fully confirm all that he says with respect to the certain increase in the number of emigrants that may be looked for in the immediate future, and *that* not alone from the class that has usually furnished them, but from a somewhat higher stratum of society. In a private letter from him, he says, "There are three vessels advertised for farmers alone, men paying 25*l.* each. The Agent-General of New Zealand has applications at the rate of 2,000 *a day* for free emigrants." The Emigration Colonial Agencies have agents in most of the principal towns also, who travel. Every newspaper almost reports the departure of a considerable number of tenant farmers, shopkeepers, &c., for one

colony or other. During the last month there sailed from the Mersey thirty vessels to the United States, British North America, Australia, East Indies, West Indies, China, and the West Coast of Africa, having on board 13,583 passengers, of whom 8,476 were *English*, 113 Scotch, 1,383 Irish, 3,117 foreigners, and 499 whose nationalities were not distinguished.

In Burnley and Darwen, two large and populous districts of Lancashire, associations have been formed for the express purpose of promoting emigration, not only among factory operatives, but, as it is distinctly stated in the announcements, for masons, carpenters, and artisans of every trade and description. Surely with such facts before us, it becomes a matter of immense importance for the clergy to see how best to prepare their parishioners who intend to emigrate for such a step so fraught with consequences for good or evil. That much has often to be done which may best be done before the parties leave the parish in which they have lived, with all its varied associations, is clear from what Canon Scarth says. "We sometimes meet," he tells us, "with whole families who are unbaptized, and we lead them to have all the children baptized before they sail. Only last week the family of an Unitarian minister were baptized here. Of course we must miss many, especially when the stream of emigration flows strongly: therefore there is the more reason for the clergy to speak plainly, tenderly, and lovingly, in times of distress, when many may be thinking of leaving England, but scarcely dare to speak openly about it, yet would long to have the sympathy of the incumbent and his blessing before they go." No doubt in some cases, as he remarks, there *is* considerable reticence about the subject of emigration; and this makes it all the more "needful for the home clergy to speak about it openly, and tell that change of sky makes no change of Church, and that there are duties to be fulfilled before leaving, and still more important obligations to be met with in the adopted country." Only let the clergy in their several parishes—particularly in those neighbourhoods *where the tide of emigration seems to be setting in*—give public notice in their schools and churches that they would be glad to receive the *earliest intimation* of an intention on the part of any one to emigrate, and that they were both able and willing to put them in the way of obtaining much sympathy and help, both at the port of embarkation, and on their landing in a foreign country; and who can doubt that from mere motives of self-interest, if for no other, they would gladly accept such proffered assistance?

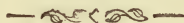


LIVERPOOL—EMIGRANTS DEPARTING.

And if they acquaint their clergyman beforehand with *the name of the port* from which they start, and *the vessel* in which they are to sail, he will have nothing to do but to write, as the case may be, either to Canon Scarth, the Vicarage, Gravesend, or the Rev. John Bridger, St. Nicholas Parish Church Vestry, Liverpool. A friendly *letter of introduction* to either of them, stating simply any particulars—such as whether the parties are baptized, confirmed, or communicants—will ensure them all possible sympathy and help, not only at the English port before they sail, but (if they are *careful to keep the letter*, and show it on arriving at their destination) also in the port of debarkation abroad, where the same kindly assistance is provided for emigrants on their landing. Such efforts on the part of our clergy here will probably be found to give a fresh stimulus to their home work by enlarging the hearts and minds of their own people, many of whom, it may be, have some relatives or friends in foreign parts. At all events it will, by God's blessing, have the effect of binding the Colonial Church more closely to our own by proving to it that we now realise, more than in time past, the obligations and the privileges which belong to us in "the Communion of Saints."

T. RAMSBOTHAM,

*Hon. Canon of Manchester, and
Hon. Sec. S.P.G.*



MISSIONARIES' CHILDREN EDUCATION FUND.

THIS fund was established by the Society for the Propagation of the Gospel in Foreign Parts, in order to provide help towards the education of the children of its Missionaries. Orphans and the children of Missionaries working in unhealthy climates are the objects of its especial care.

The income of Missionaries is always small, and in the case of many of the colonial clergy (notably so in Newfoundland) it is variable and uncertain; depending as it does, in a great measure, upon the productiveness of the fisheries, and other changing causes.

Education in almost every part of the Mission field is insufficient and very expensive. In many cases it is absolutely necessary to remove children from heathen influences, as well as from deadly climate. There are several instances in which families have been

left homeless and dependent upon charity ;—the good Missionary has given his life to the noble cause—the fatherless and the widow claim our sympathy.

By means of this fund home and education are provided, either wholly in cases of extreme necessity, or by grants in aid. The fact of its existence has opened communication between persons engaged in education and Missionaries ; whereby free, or greatly-assisted, education, has been in many instances afforded to children who would otherwise have been without it.

The money received up to this time is quite insufficient to meet the applications now coming before the Committee of the Fund, nor can there be any doubt but that the number of applications will be largely increased year by year. It is therefore hoped that all who read this statement will give something, however small, towards this good work.

Money may be paid to the account of the "MISSIONARIES' CHILDREN EDUCATION FUND" at the Office of S.P.G., 19, Delahay Street, Westminster, S.W., or to the Rev. J. Frewen Moor, jun. (Ampfield Vicarage, near Romsey), who acts as Honorary Secretary and Treasurer. There are no office expenses, the cost of working being met by private sources.

The education of TEN fatherless children of five Missionaries who were called to rest in the midst of their work has been, or is being, helped by this fund. Many other cases are being aided. Assistance by way of advice and information about schools and holiday homes is also freely given.

The Secretary will be glad to impart any further information which may be desired. He is also willing to receive and distribute parcels of good clothing suitable for Missionaries' children. These should be sent to Chandler's Ford station, on the South Western Railway.

It is suggested that persons who, in consideration of other claims, can only spare small sums, may send to the Secretary even so little as a shilling a year in stamps. Children of the wealthy can do more than this, and should be encouraged to help other children towards the advantages of a good education, such as they themselves enjoy.

FIRST IMPRESSIONS IN SOUTHERN INDIA.

WE are permitted to publish the following extracts from a letter written by a young Missionary, who recently went to Madras, to a clergyman in England. They convey simply the first impressions of a thoughtful man during the few months which he has spent in the South, and lay no claim to the weight which attaches to the utterances of men of experience : but even as first impressions they have their special interest :—

“I see from your letter that you wish me to give you some information about Tinnevely that may be useful to you when speaking on the subject of Missions. I fear until I have mastered the language that my letters will contain little beyond general facts, as of course at present I have no real personal experience in the work.

“In my last letter I told you that the work of the Church in the Tinnevely District was most encouraging, and stated that the number of persons who had professedly joined the Church of Christ during the last fifteen months was estimated at 56,000.

“Yet even now the number of Christians when compared with the multitudes of the heathen around us, is very small. Wherever one goes, one meets with numbers of people, men, women and children, wearing on their foreheads the sign which denotes that they are either worshippers of Vishnu or Siva. In travelling by rail from Palamcottah to Madras (400 miles), as a rule, every station is crammed with people, just as on an excursion day in England, and among those persons very few are to be seen without the heathen mark.

“Though it is a sad confession to be obliged to make, yet it is a fact which we cannot hide even if we wished to do so. Still if one realizes how thickly India is peopled (even we here in the Terai, or desert, have a great population, while the inhabitants of towns are enormous), and compares the fewness of the labourers with the size of the work ; and when one perceives the superstition of the natives, their fear of the wrath of the spirits whom they worship, and above all the dreadful obstacle of caste, it is easy then to realize that Mission work, in this part, has been as successful as the most sanguine could have anticipated. As I have now alluded to these two great obstacles to our work, viz., Devil (spirit) worship, and caste, I will make a few remarks about them here.

“Though the low-caste people in these parts are called, or rather commonly spoken about as ‘Devil-worshippers,’ it does not mean that they worship the being whom we Christians style Satan, but the spirits of their friends or ancestors who have met with violent deaths, and who are supposed, in their wanderings about to find rest, to delight in tormenting their more favoured friends who are allowed to remain in the enjoyment of this life. To propitiate them, sacrifices are offered to them on the spots which they are supposed to haunt.

“Often in my evening walk on the Terai (sandy plain), I see a

small plot of ground enclosed by a hedge made of Palmyra leaves, and when I examine it find the remains of cocoa-nut, earthenware pots, sheep's hair, flowers, &c., &c., from which I know a spirit is supposed to have taken up his abode there, and that a sacrifice has been offered in the hope that it will not molest those to whom the ground belongs. As you can easily imagine, the natives live in constant fear of these spirits, and on a dark night they will not think of walking abroad alone, but always in companies. If cats, birds, dogs, &c., make unusual sounds, or appear when not expected, it is at once accounted for by their being the abode of some spirit for the time. The way in which the idea that a place is troubled by a spirit is often spread abroad is by a man who has been drinking too freely of an intoxicating beverage called toddy, who on his way home from the shop is seized with a violent pain in his stomach; instead of ascribing his indisposition to the right cause, viz., the toddy, he imagines the devil has got inside him and given him this pain. When he tells his friends what has taken place they thoroughly agree with him, and join in offering a sacrifice to the spirit on the spot where he is supposed to have entered the man, in the hope that it will be propitiated and trouble him no more. With regard to these sacrifices, at present I cannot say much; but when I have witnessed them I shall hope to give you a full account. Now I must content myself by saying that from all I have heard they must be very awful.

"A number of men assemble together, and after having prepared their spot, they sit around in a ring, the place being illuminated by torches, as this service is always performed in the dark. They continue in their position until some feel that the devil has entered them, when with fiendish yells they commence to dance, in almost a naked state, which is continued often until they fall exhausted.

"Now to speak about 'Caste,' our greatest stumbling-block in gaining the high class Hindoos to Christianity.

"You could scarcely imagine what this word means from what one witnesses in the various grades of English society. In many places, even still, a low-caste man is not even allowed to enter a high-caste village, lest by his presence he should pollute it. And a high-caste man would rather starve than touch food that had been prepared by one of a lower caste than his own. To meet this difficulty at every station on the railway, Bramins (high-caste men) are appointed to carry water and refreshments to the native passengers. If any one below a Bramin desires a drink, he must hold his head down while the water is poured from a height into his mouth, lest by touching the pot he should defile it, which is more than any native would dare to do.

"The Bramins are regarded with great reverence by the other castes, as they derive their name, and are said to have sprung from the head of the Brahma. Hence they are the holy people of the land, and the only ones that have a right to act as priests. Everything is in their power, as far as the natives are concerned. If the Bramins could only be brought to accept our faith, India would soon be

a Christian country. But alas ! their present position is too profitable for them to resign willingly. They can travel from one end of India to the other without spending a pie (less than a farthing), as in nearly every village bhoutries, or boarding-houses, are erected by the wealthy natives, where the Bramin can rest when travelling, and must be supported well, *free of charge*, for any period he pleases, not exceeding three days in the same place, after which he goes to the neighbouring village and rests again. The people have been taught for ages that by reverencing the Bramins they are pleasing the gods. Whenever a marriage takes place they are anxious, if possible, to have a Bramin present. On this occasion, if the parties are wealthy, *he* will often receive Rs. 100, besides cloths, umbrellas, turbans, &c.

"Again, when the head man of a family dies, at the time of the funeral special ceremonies are performed, if possible, by a Bramin, which are repeated on every succeeding anniversary of his death. For his trouble the Bramin is well rewarded in the belief that the more they honour him, the better the gods will be pleased, and therefore the sooner the soul of their relative is likely to obtain rest.

"Though the sketch I have given you of the Bramins' power is a very imperfect one, it will still suffice to show you how much they have to give up, and how greatly their position is altered when they adopt our faith, which makes all men 'members one of another,' and allows of no distinctions such as the Bramins now enjoy. Further, on declaring themselves Christians, they are treated as outcasts by all their family, and not unfrequently their wife and children are taken from them. Though luckily now the man has the English law to befriend him in this case, and though he cannot compel his wife to cleave to him, he can often get his children. If the woman refuses to go with her husband the court grants a divorce. Thus you see every link has to be broken off with the past. Even the low-caste people who formerly almost kissed the ground he walked on, and deemed it an honour to be noticed or spoken to by him, on his becoming a Christian treat him with contempt. From this you will understand that it needs sincere convictions and a deep love for God to make a high-caste man come boldly forward and give out to all that he has forsaken the faith of his fathers and become a Christian.

"Many amongst them are thoroughly convinced that our Christian Faith is the true religion, and that their own in time must yield to it. Still with a grasp, as it were of despair, they cling to that which has been handed down to them from generation to generation. Many in their bitterness against this new Faith, which gradually, but surely, is shaking the foundations of their own, study the Bible for the sole object of showing up, *what they consider*, its weak points ; and for this purpose write articles to the newspapers. But not a few while engaged in this work are won over to the Christian religion by the purity of *its* teachings, and the beauty of its holy precepts. And they are constrained to say of the Bible 'this is none other than the Word of God.'

"I heard a short time ago of a case like this, happening near here.

"A wealthy man, while engaged in the work, felt his soul so stirred by the beautiful teaching of Holy Writ, that he longed to become a Christian, but as he was afraid to let others know it, he used to go when it was dark at night to pray, and hold communion with the one true God,—by the river side.

"This state of things continued for some little time, until he felt that he must come out and let the world know that he was on the Lord's side. In order to do this he went to a Missionary, and after telling his story, begged that he might be baptized. When his family heard what he intended doing his wife was taken from him, and his father and others shut him up in a room, declaring that they would kill him, unless he would promise not to become a Christian. He, however, declared his willingness to die, rather than give up his newly-found Saviour; and told them, that if they killed him he trusted his blood would be the means of bringing the whole village over to Christ. Fortunately they feared that such might really be the case if they carried out their wicked threat, and so they ceased to persecute him. Soon after this he was baptized, and I am told that he still continues so full of zeal and earnestness that he speaks to every one he meets on the love of Christ, and spends his time in doing Evangelistic work.

"I will now speak of another class we have in our midst, namely Mohammedans. There are a great many here, as in all other parts of India, and we find them a very proud and overbearing race, and naturally bitter against the English, not only from religious feelings, but also from the fact of their having been deprived of their position by us. Formerly they were the rulers of the land, and exercised their power with such severity that you can rarely ever meet with a native who will say a word in their favour. Many of them are very wealthy. As a rule they despise education, and refuse to allow their children to be instructed. The English Government has lately acted very liberally towards them, in the hope of removing their prejudices, by making a rule that all Mohammedan children may be educated *free of charge*, and promises them posts in offices, &c., when they reach a certain standard.

"I am told on all sides that they are very passionate and do not easily forgive an injury done to them. It is said that they never meet to celebrate their festivals without one man shedding the blood of another. This has been carried on to such a pitch that the English Government are taking steps to put the public celebration of their festivals down. Some time ago in Palamcottah, our nearest town, a Shanar (low-caste Hindoo) was being tried for having in some way molested a Mohammedan. Instead of waiting for the Court to pass the sentence on the Shanar, in the presence of the judge, and a court full of people, the Mohammedan marched straight up to the offender, and drawing from his sleeve a long knife, gave him a deadly stab before any one could stop him. I need scarcely say the Mohammedan was hung for it. But this will show you what a

dangerous thing it is 'to rub a Mohammedan the wrong way.' As a rule they are very finely built men, and walk about as though they were perfectly aware of the fact. They are about the only people in this part who pass you in the road without a word; all others give you a 'Salaam,' which means 'peace,' and is equivalent to our 'good day' in England.

"I am sorry to say that I have seldom or never heard of any of this race being brought into Christ's fold. It is a humiliating fact to have to acknowledge. On no account will they enter one of our churches, or eat in the presence of a Christian.

"It is perhaps a fortunate thing for us that they possess little or no influence amongst the natives. Indeed I almost think that the fact of the Mohammedans being adverse to Christianity would incline the Hindoos to think well of it. Of course I am only speaking from what I have seen around me here and in Madras. And although I have not the least doubt that my statement might apply to the whole of India, I must ask you to consider it as restricted for the present.

"Travelling through Egypt, Arabia, or India, one is wonderfully struck with the hold that Mohammedanism has on such masses of people, and a feeling of shame, pain, and remorse goes through your frame when you think that but for the neglect of the Church in ages past all those people might have been Christians; and when you recall to mind how little is being done for them even in the present day."

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—August, 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	19,066	7,233	3,229	29,528	59,479
II.—APPROPRIATED . .	2,704	269	3,008	5,981	14,273
III.—SPECIAL	19,097	89	913	20,099	23,357
TOTALS . .	40,867	7,591	7,150	55,608	97,109

B.—Comparative Amount of Receipts at the end of August in five consecutive years.

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£17,518	£17,540	£17,764	£19,129	£19,066
2. Legacies	5,983	9,772	7,903	8,745	7,233
3. Dividends	3,257	3,074	3,201	3,331	3,229
	26,758	30,386	28,868	31,205	29,528
II.—APPROPRIATED	5,709	5,075	7,934	14,594	5,981
III.—SPECIAL	11,524	22,008	16,608	12,917	20,099
TOTALS	£43,991	£57,469	£53,410	£58,716	£55,608


THE MISSION FIELD.

The field is the world. The seed is the Word of God.

NOVEMBER 1, 1879.

CALCUTTA.

THE KUMBH, OR GREAT FAIR, OF HARDWAR, BY THE REV. F. H. T.
HOPPNER, S.P.G. MISSIONARY AT ROORKEE.

HE beginning of April found me at the great Hardwar Fair, called the "Kumbh," which takes place only every twelve years, and which was therefore a very grand one; and had not cholera broken out at the beginning of the fair, by which thousands were prevented from coming who were already actually on the road, but were stopped by telegrams sent all over the country by the magistrate, it would have been still grander. The gathering was computed, on good authority, to have been between 750,000 and one million of people. In the last Kumbh in 1867 there had been about one and a half million. All these were encamped and squatted about on an area of ground of about five miles in length, and from half a mile in some places to a mile and a half in others in breadth, the Ganges and canal being between them. The Ganges was bridged over for the occasion by six large bridges of boats, besides the large massive bridge over the canal, to facilitate the crossing from one side to the other.

The bathing took place at the principal ghat of Hardwar, at "Har Ke Pairi," where arrangements had been made by the

magistrates and police, by throwing in stones and gravel, to make it fordable for a short distance into the river; and behind it, about twenty or twenty-five yards from the shore, a stone and pole bridge ran from one of the bridges of boats down the river, meeting again at the shore, for the police to walk on, to prevent people from overstepping the boundary and being drowned. Standing on this stone and pole bridge in the river, and looking over to the other side, and seeing the masses of people thronging and pressing forward towards the bridge of boats, and then coming across, mounting up a hill, disappearing for five or seven minutes in the streets of Hardwar, then appearing again in front, having been joined by at least double the number who came over another bridge of boats further down, and by those who came from the other side of Hardwar; then descending—fifty to sixty side by side—twenty or twenty-five steps from a large wide stone stair into the river, dipping themselves under several times, or washing themselves a little; then being pushed on by the police, who were not only on the stone bridge, but at least thirty of them in the water too, downwards towards the shore; then going over another bridge of boats to their encampment again, or disappearing in the streets of Hardwar—was a sight which was very imposing; and had it not been for the idolatry, which made one sad and thoughtful, one would have given much to see such a sight.

And this went on in a continuous stream, without interruption, from two o'clock in the morning, the whole day, till after sunset in the evening—no one being allowed to go back into a contrary direction. And even then I doubt whether all got access to the ghat to bathe.

The different orders and fraternities of Fakeers, who must have numbered from 30,000 to 40,000 men, marched in rank and file, their "Mahauts" or abbots, and leaders, on richly-decorated elephants, camels, and horses, with large rich gold and silver embroidered silk and satin flags and banners, and bands of music in front, to the bathing ghat. About 200 or 300 of the one order, called Bairagis, who numbered from 10,000 to 13,000, when coming to the bridge of boats, either from enthusiasm in sight of the "Holy Mother Ganges," not being able to restrain themselves until they reached the bathing ghat, or having determined to die in the Ganges, or else under the influence of "bhang," an intoxicating drink, had jumped over the railings of the bridge, and plunged into the river; and the current being so rapid and strong had carried them all

away; and before they could reach the next bridge of boats, where many were drawn out, eighty or ninety had sunk already and were drowned. But it has since been ascertained that the number of drowned must have been much larger, as about 150 corpses have been drawn out of the canal at one of the falls alone, who mostly were identified as Fakeers. One of the orders, the Nagat, or Nangats, numbering about 150, went to the bathing ghat perfectly naked, with only a thin coat of ashes strewn over their bodies.

Amongst this immense crowd of people was a small band of Missionaries, seven in number, and as many native catechists and preachers, to deliver and proclaim the Gospel Message for twelve full days—from the 1st to the evening of the 12th April. One of our Missionaries wrote me afterwards: "I trust your Mission journey to Hardwar was a pleasant and prosperous one. The trains were very full of pilgrims, and the road was lined with swarms of people evidently going that way. Of course you have great experience on your side, but to me it seems that the excitement and enthusiasm amongst such a staunch concourse of heathen must be too great almost to win attention for the quiet Christian Message; but as you also appear to have been a brave little band, perhaps you altogether formed a 'bulandawaz,' (exalted, elevated voice.)"

Yes, we considered ourselves, and the little we could do among these crowds, as if a few drops are poured into the ocean. But, notwithstanding, it is true that thousands have heard again, and have been reminded, in cases where they had heard already before, that their idol-worship and bathing in the Ganges is in vain, and that *Jesus* is the Lord and Saviour of the world, and that there is no other name given by which they can be saved but the Name of Jesus. And although the enthusiasm was sometimes great, yet we had quiet crowds who not only listened and argued for hours, but many came daily to hear us; so much that several of the Missionaries, two of whom had come up as far as from Dinapore and Ghazipore, were struck by the quietness and attention with which the people listened, and remarked upon it several times. And I must say that our "voice" has been heard, and as proof I would quote (although it is still too early to look for proofs) what Mr. Bickersteth, of Delhi, wrote me on the 14th May: "We have a Fakeer under instruction here, who says he heard the Gospel from Missionaries at Hardwar. Here, by God's mercy, may be some fruit of your labours."

They became sometimes a little excited when their false system was put too clearly before them, &c., and they gave us then a hearty cheer of "Ganga ji ki jay!" ("Long live the Ganges," or "Victory to the Ganges.") But this tended only to draw others to come near and listen who would otherwise have passed quietly by—but I have never seen anybody going away in anger. So in every respect there was a gain. With such experienced Missionaries as my old friend, and for twenty years a fellow-labourer, the Rev. W. Ziemann, of Ghazipore, who has been thirty-seven years in the country, and the Rev. A. MacCumby, of Dinapore, who has been preaching to the heathen for more than forty years, and is well up in all their arguments—it could not fail to draw attention. When going to our tents, after having done preaching, we were generally followed by large numbers, and even crowds, who wanted to hear more about these things. And then I am inclined to think that the Lord Himself has supplemented our preaching by sending the scourge amongst them. As said already, cholera broke out at the beginning of the fair; but it abated again, and only a few cases occurred, and almost throughout the fair everything was well, until a couple of days before the great bathing day it broke out again with great virulence. Then it followed them in every direction, so much that, according to the newspapers, of 80,000 pilgrims that came from the other side of the Ganges—from Kemaon, Garhwal, &c., &c., alone—only about 50,000 returned, so that, in that direction alone, between 25,000 and 30,000 have perished—not to say anything of the other directions—Saharunpore, Muzaffernaggar, Delhi, Lahore, &c., where the road from Hardwar to Saharunpore has been strewn with corpses. When our chaplain wanted to go to Saharunpore on his monthly visit, he received a letter from the judge there not to come that Sunday, as there were still 40,000 pilgrims at the railway station waiting for trains, and cholera among them.

When I went to Hardwar again at the end of April—coming from the Christian villages—I was quite horrified and sickened when, before entering Khaukal, in passing under a large mangoe grove, I saw old rags and shoes, and cooking pots, and other things lying about in great abundance, where only about a fortnight ago hundreds had died of cholera and had lain thereabout, and the vultures and dogs still tearing away at two corpses near the bank of the Ganges, close by. I had to hasten to get away from this place of corruption. And the Christians told me that on the other side of the Ganges,

farther into the jungle and between the hills, the corpses were even then lying about in heaps of twenty to thirty in each—so severely the hand of God has been upon them. The *Pioneer* discussing this, and trying to put the blame of all this upon Government officials, asked, “Who is responsible for all this loss of life?” And the *Lucknow Witness* very properly answered him, “*Hinduism* is.”

ROORKEE.—RANCHI.—A QUIET DAY FOR THE CLERGY.—CHAIBASA.—
OXFORD MISSION TO CALCUTTA.

Mr. Hoppner, the writer of the foregoing paper, records, in a letter dated the 30th of June, a visit to the Christian villages Bhagpore and Shakpore, and speaks of both encouragements and trials of faith :—

“These were happy days, days of blessings and rejoicings. But since that the enemy has begun to show his teeth! At Shakpore the Christians, who number now about twenty, wanted to run up a small house, twelve feet by eight, the whole to cost only about Rs. 15, to hold their morning and evening prayers in, to have Divine Service in on Sundays, and also to have their children taught in—and at the same time to serve as a house for me to lodge in for a night when I came to visit them. They went to the Zemindar whilst I was there to ask his permission, which he gladly gave, and I gave them a few rupees to assist them in it, as they are poor. But when I had gone away, and they wanted to dig the foundation, the Zemindar came and prevented them! And when they remonstrated, and asked him why he did so, and said that he would receive no injury from it, he said he would not have Christians in his village, and if they did not leave the village altogether, he would burn down their houses! They then came in to Roorkee to tell me about it. I sent them back with my salaam to the Zemindar, and to ask him, in a gentle way, to allow them to build, and if not, to give us a piece of land on rent; but he would not. As it then happened that the Tahsildar had to go out to the neighbouring villages, I spoke to him, and he called the Zemindars. In his presence they promised everything again; but no sooner had he left, than they again became stubborn, and told the Christians that they would crack their heads, and would never allow them to build, and that they would not have the ‘Angrez Shaitan’ (English Devils) in their village! And since that time they have molested the Christians very much, and have forbidden them even to have worship in their houses and sing hymns. Yea, they do not allow them to draw water from the well; and they have to get their water now a whole mile distant from the river. May God guide us how to proceed further, and to act according to His will. He will no doubt give us the victory, but it requires patience and perseverance.”

With reference to preaching in the bazaars, a branch of work in which Mr. Hoppner has been especially active, he writes that for some time past

“The people have paid more attention than almost ever before; and

there is no doubt that many feel the truth and are struck in their hearts that our religion is the only true one."

Of the Roorkee Orphanage, often mentioned in our pages, Mr. Hoppner says:—

"The inmates of our Orphanage have, just before the close of this quarter, increased nearly double in number. On the 27th June the Rev. Mr. Bickersteth sent us, with the sanction of the Commissioner of Delhi, thirty-two boys, so that we have now altogether seventy-two boys—a good number to make our compound lively! This has compelled us to make rearrangements for their cooking, sleeping, and conservancy departments, and to hasten the most necessary clothing. One of them, thirteen years old, is totally blind, and another has only the use of one eye; and five are below the age of five years, the one only about two and a half, and cannot yet walk. They all say that their parents have perished in last year's scarcity. May the Lord enable us to give them—in some measure at least—a home again."

Mrs. Hoppner has undertaken work in the girls' school, as well as in the zenanas, where she has met with great encouragement.

The Rev. J. C. Whitley tells of a very politic plan adopted at Ranchi to hold the native congregations together:—

"I have often had occasion, in letters and reports, to mention the prachins (elders) of the village congregations. These men formerly possessed a great deal of influence, and did much good work for their respective congregations. Of late years the work has been more and more falling into the hands of the native clergy and the readers who work under them. These meet every week, and have rather ignored the old men. We have therefore arranged that each native priest shall gather together the prachins of his whole district once a month, if possible, to spend part of the day and the night at his station. In this way they will have an opportunity of discussing the affairs of their congregations, and will also, it is hoped, benefit by some time spent in devotion. As entertaining so large a number of guests would be a serious inconvenience to our very moderately paid clergy, it is thought right to provide the meal at the expense of the Church, *i.e.* from the proceeds of the offertory, which is, to a great extent, contributed in rice. This plan seems to promise well, and leads to the chief men taking a renewed interest in the affairs of their congregations."

The following shows the manner in which a quiet day for the clergy of Chota Nagpore was spent. Twelve assembled in all, eight being native, and four European; Mr. Whitley himself being chosen to deliver the addresses:—

"June 30th, Monday.

"6 A.M.—Matins.

"7.30 A.M.—1st Meditation.—'Our Real State before God.'

Self-examination;—S. Matt. xxiii.

"11.30 A.M.—*2nd Meditation*.—The Greatness and Responsibility of the Work entrusted to us.

Ezek. xxxiv. 2—6, 23; Acts xx. 27, 28; Heb. xiii. 17; Rev. ii. & iii. Bishop's Address to Deacons and Priests, and Ordination Vows.

"5.30. P.M.—*3rd Meditation*.—Helps afforded by God.

Ex. iv. 10—17. Isa. vi. 5—10. Jer. i. 6—10.

Matt. xxviii. 19, 20. John xiv. xvi. xx. 19—23. Jas. v. 14, 15.

"*July 1st, Tuesday.*

"6 A.M.—*Matins*.—6.30 A.M. Holy Communion.

"Each Meditation was preceded by prayer and the *Veni Creator* said alternately, line by line."

Mr. Whitley also mentions that he has completed a translation of the First Part of Robertson's *Sketches of Church History*, which cannot fail to be useful in the hands of native converts.

At Chaibasa, the Rev. F. Kruger has cause for thankfulness in the almost entire exemption of the Christian population from the worst effects of prevalent disease:—

"Round about us hundreds of the heathens died from cholera, whereas only one case among our Christians ended fatally. One of our school girls had been well all day; but in the evening she complained, and after a few hours she was dead. In Chaibasa, a town of about 2,000 inhabitants, 300 persons died of the said disease in three weeks, and many in the district; not less than 1,000 must have died, in a short time, of this epidemic. Still the people do not see the hand of the Lord, but cry night and day for help to the idols, and also to the devil."

At Katbari, Mr. Kruger reports, June 30th:—

"The Christians in this village told me that they had a conference amongst themselves, in which they agreed, that if a Christian drinks brandy he should be punished at first with four annas, or if two persons quarrel together they should also be fined four annas."

We welcome cordially, with thankfulness and hope, the prospectus recently put forth of the proposed Oxford Mission to Calcutta. The success of the Cambridge Mission to Delhi has stirred up the older University to a similar undertaking; and already such men as the Rev. E. F. Willis (Balliol), Vice-Principal of Cuddesdon College; Rev. M. F. Argles, Fellow of St. John's and Principal of St. Stephen's House; Rev. E. F. Brown, Scholar of Trinity; and the Rev. W. B. Hornby, of Brasenose, have offered themselves for the work.

The proposed form of the Mission is that suggested by the late

Bishop Douglas of Bombay, in his letter, on "Indian Missions," to the Archbishop of Canterbury; namely, a Missionary Brotherhood, or association of men living together in community, though "bound only by the tie of devotion to a common object;" though none will be shut out from taking part in the work who may sympathise with its general objects, merely because of inability to adopt the life of community. Calcutta has been chosen as a base of operations for the following very sufficient reasons; (1) as being the Metropolitan See and ecclesiastical centre of India; (2) as being the civil capital and centre of English civilization and influence; (3) as being the headquarters of the interesting native movement known as the Brahmo Somaj; (4) and chiefly, because the Bishop of Calcutta has sent an earnest invitation to Oxford men to establish a Mission in that city, for the purpose of working especially among the young educated natives, for which object University-men are particularly needed.

The Mission starts with the hearty support of the Bishop of Oxford, and at least one handsome subscription of 50*l.* a year for five years. It is not proposed to commence active work in India earlier than the autumn of next year, in order that none may go forth to it without due preparation. Sincerely do we wish the undertaking God-speed.



LAHORE.

DELHI.—THE BISHOP'S VISITATION.—THE CAMBRIDGE MISSION.

BISHOP FRENCH, on the 5th of May, wrote to the Society:—"My Visitation of Delhi last month was one to me of singular interest. I wrote a somewhat detailed record of the Visitation and the most marked sign of progress calling for attention, of which I doubt not Mr. Bickersteth will be able to send you a copy or abstract."

We greatly regret that, no such paper having as yet reached us, the only further information on the subject we are able to give is that contained in the following extract from a letter of Mr. Bickersteth's, dated April 29th:—

"The Bishop of Lahore has twice visited the Mission, spending three weeks with us in last October, and the Easter season which has just gone

by. On the last occasion just over one hundred persons were confirmed. The Bishop's wide knowledge of languages enabled him to reach and interest all classes of the people. A crowd gathered round to hear the Lord Padri Sahib preach in the bazaar; the poor Chamár congregation of native Christians in the villages were delighted to listen to a sermon in their own Hindi tongue. Twice—once in Delhi, and once in Gurgaon (a civil station to the south of Delhi)—lectures were delivered to the more educated people, and on each visit the catechists and readers of the Mission came in for their full share of exhortation and instruction. Notwithstanding sharp attacks of fever and illness, the Bishop succeeded in reaching our most distant out-stations."

In another part of his letter Mr. Bickersteth makes some remarks which apply with truth to all Missionary literature, and might with advantage be borne in mind by those who look with over-eagerness for frequent news of startling, or at least striking, results, from the fields of labour :—

I am afraid it will not always be possible to ensure that there shall be anything of special interest to narrate. Schools, classes, and readings, preachings and conversations, accounts and correspondence, small disputes to be settled, and more serious faults to be inquired into, vacant posts to be filled, languages to be studied; these and many other such duties have each a living interest of their own to us who live among them, but would in some cases be unsuitable for public record, and in others I fear very dull reading to those who had the patience to peruse them at the distance of 7,000 miles. It will not then, I am sure, be a matter of surprise if we sometimes do little more than record that we have been working on."

This modest preface notwithstanding, Mr. Bickersteth's report is by no means wanting in real interest. Take, for instance, the following passage :—

"The Register shows seventy-seven baptisms since I was last writing. Of these, one was a Bengali teacher, who had last year assisted in the Simla Zenana Mission; one, a poor Mohammedan, whom we had employed in the sale of books; eight were of the Koli or weaver class; twenty-four were infants or under ten years of age; and the rest belonged to the caste of the Chamárs or shoemakers, among whom so many have been baptized by Mr. Winter in recent years.

"It will be interesting perhaps to say a few words about this class of people. They live, alike in the city and villages, apart by themselves, in small mud huts, which are often neatly arranged in squares and alleys. Each hut, as a rule, contains one or two rooms, and possibly a very small verandah to keep off the hottest of the sun's rays. The furniture consists of one or two charpoys (*i.e.* bedsteads), some cooking utensils, and possibly a piece of carpet and a stool for a visitor. The fall of a house is by no means a rare occurrence, especially in the rainy season, and generally involves a request for help from the 'padri sahib,' towards erecting new walls or roof. The master of the establishment may generally be discovered sitting on the ground in front of his house, at work

on his shoes (an active worker can make a good pair in about two days) ; his wife, her dark-skinned children hanging about her the while, is commonly engaged in some culinary operation not far off, which frequently involves the whole prospect in a cloud of smoke. In the evening, should a pair of shoes have been completed, it is usual for the head of the establishment to make a visit to the bazaar, in hope of a purchaser. But of late our poor friends have been in serious difficulties. Shoes are articles which can readily be made to do a little longer at a pinch, and so, owing to the scarcity and famine, trade has been slow and distress very prevalent. One excellent native custom, by which the chief men of a particular district form a kind of court of arbitrament among their fellows, Mr. Winter has perpetuated among our native Christians. The people of one entire square of houses of this kind in Delhi itself are now all but entirely Christians. This square or 'basti' (as it is called) lies just within the city walls, not far from our Mission House, at the north-east corner of the city, close under the battered and shapeless mass of the Mori bastion—a name very familiar to those who twenty years ago followed in breathless anxiety the fortunes of the siege of Delhi, or have since read the story in Kaye's *Sepoy War*. Many of the men and several women from this particular 'basti' had been baptized by Mr. Winter, and of the sixteen poor women who, owing to the zealous exertions of Mrs. Parsons and those who have assisted her from the Zenana Home, were prepared for baptism on Easter even, five were from this same place. I believe many will be found to pray that these poor Christians may live worthily of their profession, and as I was trying to teach them last night (the strangeness and picturesqueness of the expression seemed to strike them at once), be 'fishers of men' among their heathen brethren around. The Kolis or weavers, whom I mentioned above, were baptized at Rohtuck by our native deacon, padri Yāqūb. There is a little Christian colony of the same caste, some fifty miles to the south of Delhi, at Bivāri. They consider themselves somewhat higher in social rank than the Chamārs, though others I believe do not accord them any advantage. Both are very low in the social scale. It seems likely that of God's mercy Christianity will have a wide and rapid extension among these classes. More than once during the last few months we have had requests for instruction from distant villages."

Nothing is more disheartening to the Missionary than cases of relapse among his converts. Mr. Bickersteth, however, has a story to tell full of encouragement to faith and hope even under such circumstances :—

"A very old man, who was baptized by Mr. Skelton many years ago, and had been employed as gate-keeper of the Mission Compound, left us unexpectedly, and went to live with his Mohammedan relations, and under their influence seemed seriously to think of abjuring his faith. Indeed, so confident were the Mohammedans of having recovered him, that I am told some ceremony of re-admission into Islam was performed over him by the Qāzi of a neighbouring Mosque during sleep. I am thankful to say that after a time he re-considered his position, and returned to us as quietly as he departed. He may now be seen daily reading his New Testament in the early morning by the Compound Gate, and hobbling to the daily service."

In connection with the above narrative, it will interest our readers to know that the Rev. F. A. P. Shirreff, of the Lahore Divinity College, has lately written :—

“ It is curious to notice how thoroughly possessed the Mohammedans of the Punjab seem to be becoming with the expectation of the triumph of Christianity. One man actually urged this as a proof of Mohammed’s inspiration and power of predicting, as there is a tradition that he foretold that Christianity would prevail throughout the world.”

RANGOON.

DEPARTURE OF MR. COLBECK FROM MANDALAY.—DOMESTIC AFFLICTION OF THE BISHOP—CHEERING PROGRESS.—THE EURASIANS.

VERY many of our readers, doubtless, are looking with anxiety for further news of the Rev. J. Colbeck and his flock at Mandalay. After holding his post bravely through a long-continued period of great danger, he has at last been compelled to leave, much against his will, together with all the English community, by the withdrawal of the Political Agent and his staff. A telegram in the *Times*, dated October 12th, mentions that Mr. Colbeck would have remained behind, but for Mr. St. Barbe’s insisting on his leaving ; on the ground that, even if he had the right to risk his own life, he had none to risk compromising the British Government and thwarting the policy in pursuance of which the Resident’s departure had been ordered. All the movements of the English being watched by spies, some of their own servants probably being of the number, so much secrecy had he observed in the preparations for leaving, that the greater part of Mr. Colbeck’s property was unavoidably left behind. There can be no doubt that his life would have been in extreme danger had he remained, for the help he has nobly given to intended political victims has made him especially obnoxious to the Burmese Court. Some seventy are said to owe their lives, in a great measure, to his courage and humanity ; even at the last moment two ladies from the palace were hidden in his garden ; who, with his help, embarked on board the steamer, and are now safely in British territory. The escape of some of those whom King Theebau was most anxious to destroy was thus described in the *Daily News* by its correspondent in Burmah, writing on June the 19th :—

"The Nyoung Yan's second wife and his sister escaped from the palace a short time ago, and obtained shelter in the English Church Compound from Mr. Colbeck, the Residency chaplain. The chaplaincy is not protected by the British flag, but the Residency people seem to have shirked the responsibility of taking over the refugees. Mr. Colbeck is therefore in a hardly pleasant position, for his charges are anything but safe, and he cannot get them away. It was with him that the Nyoung Yan first sought safety from Theebau when the latter ascended the throne. It was necessary to get him to the more efficient protection of the Residency, and the task was no easy one, for the way was dogged by spies, Burmese soldiers disguised as monks and coolies, with orders to capture the Prince alive or dead. Mr. Colbeck, however, was equal to the emergency. He dressed the Nyoung Yan as a Madras servant, and made him carry a lantern before him one dark night. The Prince's chief wife got over disguised as a jewel merchant, and once it was known these two had eluded the watchers, the vigilance relaxed, and the Prince's retainers all got over safely by ones and twos. The expedient was successful enough then, but it exposed the insecurity of the Church as a place of refuge, and the Princesses will find it hard to get away in similar fashion. Mr. Colbeck himself can hardly be said to be very secure from the fierce hatred of the King's party. His guardianship of the refugees is therefore all the more honourable."

Mr. Colbeck himself wrote from Mandalay, on July 29th, to the Bishop as follows :—

"It is just a year since I arrived in Mandalay, and I have not the least reason for being sorry that I am still here. Your lordship will rejoice with us in our joy, as we weep with you in your sorrow. Last Sunday two adults made their profession of faith. They were the stewardess of the Nyoung Yan Prince's sister, and one of the maids of honour of the Nyoung Yan's mother. Had the two of whom I wrote last week been able to stay all would probably have made confession of faith together. God willing, we shall baptize them next Sunday, and if this letter reaches your lordship in time, I beg your most earnest prayers. One of the ladies is quite a child in knowledge, but receives with meekness the Word of God. She knows next to nothing about Buddhism, and has been in the Palace from her infancy without once leaving it till now. She is seventeen years of age, and first came to me as I was sitting in the vestry of the church, some seven months ago, begging me to help her mistress the Nyoung Yan's mother.

"The other is a clever intelligent woman of twenty-one or twenty-three, who has had a hard struggle to give up idols, and, perhaps what is more to her, hopes of earthly grandeur; for she was asked for by one of the Princes as secondary wife [this I have not from herself but others]. Her mistress, the Nyoung Yan's sister, refused to give her away, or even to allow the amorous Prince to see her. I rejoice in this, for even in her heathen state she seems too good to become a mere concubine. It was not the Nyoung Yan who asked for her. I tremble with fear lest the enemy of souls should find occasion either in me or them to prevent their entering the fold of Christ, but I have not the least doubt that they have an intelligent and real desire to embrace Christianity. Then the thought comes, it may be God's will, thus calling the immediate attendants of the Nyoung Yan's mother and sister, to call those royal ladies too. The elder of the two catechumens groans in spirit that she

is not able to go to tell the good news to her young mistress. If the members of Cæsar's household—the future Cæsar, of Burma as we believe—thus embrace the truth, may we not hope that in due time the Cæsar himself will bow to Christ?—the thought overpowers me. A nation might be born in a day.

"You will not wonder, my lord, if in the midst of such blessings as these I greatly shun the idea of leaving Mandalay, all the more so as the British Residency seems now more unlikely to be withdrawn.

"Humanly speaking I think the reason why the good seed sown thus rapidly appears is that the soil is virgin. Not one of the four ladies had heard a word of Christianity before they came here. It was a light from Heaven which broke upon them. I almost long to tell friends of our hopes, but if it were known in the Palace that I either have now, or have had lately, these two attendants of the Nyoung Yan's mother and sister, I cannot guess what would be the result to the poor ladies still in prison chains. I am still supplying them with money for food, the messenger being a girl of ten years whom no one would suspect of anything crafty. You will remember the conversations I had with Nyoung Yan. He wrote a very grateful letter to me by last mail, and I cease not to pray for him. It is such a blessing to have a true Christian brother in Mr. Mackertoom. My eyes brim over with joy time after time as I think or pray about all these things."

Mr. Colbeck's enforced withdrawal is the more to be regretted, since up to the time of his leaving the attendance at his schools was increasing, and more inquirers and catechumens presenting themselves, notwithstanding the overhanging peril, than ever before. His help, however, will be gladly welcomed within the diocese; indeed, the Bishop speaks of a vacant post to which Mr. Colbeck seems exactly suited. Those who have sympathised with his efforts at Mandalay will not fail to pray that the Almighty will watch over the now orphaned Church there, and carry on His Own work in His Own way.

With very great regret we record the return of Bishop Titcomb to England on six months' leave, in consequence, chiefly, of the very critical state of his daughter's health. Shortly before starting the Bishop experienced, in the death of another daughter, his eldest, the loss of one who was his right hand. Among many manifestations of sympathy from his diocese in these heavy domestic trials, we notice the following address, which was presented to his lordship on the 8th of August at a meeting held at St. John's College, Rangoon:—

"TO THE RIGHT REVEREND FATHER IN GOD,
"THE LORD BISHOP OF RANGOON.

"We, the Warden, Officers and Members of the Guild of St. John the Evangelist, Rangoon, desire to assure your lordship of our sincere and heartfelt sympathy and condolence with you on the sad bereavement with

which it has pleased our Heavenly Father to visit you. We fervently pray that He who in His inscrutable wisdom has dealt this blow, will in His infinite mercy heal the wound, and grant you strength, patience and comfort, under His afflictive Providence.

"We deeply regret that your lordship is about to leave us. We feel very grateful for the constant fatherly interest which, in the midst of so many other duties, your lordship has always evinced in St. John's College and all who are connected with it.

"We beg to assure your lordship that our fervent prayers will be offered for yourself and family, that you may have a safe and prosperous voyage to England, and, if it be the Divine will, a happy return in due time to continue amongst us your good works as our Bishop and Visitor.

"Signed on behalf of the Guild,

JOHN E. MARKS, *Warden.*

CHRISTOPHER N. BAZELY, *Secretary.*

J. GEORGE SCOTT,

P. H. RIPLEY,

C. D. TRESHAM,

R. WALL,

} *Council."*

Now that the Bishop is in England we hope shortly to give our readers his own account of much that has been lately passing in Rangoon. In the meantime the following passages from the last letter received from him before leaving Burma will be read with interest; as also his lordship's remarks at the Monthly Meeting of the Society, reported on page 516:—

"In the spring of this year I ordained W. E. Jones, Kristna, and another Karen teacher, all from Toungoo. We held a most impressive service in our town church at Rangoon, and I feel persuaded that, by these ordinations, three most useful men have been added to the Karen Mission.

"One of my newest schemes is the formation of a Church Book Depôt in our Municipal Bazaar, which I hope to make a centre of Church life in that quarter for the sale of Bibles and Prayer Books, and other Christian publications, in the languages here spoken.

"We are also very busily engaged (though it is a slow work) in bringing out, or rather preparing, a Church Hymn Book for the use of our Burmese congregations.

"Mr. Bernard's new school at Kemmendie has risen from an attendance of six boys to twenty-one daily; and Mr. Fairclough's Sunday congregations in the schoolroom there are constantly good.

"On the whole, there is something to cheer us. I only wish I were a younger man, and could look forward to a longer hope of service."

At a meeting held at the Young Men's Institute in Rangoon, on August 18th, under the presidency of the Rev. Dr. Marks, a local branch was formed of the "Anglo-Indian and Eurasian Association" of Calcutta. The Committee includes many influential names; and we rejoice to think that the neglected class of Eurasians, and poor Europeans, will henceforth be better cared for in Rangoon.

MADRAS.

BAPTISM OF SEVENTY-FIVE FAMINE ORPHANS.—BISHOP CALDWELL'S
SECOND ANNUAL LETTER.—CONTINUED ACCESSIONS.—HIGH-CASTE
CONVERTS.

WE have received the following most interesting account of what has been done for the Famine Orphans taken under the care of the Madras Ladies' Association in connection with the S.P.G. :—

"The first batch of thirteen orphans were taken charge of on June 30th, 1877. Since then others have been admitted at different times, making altogether 103. Of these, two died soon after admission, from the effects of starvation. Considering the frightfully emaciated condition of many when first taken in, it is a matter both of surprise and thankfulness that the mortality has not been much greater. The utmost medical care and attention to diet were required. Three children have been claimed by relations, and twelve boys were transferred to the S.P.G. Boys' Orphanage at Nazareth, leaving eighty-six orphans as our present number. Two of these have mothers living, but the father of every one of them is dead; two only are the children of Christian parents, and (including these) eleven had been baptized before admission, leaving seventy-five unbaptized.

"Whilst from the very first it was determined that all should be brought up as Christians, it was resolved that, for a reasonable time, nothing should be done that would be likely to interfere with the children returning to their villages, should any of them be claimed by their heathen relations. Accordingly their caste was respected, and baptism was postponed. At last, having waited for nearly two years, and feeling well assured that there was every probability of the children being left in the Committee's charge, it was determined not to wait longer; and Whitsunday, June 1st, 1879, was fixed upon as an appropriate day for the administration of baptism.

"It was a day long to be remembered, and a scene which will not be easily forgotten by those who witnessed it, when these seventy-five lambs were gathered by such a severe mercy into the fold of the Good Shepherd. All had been carefully prepared and instructed; those above eight years of age were baptized as adults, and the rest as infants.

"The services of the day commenced with early celebration in English at St. Thomas's Church; at the close of which I asked the congregation to remain for the Tamil Service. Nearly every one did so, and very soon the church was filled; and as European and native, rich and poor, mingled together, we realised strikingly the comprehensiveness of the Church,

"Elect from every nation
Yet one o'er all the earth,
Her charter of salvation
One Lord, One Faith, One Birth."

"And this impression became more vivid, as we remembered the different classes to which those to be baptized belonged—Mohammedans,

Dancing-girls, Reddis, Vellalars, Shepherds, Komarars, Woddars, Bhoys, Goldsmiths, Weavers, Basket-makers, Fishermen, Kavarars, Pariahs, &c.

"The children marched into church in an orderly manner, and their reverent demeanour throughout the whole service was very striking. Their thoughts had been for weeks before fixed on their approaching baptism; sometimes we heard them discussing what they might, or what they might not do, after their baptism; the elder girls especially seemed to realise the solemnity of the step they were taking. I was assisted by the native pastor of St. Thomé, the Rev. D. Savarimuttu.

"We had difficulty in selecting suitable names for so many. We acted on the principle of avoiding all non-dravidian names, so that with the exception of a few to whom special names had been assigned by their supporters, suitable Christian names were selected, which, whilst they have no association with heathenism, are still thoroughly national and euphonious.

"At the close of the baptismal service, two appropriate Christian lyrics were sung, which afforded an opportunity for the Europeans to retire. We then proceeded with a celebration in Tamil, at which there were eighty-seven communicants. This concluded a very interesting and impressive service, which lasted from half-past seven o'clock to a quarter past eleven in the morning. Thus, as the result of being brought into this Orphanage, these children have found a home in the great Family of their Father Who careth for them. These forlorn children now lie in safety on the compassion of their Redeemer.

"May God of His infinite mercy enable by His Grace those to whose keeping these children have been so mysteriously committed to train them up in the nurture and admonition of the Lord: and may He keep these children from the evil that is in the world, and give them strength to fulfil the solemn baptismal vows which they have just made."

Extracts from Bishop Caldwell's First Annual Letter were embodied in the pages of the *Mission Field* in February (see page 71). His Second Annual Letter having now arrived, we proceed to give some of its salient passages:—

"RAMNAD.—Tuticorin and Ramnad are the two most important towns in the S.P.G. districts placed under my supervision. Ramnad is the headquarters of the Zemindary of that name, the largest Zemindary in the Presidency of Madras. There had long been in Ramnad a colony of Christian Vellalars from Tanjore, the members of which, in addition to schoolmasters and other Mission agents, mostly belonging to Tinnevely, used to be the only Christians in the place. Since my visit last year the congregation in the town of Ramnad had participated in the progress which had already commenced in the villages. Accessions had taken place of people belonging to the town itself; and this was evident in the increased numbers present at the services in the town church. The present native clergyman of the place is the Rev. Joseph Gnanaolivu; I had admitted him to priest's orders a few months previously, after which he was located here.

"I left the Ramnad district, after a tour of thirty-seven days, greatly comforted and cheered by what I had seen. Much, of course, everywhere remained to be done, but the progress during the year was beyond anything I had ever seen up to that time in one year in any Mission

district. I was therefore encouraged to hope that, with God's blessing on Mr. Billing's indefatigable labours, the work of organizing, consolidating, and building up which had already commenced, would be carried on as successfully as the work of gathering in had been.

"In every congregation I visited I asked the people present certain questions, for the purpose of ascertaining how many of them were baptized, how many communicants, how many could read, had books, &c. Three questions I never failed to ask, even of new people. First, did they do what they could to bring up their children in Christian piety? Secondly, how many of them, men or women, endeavoured systematically to evangelise their heathen neighbours? Thirdly, how many promised to do these things in future? I acted on the same plan in every village I visited in Tinnevelly.

"At various times during my visit to the Ramnad district I had private conversations with the native clergymen and the principal Mission agents."

At the conclusion of his tour among the districts north of the river the Bishop says :—

"I had been permitted to visit an unprecedented number of new villages, and to see an unprecedented number of new people. In every village I had questioned the people, preached to them the way of life, and encouraged them to be steadfast and to abound in good works ; and in by far the larger number of villages I visited I saw the excellent results flowing from the grants made from the Special Fund for the employment of additional teachers. If I am spared to visit those districts again, I trust I shall then find that I am able to give as good an account of progress in spiritual life as I can give now of accessions and organization."

Of a series of Missions conducted by the Rev. Luke Rivington in the Edeyengoody district, we read :—

"Mr. Rivington had already visited and held Missions in several places further north, especially Nagalapuram and Nazareth, but he had kindly promised to hold Missions also in the four districts under my own special care as Missionary in charge, in the south. Being anxious that his visit should be turned to the best possible account, I took measures some time beforehand to prepare the people and the native agents by special sermons and meetings for prayer, and I have no doubt that this preparation was blessed of God. The course generally pursued during Mr. Rivington's Mission Services in each of the stations under my care was this : In the morning I gave the people a preparatory sermon myself, in the middle of the day Mr. Rivington gave an address to the Christian workers, and in the evening he preached *ad populum*—to the people generally. Large crowds assembled to hear his striking, heart-stirring sermons, and the appearance of many of the people present showed that a deep impression was being made upon them. Whether the impression was permanent or not remained to be seen, but there could be no doubt that at the time at least it was deep and sincere."

Full particulars are given of the preparation for Holy Orders of the S.P.G. candidates from Tinnevelly, whose ordination has been

already recorded in the *Mission Field* (p. 202, 203). No pains or care were spared to make the preparation as thorough and efficient as possible. Speaking of the spheres of work to which these new labourers have been appointed, Bishop Caldwell writes :—

“We can never sufficiently appreciate the wonderful liberality shown by our friends in England on two recent occasions—first in the large funds for famine relief entrusted by the S.P.G. to local disposal in Tinnevely, and secondly in the ample contributions raised in connection with the Society’s Special Tinnevely Fund for the instruction in Christian truth of the thousands of people who were induced, mainly by the lessons taught them by famine relief, to join the Christian community.”

The Bishop was greatly pleased with the results of his examination of the Sawyerpuram Seminary in religious knowledge; and in conversations with the masters was impressed with the belief

“that their feeling towards the boys is that of those who must give account, and that they are sedulously, systematically, and conscientiously endeavouring to promote their moral and spiritual well-being.

“What has been done to promote the growth of piety among the boys?

“Classes have been carried on every Sunday in the village church for communicants, candidates for the communion, and candidates for confirmation. In addition to this all the pupils in the seminary are assembled in three classes every Sunday afternoon in different rooms in the seminary, under three masters, for the promotion of devotion. Devotional books are read and explained, and prayers are offered by the masters. The boys also have a special prayer-meeting amongst themselves every Saturday evening after evening prayer. It is customary also for all the boys who sleep in the same dormitory to assemble for a short time before they go to bed, and after they get up in the morning, when one of their number offers a short prayer. They are allowed a quarter of an hour in the morning, and ten minutes at night, for private devotion.”

In an Appendix to his letter Bishop Caldwell discusses the question of the motives which have induced so large a number of natives lately to join the Christian ranks. The paper was written originally for the Bombay *Indian Evangelical Review*, and appears to us of such value that we lay it before our readers unabridged :—

“It appears to me to be a waste of time to ask ignorant, semi-civilised, heathen rustics by what motives they have been influenced in consenting to be taught Christianity. The women and children can generally have no motive whatever but that of obeying the wishes or following the lead of the head of the house; and as for the men, the motives by which they are influenced will generally be found to be either a feeble echo of the motives we have endeavoured to drive into their minds, or the natural outcome of the circumstances in which they are placed. I cannot imagine any person who has lived and worked amongst uneducated heathens in the rural districts believing them to be influ-

enced by high motives in anything they do. If they place themselves under Christian instruction, the motive power is not theirs, but ours. They never heard of such things as high motives, and they cannot for a long time be made to comprehend what high motives mean. An inquiry into their motives, with the view of ascertaining whether they are spiritual or not, will seem to them like an inquiry into their acquaintance with Greek or Algebra. They will learn what good motives mean, I trust, in time—and perhaps high motives too—if they remain long enough under Christian teaching and discipline; but till they discard heathenism, with its debasing idolatries and superstitions, and place themselves under the wings of the Church, there is not the slightest chance, as it appears to me, of their motives becoming better than they are. We may perhaps think fit to say to them, on their expressing a wish to place themselves under our care, ‘No, we cannot receive you at present; go away, and if in four months’ time we find your motives more spiritual we shall receive you then.’ But what will be the result? Their motives will be no better at the termination of four months than they were before; and we shall find no improvement if we wait for four years, or for four generations. The only hope for them lies in their admission as soon as possible into Christ’s school.

“We do not care to inquire into the motives of children in coming to school, or those of their parents in sending them. All we care for is that when they come they shall learn. We do not care about the motives of the people who listen to our preaching in bazaars or the village streets, or who enter our churches and listen. We only hope that something that they hear may do them good. Why then should we be more particular about the motives of those mixed masses of people, including in many cases the inhabitants of entire villages, who come to us and say,—‘We have perfect confidence in your wisdom and kindness, and are sure that what you teach us will be for our good. We promise to learn what you teach us, to do what you bid us, to refrain from doing what you tell us not to do. We want to listen to your teaching, not occasionally only, but systematically. We wish to join your religion, and we promise to attend divine service regularly in the little church in the village. Please then give orders to some catechist to take care of us and teach us regularly, and train up us and our children in your religion?’ It may be that only a small portion of these people will go on from one stage to another till they become Christians worthy of the name, but this will only be in accordance with what our Lord Himself has told us, and what we have always found exemplified in fact, that ‘Many are called, but few are chosen.’

“I think it our best plan as Missionaries to follow the example of our Lord and His Apostles, who taught all that would listen to them, and received all into the Christian fold who were willing to enter it, though in our Lord’s own little flock one turned out to be a ‘devil,’ and though multitudes of professed Christians in the times of the Apostles brought discredit on the Christian name. We have very little to do, I think, with the calculation of results. Our chief duty is to OBEY ORDERS; and can any order be clearer than that which tells us to ‘Preach the Gospel to every creature’—and not merely to preach it as aimless teachers of opinions to casual passers-by, but with a view to those who hear us ‘believing and being baptized?’ or that other order, the basis of all systematic duly organized Missionary work, ‘Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever

I have commanded you?' This command makes it perfectly clear to me that the Church in all ages has acted rightly in endeavouring to make her ministrations universal, and her fold commensurate with humanity, leaving results to God, and that we shall not greatly err if we are content to follow in the Church's lines. I plead that our first duty is simply to believe God. As in morals, so here, we have first to believe, and afterwards what we believe will approve itself to our experience as true and right.

"A word here with regard to names. We do not call these new people 'inquirers,' that name being appropriate only to a certain class of isolated individuals chiefly found in the cities. Besides, these people do not come to us to inquire whether the Christian religion is true or not. They take that for granted, and come to us to be taught all that Christianity implies. Nor do we call them by the new name of 'adherents,' for most of them do not adhere to congregations already in existence, but constitute new Christian communities. We call them in these parts still, as we have always called them, 'persons who have placed themselves under Christian instruction;' and this name, though somewhat lengthy, implies all we mean. Especially it implies, what is the sheet-anchor of our system and of our hopes—the assembling of these people morning and evening in the village house of prayer to offer to God their prayers and praises, and to be instructed, line upon line, in His truth. It is a name that will hold good till they have earned by baptism a right to be called Christians. As for the name of 'converts,' we have abstained from giving these new people so dignified a name as that. I prefer reserving that name for persons who have been influenced exclusively by religious convictions, and who appear to have been converted not only from heathenism to Christianity, but from the world to God.

"I do not question the importance, in the case of those who place themselves under Christian instruction, of the motives by which they have been influenced. The character of those motives will, or may, influence their whole subsequent career. The only thing I question is the propriety of our refusing to receive people under instruction in the first instance or deferring their reception, and probably putting an end thereby to their wish to be received, if on subjecting them to an examination we find that their motives are other than spiritual.

"I have had occasion to observe on a considerable scale the result of two classes of unspiritual motives. And the comparatively unobjectionable character of one of those classes of motives will best appear when contrasted with the disadvantages arising from the other. A very common motive with the agricultural classes in the interior is the desire of protection from oppression. Doubtless there is much oppression in every heathen village. It has always been the custom that 'they should take who have the power, and they should keep, who can.' Doubtless also it is very natural and reasonable that poor oppressed people should desire protection. People, in such circumstances, have sometimes placed themselves under Christian instruction, in the hope that in virtue of their connecting themselves with a 'Mission'—that is, in virtue of their becoming members of a rising community animated by a strong sectional feeling and under the guidance of European intelligence—there will be some chance of their getting their wrongs redressed. I do not blame Missionaries or Mission agents for receiving under Christian instruction persons who come to them from such motives. They may help them in the object they have in view, or they may leave them to fight their own battles; but either way they cannot be blamed for seizing the opportunity

presented to them of pouring a little light into their minds. But the subsequent course of such people is not always perfectly satisfactory. The motive that brought them into the fold oftentimes proves a bar to their moral improvement. The oppression they have endured is regarded in a totally different light by the party on the other side. It is represented by them as an attempt on the part of tenants-at-will to secure tenant-right, or of people who have a tenant-right to make themselves proprietors; and in its essence it is mainly a dispute about land, embittered by difference of caste. The dispute takes the shape of a lawsuit, and this lawsuit goes on with varying success for years, perhaps for a whole generation. The minds of the new Christians, therefore, are kept in a continual state of excitement about the progress of their litigation; and, what is worse, they are apt to get steeped in feelings of animosity against their opponents, who are also their neighbours, and whom they ought to be endeavouring to convert.

“The other motive, of which we have heard so much of late, is connected with the administration of famine relief. I need not repeat here the denial I have so often given to the assertion that we have bought people to the Christian fold at so much a head. The line the new people have invariably taken is, ‘You have proved yourselves our friends in an extremity. We received no help from our idols or demons. Vishnu’s priests and Siva’s passed by on the other side. You came to us like the good Samaritan of your religion. We therefore have no hesitation in following your advice. We are now your disciples. Teach us whatever you want us to know.’ Ordinarily their confession of faith would not go much further than this, and if any of their number went further and said, ‘We come to you as sinners seeking to know the way of salvation,’ a practised ear would speedily be able to recognise the orthodox formula that that person had learnt from a catechist. Now supposing people under the influence of such motives as this—not distinctively spiritual, certainly, but also not sordid—place themselves under Christian instruction, what is to hinder them from making progress in time in the Christian life? They have obtained a benefit, and the history of this benefit has taught them a lesson. God has not left Himself without witness in that He has done them good, filling their hearts with food and gladness, and in consequence they have become willing to turn from their vain idols to the living God. Nothing could be more natural: nothing could be more laudable as far as it goes. But there are two important particulars in which the operation of this motive places these new people in a much better position than many of the Christians that preceded them. (1) They entertain no animosity towards any one, nor is there any reason why they should. They are on the best possible terms with all their neighbours, whatever be their caste or position. It is no object of theirs to pull down any one or to triumph over any one. There is no hindrance, therefore, in the way of their learning ‘the very bond of peace’ and the greatest of all Christian virtues, charity. (2) Their neighbours entertain towards them no feelings of jealousy or suspicion. Nobody wants to persecute them or drive them back from Christianity, because nobody has suffered any loss by their becoming Christians. The wealthy and poor around them alike think they have done perfectly right both in getting what help they could in their distress from the white men, and in attaching themselves to the faith of their benefactors. From a Hindu point of view it does not much matter what a man’s religion is, provided he is in some fashion religious. Looking, therefore, at the course of events from the point of view of a comparison of unspiritual motives,—high motives

amongst the class of people referred to being in general out of the question,—this famine relief motive seems to me one of the least objectionable that we can expect to find.

“Let it be remembered that my remarks hitherto have related exclusively to the ignorant masses of the Indian agricultural population. Higher motives and a higher type of Christianity may be expected, and will be found, here and there, amongst educated converts to Christianity, especially amongst the young men that have been educated in our Mission Anglo-Vernacular Schools. I must place also in a different category that increasing class of accessions to our congregations consisting of people who have been brought in by the members of our Evangelistic Associations. Associations of this kind, reporting their work to me monthly, have been established in every district connected with the S.P.G. in Tinnevely, and had it not been for the labours of these associations leavening the minds of the masses beforehand, the lessons of famine relief would probably have produced but little effect. The people I refer to join the congregations without the expectation of any temporal benefit; what, then, is their motive? Their chief motive, I apprehend, is not their own, but must be credited to the account of those who bring them in. They have been spoken to so long, and invited so frequently, that they do not see why they should not yield at last. Everybody knows that it is a good religion. Besides, many of their relations have joined already, or are joining, and amongst Hindu rustics a movement of any kind carries great weight. They are not willing to lead, but they are ready to follow. It will be found that all Indian movements of any importance, whether towards Christianity or in any other direction, are gregarious.

“It will not be out of place if I mention here the result of my observations of the character of our recent accessions. I have been out on a tour in the Ramnad country and the northern part of Tinnevely for the last four months,—a tour which is not yet completed,—living most of the time in tents, and passing leisurely from place to place. I have during this time visited 105 towns and villages where there were congregations, most of them new, and all of them containing new people. In each place I have questioned the people to ascertain their knowledge, and preached to them catechetically, besides preaching to their neighbours who still remained heathens. What then is the estimate I have formed? It is that in general I liked the new portion better than the old. The new people seemed to me, as a rule, more intelligent, progressive, and promising. Besides, as a rule, there was a much larger proportion amongst them of what are called the better castes. I was particularly struck with the circumstance that the new people had already become in general as willing as the old, if not more willing, to form themselves into associations for the evangelisation of their heathen neighbours.”

Our latest information from the district under his care is contained in a letter from Bishop Caldwell, written at the end of August; and is of a character to increase the devout thankfulness already awakened by the late marvellous operation of God's Holy Spirit:—

“I am happy to say that accessions still continue in each of our Mission districts in Tinnevely and Ramnad. They are not so numerous as during famine relief, but the increase is very steady, and is wholly the result of evangelistic work, reported to me from month to month. I find

that, during the twelve months ending on the 30th June, the total *net* increase in the number of members of the congregations, baptized and unbaptized, is 4,182. This is after all necessary deductions have been made for losses during the year by death and other causes. Accessions from famine relief ceased more than a year ago. The Special Fund already raised enables us without difficulty to instruct these new people."

A few lines from a previous letter, dated August 2nd, must also be quoted as of especial interest, referring as they do to the class of Indians most difficult to bring under the influences of Christianity :—

"I have just spent two days in Alvar Tirunagari, a *high-caste* town. Yesterday the sixth educated young man was baptized, and the whole of the six were confirmed."



BOMBAY.

WORK AMONG MUSSULMANS.—CONDITION OF WOMEN.—FIRST EXPERIENCES AS A MISSIONARY. — LADIES' ASSOCIATION. — WORK AT POONA.

A NOTICE of the Annual S.P.G. Meeting in Bombay, together with an abstract of the Report then presented, having appeared in our last Asiatic number (page 360), a few extracts from the more detailed reports sent in to the Diocesan Committee by individual Missionaries at the end of last year will now be acceptable to the friends of Missions. The first is from the Rev. J. St. Diago, our Tamil native pastor in Bombay, and refers especially to work among the Mussulmans :—

"We have regularly visited the coffee-shops in the bazaar, places of business, the public gardens, and private houses of those with whom we are acquainted. Our practice is to enter into conversation, and, if possible, turn the discourse towards religious subjects. Usually this is not a very difficult thing to do, as natives generally will converse far more readily than Europeans on religion. They look upon it as an ordinary thing, a part of their everyday life. But there is this difference, that with them it is all external; there is scarcely anything at all subjective in their religion. It is a matter of performing certain outward acts, no attention whatever being paid to any inward condition; it is a thing of the mind, not of the heart. We have received visits in return from any who were willing to come, and who showed a desire for further conversation. But, to make this successful, one thing, above all, seems to be necessary, and that is, to have a house *near* the Native Town, if not *in* it. Even those who are desirous of seeing us and conversing on religion will not come too far for it; and it appears to me that this, in a large town, is the test, to a great extent, of the feeling towards us. Preaching

in the streets, even when the listeners are attentive, conversations in shops and houses, even when carried on with all fairness and good feeling, cannot be considered decisive proofs of good done *unless* they are followed by visits from the hearers to us. Good seed may have been sown, but the sign of its growth only appears when they come for further instruction.

"Of course there have been inquirers during the year in numbers, but there have been none, there are none now, of whom I can speak very hopefully. It is the same story that has been told so often in previous years—there is some further object behind the pretended inquiries. This object does not come out till after a few visits have been paid; then, it is a desire to obtain worldly help in some form—in money, or work, or influence: as soon as this is denied the inquiries cease, the inquirers disappear. If a case rather more hopeful than the rest does appear, he is almost sure to be removed from Bombay. I mentioned one such case in my last Report, and I have had a similar one during the present year. It was a young man who had shown himself very friendly, and had confessed his belief in the general truth of the Christian religion. He was removed, however, to a country where there is no Missionary, so that for the present he is beyond our influence. Some of his friends remain, who are also very willing to receive our visits, and appear favourably disposed towards Christianity."

Our next selection tells of Christian efforts to raise the women of India, and is by the Rev. A. Gadney, of Dapoli:—

"The condition of the women in the districts immediately around us is deplorable, as far as education is concerned. In the villages we have visited, although many of the inhabitants are respectable, and even well-to-do, I have never yet met with or heard of a woman who could read. One of the richest men in this neighbourhood, a young Brahmin, educated in Bombay, told me that he was trying to teach his wife to read, but that she only knew her letters as yet. Some of the women appear to be intelligent, and I think, generally speaking, the Marathas are more miserable and worse off than the Mahars. There is a village we have several times visited inhabited by Marathas; dreadfully shy and frightened we found them at first, but we managed to make the acquaintance of a motherless girl of about thirteen years of age, keeping the house (a little mud hut) all alone, while her father, a common day-labourer, was out at work. A few kind words drew her out a little, and Mrs. Gadney told her she would come again to see her. Some little time after, on going to her home, Mrs. Gadney found the door shut and fastened; so she went to the houses near to inquire for the little girl. Several women were beating out grain, and one said, 'Cashee is at home, but she is ill; shake the door and she will answer.' She did so. A woman accompanying her opened the door, when a feeble voice was heard in the darkness inquiring, 'Who is there?' Mrs. Gadney said, 'You know I promised you a piece of print to make you a *tsoli* if you would learn to make it yourself. I have brought it. Don't you remember me?' The poor girl crawled out into the light; and it made one's heart ache to see her suffering from a severe cold—her eyes dim—her breath so laboured that she panted with every word—burning with fever—all alone in the dark, having eaten nothing since early morning, when her father went out—and now waiting for him to come home to cook the

miserable meal which she was too ill to prepare for him as usual. Mrs. Gadney said to the women, 'Why don't you come and cook a handful of rice for her?' But they said, 'We have our own families; we have to work all day to get a hard living; what can we do?' They were told of God's great love to His people, and that if we want Him to care for us we must be kind to, and try and help, those who are more miserable than ourselves, &c. The women promised to cook for poor Cashee a little until she was better.

"On another occasion a young woman came to our door with a child in her arms. We saw at once that she was not one of the professional beggars of the neighbourhood, with whom by this time we are well acquainted. But what was our astonishment when she said, 'I want to sell my child to you!' I told her I did not buy children; and a few questions elicited the information that she was of one of the Maratha castes, a widow; that her husband had been a sort of 'guru' among her caste-people; that she had had a kind of jungle fever for the past year and a half, and had been unable to work as she had done before for a living (as was evident); that she subsisted on what one or other of her caste-people gave her; that they were very poor, and the Brahmins would not help her; that she had been without food two days; and that the day before she came to us she had only one onion or two that some *mali* had given her. She said, 'Give me four or five rupees and take my child. I will eat as long as the money lasts, and then die.' We reasoned with her some time, and then offered her some food, telling her that if she would come every day she should have a little rice, &c. She seemed much horrified at the thought of eating food from our house, and, although starving, feared her caste might be broken. On finding the food would not be cooked, she still held out; but on seeing it before her she brightened up, and soon held out the end of her ragged cloth to receive the good food, saying, 'Among my own people I have starved, but here I have found such help as I never expected.' We told her to thank God, Who had led her to us; and offered her medicine, but she feared to take it. Two days afterwards she came again, and received a little more rice, and asked for medicine, which she took readily. She then said, 'I and my child are yours; after three or four days I shall bring what little I have and come and live with you.' We gave no answer to this, but, inquiring about her village, resolved to go and see if her story was true. So a day or two after, having gone as far as we could in our *tonga*, we walked the remaining two miles over the fields to her village. It was nearly dark; but we found the Khote and the Fouzdar, Brahmins, and they inquired, and discovered that she was confined to her hut with fever. One of them said, 'As long as she had strength to work I helped her by giving her a little to do; but now she can do nothing, she is useless. Why should we trouble about her? she will die.' We had a long conversation on their heartless behaviour; and I said, 'You do for this fellow-creature less than you would do for one of your cattle. If a bullock were sick, you would do all you could to cure it. And why? Because if it should die you lose twenty or twenty-five rupees, but by the death of this woman you lose no money, so it does not signify to you. And perhaps if you were now standing before your Creator, you too might be pronounced an unprofitable servant in His sight.' They were evidently ashamed, for on going again to the same village a few days afterwards I found the woman still ill, but *the Brahmins had been helping her!*

"In the villages Mrs. Gadney can generally get women of any caste besides Brahmins to talk and listen to her remarks on religion. The

Brahmin women are very shy ; and, except in one or two instances, she has not yet been able to get at them. But the ground is new ; and we cannot expect that their prejudices and fears will wear off in a few months.

“Until very lately there seemed to be a feeling amongst the people that we should not remain here. They were indifferent, and we met with no opposition. Now, however, their bearing towards us has somewhat changed. I find our schools are talked about in almost every village ; and the fact that we have got some ground to build on has convinced them that they are to have a Missionary living in their midst, and has caused no little excitement amongst some of the Brahmins. But opposition proceeds chiefly from those young men who have lived or been educated in Bombay.”

We also give the first Missionary experiences of Mr. P. A. Ellis, whose subsequent ordination (the first in Marathi), last Trinity Sunday, has been already noticed (page 360) :—

“On the 14th of December, 1877, I landed at Bombay, arriving safely from England, after a stormy voyage, which in the Red Sea nearly ended in shipwreck. I may mention that the same ship brought out a large party of clergy and others, for missionary work. On our arrival in the harbour, we were met by Fathers O'Neill and Rivington, and by the Revs. B. Dullely and Johnston, and soon after we all went to Mazagon, where for several days we were kindly and hospitably entertained at St. John's Mission House. Immediately on landing we went to St. Peter's Church, where a thanksgiving service was held for our safely reaching India. After a few days, a party, including the Wantage Sisters, left Bombay for Poona, a journey of six hours by the train, which passes through some magnificent scenery as it goes over the Ghauts, and has some steep ascents to make before it gets to the top : on every side are lofty hills and steep, wooded valleys, the enjoyment of which is enhanced by the comparative comfort in which one travels. On reaching Poona, with its crowds of dusty streets and swarms of people, the Sisters proceeded to their new dwelling-place, near the camp, and we went on to ours, which was about two miles further on, on the outskirts of the Native Town, and of course some distance from all European residences. Here we gradually settled down in the large and commodious house which was henceforth to be the head-quarters of the Poona Mission. At first the setting our house in order occupied a good deal of our time, and we had some welcome assistance from some of the soldiers at Poona, who used to come down and make themselves as useful for us as they could. We at once got to work with the Pundit, and commenced our acquaintance with Marathi, a difficult language, which in the mouth of a Brahmin seems almost a different tongue to that spoken by the poor people. Through the courtesy and kindness of Mr. Kunte, Mr. King and I were permitted to take our seats every day in one of the Sanskrit classes at the school, and learn what we could. We found English generally spoken throughout the school, and all the lectures appeared to be delivered in that language. It is a large school, and has about five hundred boys. In due time we were joined at the Mission House by Dr. Mackellar, for medical work on behalf of the Mission, and later on by Mr. Pain, for study, &c. ; besides these there were Revs. B. Dullely and C. Rivington, Mr. King and myself. We had service in St. Paul's Church, Camp, in Marathi, for the natives on Sundays ; and every day, morning and

evening service ; and the Offices were said in the little chapel within the house. On Sunday evenings I used generally to read the Lessons at St. Mary's Church in the Camp. In April, in consequence of a communication from the Society at Bombay, I left Poona for Kolhapur. Mr. Lateward had been ill, while Mr. Priestley was at Sawant Wari, and help was much needed. I left Poona by mail cart one night, and travelled through the night to Sattara. The moon was bright, and the scenery at times very good. The following day I went on to Kolhapur, which I reached in the evening, and was gladly welcomed by Messrs. Lateward and Priestley, the latter having just hurried in from Sawant Wari, on account of Mr. Lateward's being ill. Here I soon settled down, and was for some time alone with Mr. Priestley, in consequence of Mr. Lateward's absence through serious illness. After some time and difficulty I succeeded in getting a Pundit, and went on with my Marathi, and about five months after landing was able to take a share in the service : though I ought to say that this was probably due to my having learnt the Sanskrit character before coming out. I have continued taking a share in the service ever since, and occasionally take the whole service. Part of my duty here has been to make the payments, &c. of the Mission, which is a worrying business, and takes up a good deal of time. I have also been able to receive a party of young Brahmin inquirers, in Butler and general conversation on Christianity. Once, when Mr. Priestley was out at Kagwad, I went thither and joined him, and had my first sight of district Mission work. Mr. Priestley had a great deal to do in superintending the building of our little church there, which at last was finished. We also visited some of the villages round about, and had some good and large audiences, especially at Chugol, on the banks of the Krishna, where, though at night the people were too much afraid to come to us, the next morning, after a night at the dingy *dharmsala*, we had a large number at the bazaar, who listened for a long time to a sermon, and then one or two put some sensible questions, a thing which is far from being the rule. At Miraj, too, in the bazaar, we had a large number of people, and afterwards a discussion in the Native Library with some of the more educated there. On our return we found, on reaching the Krishna one evening, that as it had grown quickly dark we could not cross : so we trudged through some muddy fields to a village near, which seemed dark and muddy and dirty, nor did matters improve when it began to pour with rain. After some difficulty in getting shelter for our ponies, we went to the *dharmsala*, where there were many natives ; and, sitting down, and smoking to keep off hunger, we waited for the arrival of our kit, which was some distance behind. Eventually we got a light and some warm milk, and by and by our kit arrived, so that we were able to get rugs for a covering. Some milk and a small piece of native *bhakeri* was all we got for dinner, and then we went to sleep, though it was in spite of the rain, which dropped through a roof leaking everywhere."

Referring to the striking movement at Ahmednagar, which still continues, the Diocesan Committee fully endorses the opinion of the Right Reverend President, that "no opening on such a scale has ever been presented to Christianity in Western India."

Miss Dobson of the S.P.G. Ladies' Association reports :—

"The Zenana work during the past year has been steadily going on ; the number receiving instruction in the houses has been thirty-three,

and more than that number it is impossible to undertake. One could wish there were more time to spend with these, to try the better to gain their attention to the truths of Christianity. They have lately had a Scripture catechism in Marathi to learn. They also join in singing simple hymns; the latter seems to be most attractive, for, even if they cannot join in the singing, they will listen. One of the girls, who has lately joined the Normal Class, and whose vernacular is Marathi, I am finding very useful.

"The Hindu Girls' School in New Wady, after the May holidays, opened with a hundred names on the register; but, owing to much illness in the rainy season, the number decreased to seventy. The Rev. G. Ledgard very kindly visits the school occasionally."

The progress of the English School chiefly occupies Miss Clough's report :—

"The School held at the Ladies' Association Mission House has at present in attendance sixty-eight girls; of these ten are Hindus, twelve Christians, and the remainder Parsis. There are four teachers (two of whom belong to the Normal Class) and myself, besides a Gujarati Pundit; as the Hindu girls speak Marathi, Miss Dobson kindly superintends their work. The number of Christian girls has much increased, and a Bible Class is held for them specially; the Rev. G. Ledgard kindly takes the class once a fortnight, and a number of the Parsi girls are present in the room during the time this is going on. Of the three Normal girls in the school when I came, two have left; the third remains, and two new ones have been engaged in the places of those who have left. These girls receive their instruction from myself before the ordinary school duties commence. The two who already assist in the school are very painstaking with their pupils. As the school increased so much in numbers, and it was impossible to accommodate more, the Committee thought it advisable to increase the fees from two or three rupees per month. Before the May holidays commenced, the Ladies' Committee held an examination, and they spoke favourably of the intelligent answers the girls gave."

The following account of the work at Poona, contributed by the Rev. B. Dulley to the Keble College "Occasional Papers," is not only of great interest in itself, but also in its bearing upon what has already been said in our pages of the Wantage Sisterhood, the Brahmo-Somaj, and the movement at Ahmednagar :—

"If I am to give you some account of my work and experiences in India, I had perhaps better begin with a concrete point, this Mission House in which I have lived for the last year. It is on the outskirts of the large native city of Poona, the second largest in the Bombay diocese; Poona has a large European population, but these are all two miles away. About a quarter-mile to the front of our house rises a hill crowned by the Temple of Parbutti, the Hindu Venus, one of the finest and most prominent objects for many miles. If you were to ascend the hill, as most people do and as the Prince of Wales did, on an elephant, you would find many religious beggars, many idols, and a handsome cluster of temples ;

also a wicked-looking clever Brahmin, the priest-in-charge, who speaks English beautifully, has received a European education, tells you he does not believe in the idols, but that other people do, and he must not quarrel with his bread-and-butter, and that all India will be Christian in a generation. Government pays a considerable sum a year towards the support of this temple (I suppose, as a compensation for land taken), and on the strength of that, this man, whose impudence is unbounded, treated Canon Duckworth, the Prince of Wales's companion, quite as 'one of us,' and inquired in quite a brotherly way how he got on at Westminster, and what was his pay there? His treatment of myself quite inclines me to believe this story. He asks for money at the end of the interview; if given, he is always discontented with the donation, and contrasts it disadvantageously with that of the Prince of Wales. That is one specimen of the results of European education.

"But there are other and more prepossessing instances. All around our house, but chiefly at the back, lies the native city, yielding to eye and ear all the sights and sounds of Oriental and heathen life. Five public water-tanks close by us give their name to our house. There the men come to bathe themselves, the women to fetch their water carried in large earthen vessels on their heads; here also they wash their clothes, and in the cool of the day assemble to take the air. Idol temples are to be seen of all sorts and sizes from that of a stone cupboard upwards, and you may hear the dull inarticulate music with which the people put to sleep and wake their gods. But these are the ignorant and the superstitious, who, their enlightened fellows tell us, must have their idolatry to amuse them. There is a different class to be found at the high schools where this process of enlightenment takes place. It means in most cases, to the students, the finding out that Hinduism is a lie, to the outward observances of which nevertheless they must adhere for fear of the inconvenience of being *out-casted*; the loss of all inward religion whatever, and the steady pursuit of what the world in its cynicism calls 'the main chance.' We work a good deal among the students and teachers in these high schools, who are chiefly composed of Brahmins and Parsees, the lower castes of the Hindu and the Mohammedans caring little about education. No doubt these schools have a special claim on the Missionary's pity and care. It was Christian Missionaries who commenced the education movement. Schools carried on by them exist in almost every large town in India; and, although now that Government has taken up the idea and is doing the work for us, it would probably be a mistake to pursue the principle further; still Missionaries should do their best for those who have been cut adrift from the moorings of their old religion by European education. Of course there is room for the exercise of any amount of learning and philosophical and rhetorical ability among these people, who are the cleverest and most subtle-minded races in India; but this need not discourage us humbler people. The fact that one is an Englishman, and has a decent understanding of one's own language and literature, gives a sufficient vantage-ground; and when, added to this, one has taken one's degree at Oxford, one is in native opinion marked as a person competent to give the most valuable instruction in every branch of Western learning. I have held classes in Cowper and Pope for the students in these schools; and in Shakespeare and Butler's *Analogy* for the masters; and these have been willingly and gratefully attended. More direct Christian teaching would not be listened to, but all this literature gives one an opportunity of speaking on important subjects. Results are likely to be slow under these circumstances, and I have only been working for a few months; still one

feels that a bond of sympathy has been created between one's self and one's hearers, and some who at first openly kicked at any reference to Christian truth have been softened and inclined to listen.

"Many of these educated natives follow the Brahmo-Somaj teaching. If you were to go into the study of one of their number, by far the ablest and most interesting I have met, you would find occupying the post of honour on the walls Albert Durer's picture of the Crucifixion, which moreover I gave him. He saw a similar print at the Mission House one day, and began to talk about it, saying :—'That appeals to us Hindus ; you hard-hearted Englishmen cannot understand the beauty of a man dying as a Martyr for the truth, but we do.' He then told me that the time when he first read an account of the crucifixion formed an epoch in his life which he will never forget ; and then he begged so earnestly for the print that I gave it to him, feeling nevertheless as if I were pandering to Alexander Severus, who placed the statue of our Lord among the Jewish prophets and the gods of heathenism. But it was hard not to be touched by the tribute to Him, who being 'lifted up, draws all men unto Him.'

"The more speedily renumerative work in point of converts is among the lower castes and classes, from whom chiefly the great recent accessions in the Ahmednagar districts have been drawn. On our premises we have a home for about thirty boys of this kind, some of them orphans picked up and rescued from starvation during the famine, some of them the children. They are taught as much book-learning as they will bear, and also a handicraft. They form a very cheerful appendage of the Mission House ; they are bright and happy both in work and play, gentle and grateful for the trouble taken with them, and I hope being trained to adorn the Christian name among the lower classes in India. They, too, have to bear the obloquy of the Cross, and are often stoned and derided as they pass through the heathen city on their way to Church ; they enter into the spirit of martyrdom, too, and are proud of being Christians even when it brings suffering. The English soldiers in Poona are great friends of the Mission House, and one of them teaches the boys gymnastics and drill. Our household also includes two or three Theological Students, whose studies we have to direct, so that our work is many-sided. We have a nice little Oratory, where, besides celebrations three or four times a week, we say daily Matins and Evensong, and some of the Little Hours. This we find a great help and comfort.

"In one part of the city we have a Mission among some very low-caste people called Mangs. Some of them knew something of Christianity, and applied to us for instruction and baptism. We have admitted them as catechumens, and have established a school amongst them. The Sisters from Wantage take a special interest in this Mission, and one of them especially, who devotes herself to native work, has made a wonderful conquest of them. Every afternoon you may find her with about thirty little dusky children in one room, who are being taught the ordinary school course ; and with a mothers' meeting in another, where the women come daily and learn to sew and hear about religion. All the natives are amazed to see how this fair European lady can take up a little black baby of the lowest Hindu caste, and kiss it as if it were her own ! and she becomes a 'living Epistle' to these poor women who could not understand any other, and whom I sometimes have to reprove for saying they will not come to our Mission Church unless 'the Sister' is there. We hope to baptize many of these people, but they will require much patient instruction and a long probation.

“My short personal experience of Mission work here has lain outside the great movement towards Christianity in the neighbourhood of Ahmednagar; that movement is almost entirely rural; mine lies in a city, one of the most obstinate of Brahmin strongholds, and in comparison with the rural work must be expected to be uneventful. Near Ahmednagar the fields are white for the harvest; here in Poona we can discern clearly the decay and disintegration of the old systems of heathenism; but a barren superficial rationalism, like the Brahmo-Somaj, can never satisfy the Hindu mind, and so we have to work and wait till it shall give place to Christianity, and the higher classes of the natives follow the example set by their poorer and more illiterate fellow-countrymen, who dwell among the ‘highways and hedges’ round Ahmednagar.”



COLOMBO.

THE BISHOP AT TANGALLA.—INTERESTING CEREMONY AT MATARA.]

BISHOP COPLESTON has recently completed a Visitation tour in the Southern Province, from an account of which in the *Ceylon Diocesan Gazette* for July we extract the accompanying pleasing references to two of the S.P.G. Mission stations:—

“TANGALLA.

“For a month this station has had the pleasure of having the Bishop for its pastor, and it is to be hoped that the impulse it has received from his care will enable it to continue for a while without a resident priest without losing ground.

“During the Bishop’s visit, Matins in Singhalese, and Evensong in English, were said daily, as indeed was to have been expected, especially after the monition about the daily offices which formed a part of his Charge. The daily congregations were excellent, particularly at Evensong, when a short sermon was always given. On Sundays scarcely any of the Christians of the village were absent from the services, and the communicants were a large proportion of the congregation. On the last Sunday these numbered twenty-four. During the month four persons received holy baptism, and on the 14th four were confirmed. They were presented by the Rev. J. S. Lyle, who was then staying with the Bishop. Tangalla is one of those almost ideal places where every one appears to have fair leisure, and it seems the natural thing, morning or evening, or both, for friends to meet at the church close to their doors for prayer and worship. It is to be hoped, however, that before long the faith will spread beyond its present limits, and that more of the non-English-speaking people will be added to the congregation. The schools are just now rather reduced. The girls’ school, owing to Mr. Ederesinghe’s removal, is temporarily closed; and the boys’, owing to a healthy Buddhist opposition, is much reduced in numbers; it is now composed almost exclusively of Christians. In this there is not much cause for regret, at least from the Missionary’s point of view, for to have a rival school opened and maintained because heathens, judging from the number of conversions among his pupils, think it unwise to allow their children to attend his school, is in a way as satisfactory as the so often seen converse

is disheartening. After a time the children are sure to reappear, and then his work begins again. The Bishop was schoolmaster himself during all the time of his visit. For the time being the pastoral care of the station is entrusted to the Rev. A. Dias of Matara, who is to be assisted in it by Mr. Lyle of Weligama. The Bishop left Tangalla for Colombo on the 16th."

"MATARA.

"The Bishop, accompanied by the Rev. J. Stevenson Lyle, arrived at Matara from Tangalla on the 16th. The same evening a meeting was held in the new girls' school to consider the rules under which the new cemetery, which was to be consecrated the next day, was to be regulated. The meeting was one of communicants, and at it were all the principal members of the Church in Matara. After some discussion, the rules drawn up in Colombo for the Borella Cemetery were *mutatis mutandis* adopted; the only real difference between them being that in Matara the decision of the Bishop is to be final. The reason of this is, that whereas in Colombo the committee represents a large number of congregations, in Matara it represents but one, and therefore could not well have questions referred back to it again without risking many manifest difficulties. At 5 P.M. the next day the consecration took place. The order observed was the same as that at Colombo, except that, as there was no choir, the surpliced portion of the procession round the ground consisted of only the cross-bearer, the Revs. A. Dias and J. S. Lyle, and the Bishop. The cemetery committee and some members of the congregation, however, followed after, repeating the psalm, which was not sung but said.

"The same afternoon, at an earlier hour, a far more interesting service took place in the Church. Twelve young men and boys were admitted to the order of catechumens by the Rev. A. Dias, in the presence of the Bishop, who, after their admission, gave them an address in Singhalese. All those admitted were Singhalese, and were chiefly, if not altogether, the fruits of the Church schools under Mr. Dias in Matara. The following day at 8 A.M. the Bishop celebrated the Holy Eucharist in St. Thomas's Church, Matara; there were about twenty communicants. Shortly afterwards he left for Weligama."



TRAVANCORE AND COCHIN.

WE much regret that through an oversight the consecration of Dr. Speechly was spoken of at page 456 of the *Mission Field* as to Travancore and Cochin *China*, an error, however, which most of our readers would correct for themselves. Cochin is the adjoining district on the Malabar coast to Travancore, like which it is under British protection, though ruled by its own Rajah.

The *Indian Church Gazette* of August 30th speaks of this appointment to "the ancient diocese of St. Thomas the Apostle" as the most important recent news from home concerning the Church in India; and expresses a hope that one of its results will be a Mission to the extensive colony of Jews in Cochin. There will now be nine Bishops within the Metropolitane of Calcutta.

THE INDIAN CATECHIST IN DEMERARA.

OUR last number, at page 452, recorded the arrival in Demerara of the expected native Christian catechist from India, to work among his Coolie fellow-countrymen; some 5,000 of whom, most speaking Hindi, annually emigrate to British Guiana. We are glad to be able to place before our readers Mr. N. Chundra's first letter back to India, containing his impressions, so far, of the West Indies:—

“DEMERARA E.C., BRITISH GUIANA,
June 23rd, 1879.

“Thank God we are all reached safe and sound here, passing all the hardships of this long voyage of 105 days, which I had never thought of, but as this was the will of the Almighty Father to send me here in this foreign strange land, where we could not see our friends and neither any of our relations.

“I here see many things strange. I don't know how I shall be able to continue on in my household affairs. Which in India I could have done in ten rupees the least, but here 50 would never be sufficient to live for a family man. I think the articles sold here as below—Beef 8 annas a lb, which in India 2 pice a lb. Mutton never come in sight. Potatoes 6 annas a pound, which in India ditto.

“Flour sold by gallon, which $3\frac{1}{2}$ or 4 lbs. for a guilder. Rice, coarse, by gallon, $4\frac{1}{2}$ lbs in a rupee. Ghie, 6 chittacks for a shilling. Masalah, 1 bottle could be for a dollar. One fowl for 2 shillings you will scarcely find.

“Now I am sorry exceedingly to leave my own good country, and I beg you would kindly send for me as you have sent us here, because it is very hard to live here in this muddy and stinking place. Not one street is clean, everywhere trenches are full of stagnant water. Since we have been here in Demerara we have not slept with rest, my children always cry and remember their country, as they had never been in such troubles and hardships as they are suffering now by mosquitoes. In India 10 Rs. are much better than 200 dollars of Demerara. I am really sorry that you never mentioned about the *livings* of this place, and neither of the climate of this country. The Coolies here can earn one dollar a day in the plantain-fields, and they eat the plantains raw, which in India always saw the raw plantains on dunghills as manure for the Government fields, and here we are obliged to eat and think as our food. What things are cheap; cheap nothing except grass and man and mosquitoes. Not a day is past in which my family and children not cried.

“Now I remember what Maam Sahiba told me that in Demerara I will not get angels, so I see and recollect her saying, what she said was very true; but if she had said to us about the *livings* and climate of this place I would have never left you. I see here negroes and other kinds of people, but not any angel; sorry I left you all.

“In our long voyage we had three hurricanes near the Cape of Good Hope and Danger Point and other before reaching these two places, and in the last hurricane which was on the 28th March we had no hope at all, and thought that we will go to the bottom but the Lord God was with us,

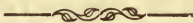
like the Psalm of David 107, and like the passage which is in Hosea 5, 15, and Ezra 8, 21, Psalm 34, 10. And now at that time we thought that is all with us, and very true, God never desireth the death of a sinner but rather that he should repent and live.

"My wife and children desire their salams and respects to self and Maam Sahiba, with respects,

"I am, &c."

The writer of the above, we hear, has made a more favourable impression on those who have met him, than the colony and its people have on him.

The Secretary of the British Guiana Coolie Mission writes: "I think he is just the sort of man we want here, as an average catechist." We trust that the expectations formed as to his usefulness will be amply realized.



LABUAN.

PROGRESS AT SINGAPORE.—NEW WORK AT UNDUP.

FROM Singapore the Rev. W. H. Gomes writes cheerfully on the 30th of June:—

"Though no events of startling interest have occurred, steady progress is being made; and the spirit of inquiry roused amongst all classes of heathens is being taken advantage of to convey to them the saving knowledge of the Gospel.

"Since my last Report there have been nine baptisms. In every case the candidates, besides possessing the required knowledge, have afforded satisfactory proofs of their sincerity, and their conduct since has been consistent and earnest.

"The chapel at Jurong, which was three years ago built at the expense of one of the converts there, has been lately repaired at a cost of \$76 raised among the native Christians. Considering that the majority of our people are poor gardeners and workmen, such liberal and voluntary contributions are gratifying proofs to us of their earnestness and zeal."

Mr. William Howell, writing from Undup about the same date, mentions that in the early part of the year, on account of the Sakarang rebellion against the Government, several Chinese families from the gold-mines at Marup, and a large number of the Sakarangs themselves who did not wish to take part in the rebellion, came into his neighbourhood, and have since remained there. Among these he believes his work to have had already some real success.

Mr. Howell speaks much of the peculiar difficulties in the way of influencing the Dyaks for Christianity; but tells of one instance in

which their gross superstition was itself of service to the cause. He had been urging the Dyaks at one of his new Missions to build a church for themselves; and at night an old man, the head of a house, had a remarkable dream, which seems to have helped much in convincing him and others of the reality of the Christian faith. "I dreamed," he said, "that

"the church which you asked us [to make was finished, and it was built of fine timbers and bricks. When it was towards evening, it appeared in my dream, we went to pray in it; and behold, I saw there seated a man on a chair in it towards the east end of the church. The man appeared old, grave in demeanour, and amiable in appearance. The chair on which he sat was made of gold, it appeared to me, and round about him I saw great brightness. The inside of the church was exceedingly bright, and the multitude also was great that went to pray. I saw an old man also below him in white apparel, performing the service for the multitude. I finally asked the people that was around me who he was that sat on that throne. They told me that it was He whom we worship."



CHINA.

DISTRIBUTION OF FAMINE RELIEF.—DEATH OF BISHOP RUSSELL.

FREQUENT reference has been made in these pages during the past year to the Famine Relief Tour in which the Rev. C. P. Scott and Mr. A. Capel were engaged.¹ We are thankful now to report their safe return to Chefoo, and to present our readers with the following interesting letters from Mr. Scott, showing what has been done:—

"CHEFOO, CHINA,
"June 7th, 1879.

"I beg to inclose herewith an account of the expenditure of the sum of 1,000*l.* sterling, sent to me through the Society for the purpose of distribution for the relief of the famine-stricken in North China. I will add a few remarks about the account which will render it more intelligible to the donors of the 1,000*l.* First, as regards the large percentage of the money used in the expenses of the expedition. The period during which we were absent from home was nine months, all but three days. We started not knowing where we should find opportunity for disposing of our charity, and felt that it was unwise to undertake such an expedition without sufficient help—thus our party consisted of two foreigners, two native teachers, and a servant. The travelling was very slow in many parts, in consequence of the bad roads, and these being utterly blocked up by trains of carts and animals conveying grain into Shansi. It is needless to remark that in a famine-stricken country, prices were very high—often more than double what they are here.

¹ See pp. 89, 218-19, 374-75.

The account shows that of the 1,000*l.* sterling (= in currency 3,870 taels)—the sum of t*ls.* 2,357 was distributed in thirty-two villages to 1,572 families, and a sum of 4,500 cash in casual relief; the remainder, with the exception of a balance of t*ls.* 364, being absorbed in expenses. On this Mr. Scott further remarks:—

“The amount expended may be regarded not as the percentage on the distribution of 1,000*l.*, but rather as that of 4,000*l.*; for we paid all expenses from the 1,000*l.* sent from home, even while we were engaged in distributing a sum of 3,000*l.* or so forwarded to us by the Committee at Shanghai.

“The fact that a surplus remains in hand—about 100*l.*—is in consequence of our having had to use the money in part for our own expenses, and this we have refunded on our return.”

“June 18th.

“I have already sent you an account of the money and the way in which it was distributed, but I feel that I must send some more general account of our work, and of the impressions made upon us by the state of things with which we were brought into contact. Soon after my letter of 7th December was written we went further north, to the Præfectoral city P’ing-Yang. Our object in so doing was to find out one of the foreign Missionaries who had been engaged for some time in the work of distribution; for we found that it was not practicable to open a new centre without the express authority of the Governor of the province. This was by no means easy to procure, as we were far from the provincial capital, and every fresh centre opened was a fresh cause of anxiety to the authorities. We arrived at P’ing-Yang on the 20th December. The Governor’s sanction had long before been obtained for distribution in that Præfecture, and so, as the district surrounding the city was still one of the most needy, we settled down there; and after I had been to see the officials, in company with Mr. Hill (the Missionary who had carried on the distribution in that part from the first), I took a fixed district near the city, and there distributed to about 1,500 families. The worst of the famine was already over, but the survivors were for the most part living on the coarsest of food, such, indeed, as could not be accounted food in an ordinarily prosperous year.

“At that time few, if any, were dying, but many, perhaps, might have been brought to extremities in a few months, without some timely aid. The head men in each village to which we were to distribute prepared for us a list of the families which required assistance. On arrival at the village we went round with these head men, and visited each family, in order to see whether the register was correct or not. If found correct, we gathered from a few questions and from the appearance of the people the extent of their need, and marked a certain sum against their names on the register. When all had been visited they were gathered together to the large temple of the village, and I addressed a few words to them, telling them the order of the proceedings—where the money came from, why it was sent, &c., &c., and bidding them return thanks to the Father in Heaven. The amount of money distributed in each village was regulated by the number of the inhabitants and the depth of their distress; the more suffering, the more gratitude, was, it is needless to say, the rule, and I have no doubt that those who distributed earlier in the famine saw yet more lively gratitude evinced than I did. In this district, which was called *Lin-Fen-Hsien*, the distribution was all in cash, the current copper coin





Map of the
Coast of the
State of New York

1871

of the country, or in cash-bills, which could be readily changed in the neighbouring city.

"After a time I went down to the south-west of the province with Mr. Turner, a gentleman of the Inland Mission, who had had some experience of the dialects of the province. I enclose a printed extract giving the reasons for this journey, and the conclusions formed from it. On my return to P'ing-Yang Mr. Capel and I started for *Fên-Hsi-Hsien*, another district in the same Prefecture, where we had permission to distribute. I enclose a printed account of this work also. The money which we distributed here was taels 9,000 odd—roughly speaking, 3,000*l.* It was forwarded by the Relief Committee in Shanghai. A special officer told off by the Governor to watch the work of distribution remained with us during our work in *Fên-Hsi-Hsien*. When that work was over we felt that if we were to reach home before the hot weather we must leave at once. We therefore started on our six weeks' journey, travelling by *T'ai-Yuen*, the capital of Shansi, and *Che-Nan*, the capital of Shantung, and reached Chefoo on May 21st, the Eve of Ascension Day. It was a wearisome journey back, part of it being over a terribly bad pass, which, together with the road by which we had previously approached the province, gave us some idea of the enormous difficulty of supplying such a country with sufficient grain in case of emergency. It is said that the exceeding severity of the famine was owing to the large amount of opium cultivation which has been going on of late years in the province. The supply of wheat which should have been forthcoming within the borders of the province itself had thus to be sought from outside, and there being no suitable means of access, this terrible dearth ensued.

"As regards the possible effect of the famine and the relief afforded, upon the Missionary work, it is not easy to speak with confidence. The case would seem to me to be somewhat as follows: the immediate good results to Missionary work are in proportion to the amount of labour which has been bestowed upon the district previous to the famine. For instance, in this province of Shantung, there has been a good deal of Missionary work for several years—the famine and the giving of relief seemed to give a great impetus to the work, and much the same result followed as in India, *but* on a far smaller scale, even as the amount of work expended here is vastly below that which has been expended in Tinnevely; and the churches are far fewer in number and much more recent in formation. For ourselves we felt that the time of distribution of money was not a favourable one for preaching the Gospel to a people for the first time, even if we had had the power to carry on both works at once. In the first place, we were surrounded by the avaricious and dishonest, who were prepared to use every means to obtain money; and such men cannot make the nucleus of a healthy Christian congregation, though, as we had means of seeing, they were perfectly ready to meet for Christian worship on very slight encouragement. But there was another reason which weighed strongly, I must confess, with me. The one thing which a Chinaman does not understand is *disinterestedness*—he can hardly believe in the existence of such a virtue. As soon, then, as the foreigner appears with his hands full of silver ready to distribute to any who are in need, the first question the Chinaman asks himself is, 'Why does he do it? What does he want? What great object has he in view that he should come 14,000 miles and give away thousands of pounds of money? for of course he expects a *quid pro quo*.' Various replies are given by the wise or the wicked. Some say he wants to buy the hearts of the people; some that he will return in a prosperous year and demand the money

back with enormous interest ; some, that those who receive the money will be, in some mysterious way, *in his power*, &c., &c. Now with people's minds in this attitude it seems to me that to present the Gospel to them and to press it on their consideration and acceptance could have but one effect, viz. to produce the impression, and that a widespread one, that the answer to the above question had been found—that the vast expenditure of wealth was in order to buy them over to Christianity ; and then would follow their own interpretations of the ultimate designs of the promoters of Christianity, the more sagacious and better educated regarding the whole thing as a political ruse, the vulgar supposing that we wish to obtain their eyes, hearts, &c., wherewith to make medicine. Thus, while the actual progress of the Gospel is hindered for a time, there is also a danger lest the really great lesson which the action of foreign nations in this matter is meant to teach, viz. that true disinterested benevolence, of which their classics perpetually treat, does exist in the world even now—should be utterly lost sight of ; the ignorant being unable to grasp it, the designing only too glad to keep them blind to the enlightenment which such a conviction would bring with it. Under the circumstances it seems to me better that the distributors should withdraw as their work was over, and leave the effect of it to sink down into the minds of the people, freed, as they would be, from much prejudice and suspicion by the departure of the foreigner. I believe that the effect must ultimately be very great in softening prejudices, which are surely not without foundation, and in preparing the way for the spread of Christ's kingdom in the future.

“For ourselves, I am very thankful to have been permitted to engage in such a work. The experience is invaluable, and I should not now feel that we were acting rashly in travelling however far into the interior in prosecuting our work. You will gather from the foregoing that it did not seem to us that there was any special call to go immediately to Shansi. We hope, therefore, to continue our work in this province as GOD shall guide us. I wish to ask on behalf of the Mission, whether, if at any time it shall seem expedient to us to give up our house here, and move bodily into the interior either temporarily or permanently, we are at liberty to take this step without consulting the Society further? It *may* be important for us to have this permission, and we should not *lightly* avail ourselves of it.

I enclose a rough map of North China, showing our journey. (See dotted line with the arrows.) I should have endeavoured to make a much fuller report of the famine generally, but that a vast amount concerning it has been published already, and I expect that eventually a complete report will be published.”

The *Times* correspondent lately paid a high tribute to “the admirable devotion with which the Missionaries have gone through the work. They have exhibited in the brightest manner the best qualities of Englishmen and Christians. Criticism of the expediency of Missions and Missionaries is hushed in the presence of such men, and disarmed by their existence.”

From other sources we hear of a large increase in the number of those professing Christianity. In one of the recent famine districts it is said that a community have presented a large heathen temple to what they call “the Jesus Church.”

Within the last few days news has been received of the decease of Bishop Russell, whose lifelong labours in China have won even from the heathen profound respect for the religion which he showed forth in his daily life. At the ordinary meeting of the Society held on October 17th the tidings of Bishop Russell's death were received with warm expressions of sorrow and respect.

JAPAN.

OPENING OF A NEW CHURCH AT TOKIO.—THE BONIN ISLANDERS.—
CHOLERA AT KOBE.

THE new church at Tokio, the progress of which has been so often referred to by the Rev. A. C. Shaw, in letters quoted in these pages, was opened on the 4th June with services of peculiar interest. We cannot do better than print the greater part of Mr. Shaw's happy letter on the subject, dated July the 11th:—

"The church has, as you know, been built partly by funds provided by the S. P. G. and partly by funds subscribed by the English residents of Tokio. The architect is Mr. C. A. de Boinville; at present in the employ of the Japanese government, and one who for the liberality both of his time and of his money which he has shown deserves the warm thanks of the Society. I would just add here that, though the people have subscribed liberally towards the building fund, yet they have in no way any control over the church. I asked for no subscriptions from them. What they gave was a spontaneous offering on their part, given, as the memorial said, in token of grateful recognition of my services. This church is a *Mission* Church, and I would not have accepted aid accompanied with a control that might in the future in any way have interfered with that object.

"It is three years on the 4th of last June since I first began publicly to preach the Gospel in Japan. On that day I opened a little chapel in a house I had procured not far from where I then lived. God blessed my work there, and gradually a little company of Christians was gathered together and a Sunday-school was commenced. In the course of two years our congregations had increased to such an extent that it was necessary to find some larger room for the services. The prospects of my work were so good that I thought it would be better to build at as moderate a cost as possible a substantial church, where the full service of the Church of England could be exhibited, without any of the inconveniences necessarily attaching to a small room. And I felt the need of doing so was the greater because the Greek Church, and the Roman, as well as many of the Dissenting bodies, had been long before me in this matter. I also believed that it would in some ways be beneficial to my work to hold the English and Japanese services in the same church; for the natives would attach some importance to a place of worship at which the members of the English Legation, and the other principal English residents, attended.

"The Mission-buildings comprise, besides the church, a large school-

house, used for a boys' day-school, a Sunday-school, and various congregational purposes; and a house where some of the day-school scholars live under the care of my catechist. On June 4th, the anniversary of my first service in Tokio, we held our opening services. It was unfortunately an exceedingly stormy wet day, so that there were comparatively few at the early celebration. At the midday service, however, in spite of the rain, the church was crowded. The clergy, with the Bishop (Williams), seven in number, and my catechist and divinity students—for the first time appearing in surplices—entered the church in procession from the west door, singing by way of processional a translation of the *Te Deum*. After the clergy had taken their places, the Bishop, standing and facing the congregation from within the rails, read portions of the dedication service used by the Bishop of London. After the Second Lesson, Mr. Wright, Mr. Blancket (American), and I proceeded to the font, where I then baptized sixteen converts. The sermon was preached by the Bishop, and was a most earnest and touching appeal, full of that tenderness and love which mark everything said or done by that holy man. No words can convey to you the heartiness and beauty of this our first service. I had only invited two foreigners to be present, a lady and her husband. They are Presbyterians, and therefore not prejudiced in favour of such a service as ours. The lady was affected to tears during most of the service, and the gentleman told me afterwards that he had never before really believed in Mission work among the Japanese, but that their reverent demeanour and the solemn and hearty way in which they entered into this service had convinced him that they were truly converted Christians.

"I have also a flourishing boys' school with an attendance of from twenty-five to thirty. Though for the sons of Christians, others are allowed to attend. The Sunday-school averages about thirty. I have up to the present baptized about 130."

The Rev. W. B. Wright, in his report for the quarter ending June 30th, is able to tell of several fresh baptisms, and also mentions some striking cases showing genuine results of his labours:—

"One of the men baptized on Whitsun day is a blind shampooer, who some two and a half years ago came very often to hear the Gospel, but suddenly disappeared—partly through ridicule, partly through sickness. Two years passed without his coming, but this year he turned up, and never misses a Sunday, while during the week he goes to Yamagata's house to learn off portions by heart. I have mentioned in a former report that close to the Yotsuya Chapel is the large military academy of Tokio. Many of the students come on Sunday morning from time to time, but not, I fear, to any purpose. One young man, however, who holds the rank of lieutenant in the academy, comes every Sunday, and stays to the last moment, drinking in all that is said, and joining devoutly in the prayers. I offered him a Gospel to read, but the students are not allowed to have any books but those relating to the military art in their possession. He is called Yaso (Jesus) by the other students in derision, but does not care. May I ask the prayers of any who read this for him? Another interesting person is an old man eighty years of age, who is a catechumen, and comes a long distance every Sunday. The work of training young men to be catechists, which has been carried on now since the beginning of October last year by Bishop Williams and another clergyman of his Mission daily, with the assistance of occasional lectures from myself, Mr. Shaw, and Mr. Blancket, has just been brought to a

close. This week we held an examination, written and oral, which lasted five days. The subjects were (1) the Pentateuch (Genesis special) and the Messianic prophecies. (2) The Gospels (Matthew special). (3) Church History, first three centuries, and Church Government. (4) Moral Science. (5) Prayer in regard to Modern doubts. (6) The Internal Evidences of the New Testament. (7) Chinese and Japanese History. One had also to prepare an address every Saturday during the course, which was criticized by the teacher and other students, and an essay on some mooted point in the Gospels. Poor fellows, they said there had never been such an examination before in Japan. It was certainly more than they had ever had. Seven young men have been examined from the S.P.G. Mission and three from the American Mission. In addition there are one or two at Kobe and Ōsaka, who I believe are to receive a similar examination."

We are glad to hear of the discomfiture of the American sceptical lecturers, of whom Mr. Wright has told us before, and to whose efforts in opposing Christianity he again refers:—

"All this last winter some flashy professors from America have been holding forth on Natural Evolution, and Religious Evolution; in their own opinion quite distancing Spencer, Darwin, and Huxley. Every Sunday afternoon to crowds was Christianity and even Theism attacked in public halls. However, thank God, one among the Missionaries, a medical man who was thoroughly *au fait* on the subject, first in the foreign papers, and then in a course of public lectures, completely turned the tables against the chief Darwin-taster, who I am glad to say is to return to America next month."

In speaking of the great progress which has been made in translating the Bible and Prayer Book into Japanese, Mr. Wright touches a subject of wide importance by mentioning how great a stumbling-block in a heathen country, where the Greek Church as well as the Anglican has deep roots, is the difference between their creeds in the matter of the *filio-que*.

The Rev. F. B. Plummer, though obliged by illness to leave his post abroad, has by no means ceased from work for the Japanese and especially for the Bonin Islanders. He has recently enlisted the sympathy of Dr. Moon, of Brighton, for the blind in Japan, of whom we hear so much; and an embossed version of the Lord's Prayer in Japanese has already been prepared, to be followed shortly, it is hoped, by the Sermon on the Mount. Mr. Plummer, whose health we are glad to find is improving, has recently addressed a circular letter to the subscribers to his fund for educating boys from the Bonin Islands, the population of which, he tells us, is

"composed in about equal measure of the recently imported Japanese colony and the old settlers, the latter comprising people of every colour, and from all parts of the world—England, France, Germany, Portugal, America, Mauritius, Bermuda, China, Japan, the Sandwich and various

other islands of the Pacific—all *speaking the English language, and professing the Christian religion*, but intensely ignorant. And, whilst they appeared to be very teachable, there were evidences of much evil existing amongst them, and signs of a rapid decline into a state of barbarism. Only one man was left who could read or write, and he was already far advanced in years, with increasing infirmities."

The special event of the year in connection with the two boys at Tokio he refers to thus :—

"When asking the parents in the Bonin Islands to allow me to take two or three of the children, I had promised that they should return home for a visit about once a year. To accomplish this they must either remain at home only a day or two, so as to come back to Japan in the same steamboat which took them home, or wait four months for the next opportunity. The consideration that the severity of a Japanese winter might be too great a trial for natives of an Island where cold weather is unknown, did much to make it appear advisable that the two boys in Tokio should return to the Bonin Islands for the longer holiday, and so the November boat took them home for a period of four months. But would they be allowed to come back again to Japan? For the answer to this question we eagerly waited, and it seemed to be a matter of great thankfulness and encouragement when the February steamboat brought them again to the Missionaries.

"I trust that I have already said enough to show that the undertaking in which we are engaged is one full of hope and promise for the future. And when I consider that all Christian work amongst these Bonin Islanders is confined *entirely* to this effort, and what an extraordinary link they form between the English-speaking Missionaries and the thirty-five millions of Japanese amongst whom they labour—having *English as their native tongue* but also learning from the years of childhood the *Japanese language*, which is so *extremely* difficult for grown up strangers to acquire,—it seems to me to be no very difficult thing to see how mightily the kingdom of Christ may be extended, not only through the Bonin Islands but throughout the whole of Japan, with the blessing of God, (whose strength, let us remember, is made perfect in weakness,) upon this our work."

The Rev. H. J. Foss in his recent letters from Kobe confirms the satisfactory accounts of the Bonin boys which have come from other quarters, and continues :—

"The three Bonin boys left us on June 24th and went to Yokohama, where Mr. Austen, the Sailors' Missionary (connected with St. Andrew's Gravesend Mission), took them in and helped them, till they went off by the July 1st boat to Bonin. I hear from Mr. Shaw that the two eldest were confirmed by Bishop Williams on June 30th. He may write some account of it to you. May God indeed give them His richest blessings, and make them strong for His service on the Island! We have had great pleasure in teaching them, and their conduct has been really very good while they have been here."

Mr. Foss's work has been sadly interfered with by the great prevalence of cholera in that part of Japan.

CYPRUS.

PROPOSED ANGLICAN CHURCHES.

WE have more than once alluded in our pages to the ancient church of St. Nicolas in Cyprus, which it is desired to restore to ecclesiastical uses as a house of worship for English residents. A recent pastoral letter of the Bishop of Gibraltar to his clergy contains a description of the building and sketch of its history, which cannot fail to make more real the interest in the project which we hope has been already aroused. Bishop Sandford writes :—

“There is another work which we have to accomplish in Cyprus, and in which I am anxious to awaken your interest. While I was at Nicosia, the capital of the island, I was shown a fine old church, then in the hands of a Turk, and used by him partly as a granary, partly as a stable. It appeared to me that, rather than build a new church, we should secure this ancient and now desecrated edifice, and convert it into an English house of prayer. The High Commissioner and other English authorities approved of the plan, and the Greek Archbishop, when the subject was named to him, also expressed approval. The Society for the Propagation of the Gospel in Foreign Parts has just taken a perpetual lease of the building and ground. We are prevented by Turkish law from absolutely purchasing these, as they are Turkish ecclesiastical property. The church bears the name of St. Nicolas, the patron of sailors. It is a remarkable fact that at the beginning of the fourteenth century there was at Nicosia a church which went by the name of ‘St. Nicolas of the English,’ and is so styled in old records. You will find a notice of this church in a lecture delivered last year at Oxford by the Regius Professor of History. As you may not have an opportunity of reading this lecture, I will give you a short account of the church.

“When Acre, which was the last fortress in Palestine that surrendered to the Turks, was in 1291 finally compelled to yield, and the forces of the Cross had withdrawn from the Holy Land, some found a home in Cyprus, and among them the Order of St. Thomas of Acre, a small semi-religious knightly Order of Englishmen. This Order had been founded by the sister and the brother-in-law of Becket, and possessed a hospital, built on the site of the house where Becket was born, and a church on the spot where now is the chapel of the Mercers’ Company. During the Crusades the Order settled at Acre, and devoted themselves to the office of burying the dead. At the siege of Acre the Order is represented as leading the five thousand soldiers whom the English king, Edward I., had sent to Palestine. Such members of the Order as survived the siege settled at Nicosia, where they possessed a church called ‘St. Nicolas of the English.’ The story of the appearance of St. Nicolas and St. Thomas to the London Crusaders in a storm at sea in 1189 or 1190, as Professor Stubbs suggests to me, probably had something to do with the establishment of the Order; and the connexion between St. Nicolas and the English is clearly

due to the fact that the English were sailors. Various religious ceremonies are recorded in ancient documents as having been held in this church. It seems to have been the place in which the Masters, Priors, and Custodes of the Order were appointed to their offices. The name continually appears in the registered acts of the Order. Speaking of one such ceremony, Professor Stubbs thus writes:—"The ceremony was performed in the Church of St. Nicolas of the English, in the city of Nicosia; one of the many churches which formerly, according to Father Stephen of Lusignan, adorned that city, but of which any relic would now, since the Venetians destroyed 130 in the process of fortification, scarcely be looked for." Whether the desecrated church of St. Nicolas, which I saw in Nicosia, was originally built by funds from London, and is that very edifice in which Englishmen worshipped five or six hundred years ago, I have not as yet been able to discover. At any rate, the church bears the same name. The style, moreover, is transitional. Whatever its history, if we make it our church, we shall have in it a bond connecting us, if not with this knightly Order of Englishmen who lived at Nicosia in days long past, yet with our Eastern brethren, whose forefathers worshipped in it before it was seized and desecrated by the Turks. Moreover, it is not to the credit of our own Church and country that we should remain any longer in the island without possessing a place of religious worship. The Society for the Propagation of the Gospel in Foreign Parts receives subscriptions for this work of restoration. The Chaplain tells me that he is informed by competent authority that no actual building will be required, though some walls which the Turks have erected, and the *débris*, which has accumulated to a height of three feet above the real floor, must be removed, the internal surface of the walls must be thoroughly cleansed, scraped, and pointed, and suitable furniture must be provided. Some mud-huts, also, contiguous to the church, should be pulled down. The work ought not to be begun till we have 500*l.* at least in hand; but surely there should be no difficulty in raising 2,000*l.*, which would be the sum required to do the work effectively."

The testimony of the Chaplain, the Rev. J. Spencer, as to the importance of this undertaking, has been expressed by him thus:—

"Nowhere can it be more necessary than it is at Nicosia that the Church of the English should have such an outward and visible sign (as this re-consecrated Christian temple will be) of its orthodoxy, its Catholicity, its energy, and its devotion."

Excellent pictures of the ancient church of both the interior and exterior, in its present state, may be seen in the number of the *Illustrated London News* for October 11th.

Nor is Nicosia the only place in the island in which an Anglican Church is needed. Funds are sought to erect at Larnaca, upon a site already given, a small "entirely new and distinctively English church." At this latter place a sermon was preached by Bishop Sandford last December, a passage from which may well be quoted in commending these schemes to the care of English Churchmen. It runs as follows:—

“In bringing this address to a close, I will refer you once more to the teaching and example of the Apostle St. Paul. The scene which meets our eyes at this moment is not altogether unlike the scene upon which his eyes must have rested when he preached before the Roman Governor at Paphos. There are, of course, the same natural features, the same shores, the same mountains, the same bright skies ; but apart from the landscape, there are many other points of likeness. Now, as then, the sound of different languages falls upon the ear ; now, as then, is exhibited the spectacle of a great and imperial power controlling, by a strong garrison of soldiers, a population of mingled nationalities. May I not carry this train of thought still further ? If it were possible for the spirits of God’s saints to revisit the field of their earthly labours, I could well imagine that the great Apostle might be here at this moment, looking down upon this memorable scene, and giving us his apostolical benediction in our efforts to continue the work of regenerating this island, which he began eighteen centuries ago.”

The sermon has since been published by Messrs. Parker and Co., under the title *England’s Rule in Cyprus*. We may add that Mr. Spencer has been most heartily received in Cyprus, and that much has been done in the island itself in furtherance of his work.



Reviews.

The Religion of Zoroaster, considered in connection with Archaic Monotheism. By R. BROWN, F.S.A.

THIS pamphlet consists of a paper read before the Victoria Philosophical Society, together with the discussion which followed. Mr. Brown has dealt fully and ably with the whole subject ; and gives very valuable information on the questions of the personality of Zoroaster and the probable period of his life, as well as concerning the doctrines and worship now associated with his name. Our chief reasons for giving a portion of our space to a notice of the reprint are contained in the remarks of one of the speakers, Mr. J. Ferguson, of Ceylon, at the meeting of the Society at which the paper was read. “During seventeen years’ residence in the East I have been led to consider that one important point in the preparation for Missionary work is a knowledge of the religious beliefs of the people among whom Christianity is to be taught. I believe our most successful Missionaries in the East have been those who have not only learned the language of the people amongst whom they have laboured, but who have been enabled to translate

their sacred and other notable books, and are thus in a position to obtain the sympathies of the enlightened among the natives. I think that this paper will be particularly valuable to Christian teachers going to work in Northern and Western India and Persia, and I hope that it may pass through the hands of our more enlightened fellow-subjects in India. I think the value of such papers as this is very great to Missionaries going to the East, and who want to get an idea of the religions they are about to controvert."

The Primary Charge of the Bishop of Colombo. (Parker & Co.)

The practical character of this able Charge has already been noticed in the *Mission Field*. But, now that it is before us in its pamphlet form, we may again refer to it as presenting a full and discriminating picture of the present state of the Church in Ceylon, coupled with thoughtful plans for its consolidation and advancement. The appendices, filling more than half the pages, add much to its value, including as they do the Resolutions of the Indian Bishops at their Conference at Calcutta in 1877; the Letter and Resolutions of the Lambeth Conference in 1878; the Proceedings of the Joint Conference of the Clergy and Laity of Ceylon at the conclusion of the Visitation, and of the Meeting of the Presbytery on the following day. All these, with other items of information, side by side within one cover with the Charge, form a very valuable book of reference for those who are in any way interested in the diocese of Colombo.

REPORTS RECEIVED.

Reports have been received from the Rev. W. H. Gomes, J. Holland, and Mr. W. Howell of the Diocese of *Labuan*; P. H. Douglin of *Sierra Leone*; T. W. Green and H. T. Waters of *Grahamstown*; E. W. Hartman of *Melbourne*; C. H. S. Nicholls of *Nelson*; R. Lonsdell of *Montreal*; F. D. Brown and A. C. Forbes of *Huron*, and E. S. W. Pentreath of *Fredericton*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 17, the Master of the Charterhouse in the Chair. There were also present the Bishop of Rangoon, C. Raikes, Esq., C.S.I., Rev. J. E. Kempe, *Vice-Presidents*; Archdeacon Blomfield, Archdeacon Burney, Rev. W. Cadman, General Davies, Rev. J. W. Festing, Colonel Gillilan, Rev. J. F. Moor, junr., Sir Bryan Robinson, General Tremenheere, C.B., W. Trotter, Esq., General Turner, S. Wreford, Esq., *Members of the Standing Committee*; and the Rev.

S. Arnott, H. McL. Backler, Esq., Rev. G. T. C. Bennett, H. R. Blackett, W. Blunt, J. A. Boodle, E. M. Browell, Esq., Rev. J. W. Buckley, Rev. W. Calvert, Dr. Deane, F. B. DeChair, N. J. Dundas, J. J. Elkington, Dr. Finch, Canon Gee, D.D., C. D. Goldie, O. Gordon, Colonel Hardy, Rev. T. Helmore, H. G. Henderson, J. W. Irving, Herbert Laurence, Esq., Rev. Dr. A. T. Lee, H. H. Letchworth, D. Long, J. Long, Major-Gen. Lowry, Rev. F. S. May, Alfred North, Esq., E. Palmer, Esq., E. Pennington, Esq., Rev. G. P. Pownall, G. J. Rust, Esq., Rev. W. F. Satchell, E. Shears, R. D. Tyssen, S. J. Wilde, Esq., Rev. J. H. Worsley and C. Wyatt-Smith, *Members of the Society.*

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's income up to September 30th :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Sept., 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 20,335	£ 7,232	£ 3,333	£ 30,900	£ 68,898
II.—APPROPRIATED . .	3,006	269	3,096	6,371	15,526
III.—SPECIAL	20,260	89	933	21,282	25,697
TOTALS	43,601	7,590	7,362	58,553	110,121

B.—*Comparative Amount of Receipts at the end of September in five consecutive years.*

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL					
1. Subscriptions, &c. . . .	£19,394	£18,919	£18,943	£21,071	£20,335
2. Legacies	7,033	10,782	9,803	8,846	7,232
3. Dividends	3,309	3,124	3,201	3,331	3,333
	29,736	32,825	31,947	33,248	30,900
II.—APPROPRIATED	6,873	5,500	14,817	15,538	6,371
III.—SPECIAL	14,278	22,896	18,203	14,240	21,282
TOTALS	£50,887	£61,221	£64,967	£63,026	£58,553

3. On the recommendation of the Standing Committee, it was agreed to give titles for Holy Orders to Mr. A. Capel (Chefoo), and to M. A. Ali (Banda, Calcutta).

4. Notice was given on behalf of the Standing Committee that the following amended Bye-Law would be proposed at the next meeting of the Society, in the place of that moved by the Rev. T. Darling, and passed at the meeting in May last :—

“That no new Bye-Law be added, nor any alteration of an existing Bye-Law be made, nor any Bye-Law be repealed, until such new Bye-Law, or alteration, or repeal of an old Bye-Law, has been affirmed at two QUARTERLY meetings of the Board, except on the recommendation of the Standing Committee.”

5. The Bishop of Rangoon made a statement respecting the condition of his diocese.

The Bishop said that on his arrival in Rangoon less than two years ago, the Society had only four ordained Missionaries in Burmah. The number was now raised to twelve. Five Karen converts had been admitted to the diaconate, and the examination which they passed, having been prepared by the Rev. T. W. Windley, would, he thought, have satisfied any Bishop in England. He spoke of them as humble, devout men, leading prayerful lives, and contented with very small remuneration. The Bishop described the work of St. John's College as "grand," and urged the necessity of having a highly-educated English clergyman as second master, who should succeed Dr. Marks, when, in course of time, he should be obliged to resign his work. Mr. Colbeck's constancy and courage under the extraordinary dangers to which he has been exposed at Mandalay met with the Bishop's warmest commendation; and his lordship added that nowhere could be found four more devoted and able Missionaries than Messrs. Colbeck, Fairclough, Marks, and Windley. There was, however, a reverse side of this bright picture. The Mission at Moulmein had long been suspended, and in that town and throughout the whole of Arracan there was not a single Missionary of any kind. Neither the Romanists nor the American Baptists, who had done so much in other parts of Burmah, had touched this vast country. The Bishop hoped during his compulsory stay in England to secure the means of establishing Missions in Arracan, and a Medical Mission in the Andaman Islands.

6. It was agreed that the Seal of the Society be affixed to a document enabling the Society to prove a debt under certain bankruptcy proceedings.

7. The following notices of motions for the next meeting were given :

(1) By the Rev. E. Shears :—

"That having regard to the needs of the Church in other parts of the world, it is desirable that the grants at present made to the older dioceses of S. Africa be considerably reduced, and that the Standing Committee be requested to consider how such reduction can best be made."

(2) By the Rev. S. Arnott :—

"To inquire what contributions have been received from Australia in aid of the Society's Funds, and how far the regulation adopted by the Society as to such contributions has been complied with."

(3) By the Rev. S. Arnott :—

"That it be referred to the Standing Committee to consider whether it would be expedient to send a deputation to Australia and New Zealand to visit the various stations, Missions, or places in favour of which grants are made from the Society's funds, to report on the state of the work carried on in each place."

All the candidates proposed in June were elected into the Corporation.

The following were proposed for election in December :—

The Rev. F. G. Haslewood, LL.D., Chislet, Canterbury; Rev. T. L. Claughton, St. Mary's, Kingswinford; Rev. G. A. K. Simpson, Wall Heath, Dudley; Henry Charles Richards, Esq., Gray's Inn, W.C.; Rev. G. H. Wynne, Winterbourne Whitchurch, Blandford; Rev. Sidney A. Smith, Chatteris, Beds; W. Shadforth Boger, Esq., 23, Oxford Terrace, W.; Rev. E. W. Northey, Woodcotes House, Epsom.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

DECEMBER 1, 1879.

CHRISTMAS THOUGHTS ABOUT MISSIONS.



CHRISTMAS is especially the season of kindly and benevolent thought. The hearts of men and women lie more open to their fellows. Home affections are revived; and many outside the limited circle of relationship, or even the larger one of personal friendship, are admitted to our sympathies as at no other time. The sympathies of Christmas are, moreover, more than mere feelings; with most in whom they exist at all, they are more or less practical,—the opened heart opens the hand.

Yet is there not one wide field for sympathy and help, which lies almost wholly outside the usual range of Christmas thought? How many find room for Missions to the heathen in their hearts at Christmastide? Are not they less remembered at that holy season than at more ordinary times? Hearts are so full of love and kindness to those close around them, or connected with them by especial ties, that the heathen and the patient labourers among them, being distant, are crowded out, or hidden from sight.

But, if we pause to consider, we shall surely admit that the horizon of our Christmas benevolence should not thus be limited. There are many especial reasons why at Christmas Mission work ought to be much remembered. Do the hardships of mid-winter make us at

this season very pitiful to the poor? How much more real are those hardships to the Missionary and his flock on the coasts of Newfoundland, in the wilds of Algoma, or some other northern diocese. Ought we not to think of them, and pray that Christmas gladness may be theirs? and, while we pray, set something aside which may help to benefit and cheer them?

Is it the gathering together of the home faces, the forming again of the home circle on Christmas Day, which reminds us of homes which have nothing homelike about them; which bereavement has saddened, or where from other causes some are absent who are greatly missed? Shall we not remember in his voluntary exile the Missionary, far away from all associations of home, from all "the old familiar faces?" It may be in a strange tropic land, where even nature has nothing wherewith to call Christmas to his mind; and only the blessed services of the Church, doubly blessed in such circumstances, can assure him that the Day of the Holy Nativity has once more recurred.

Our holy and beautiful houses of God, made more beautiful than their wont by the decorations of the time of joy, should speak to us as we enter them of those who have from time to time pleaded with us for the means of making for themselves some humble building which shall serve as a shelter for their worship, and wherein sacraments and services may be ministered with a very minimum of the reverence and honour which is their due.

In truth, Christmas is the great Mission season. Were not the glad tidings of the herald angels not only to us but "*to all people?*" Did not the heavenly light shine for "the people that walked in darkness;" for those dwelling in lands of the "shadow of death?" Was not the wondrous Birth the fulfilment of the promise of blessing to "*all families of the earth?*" And the Babe of Bethlehem, was not He before all things else a Missionary? The Nativity itself, was it not the greatest of all Missions? when He went forth from the celestial land of light, from all the blessedness of the Father's House, and came to this distant country, and preached peace to them that were afar off, and to them that were nigh?

Thinking of Jesus as our Example at this season, can our hearts fail to be stirred up with Missionary longings and purposes, to go forth, if not in our own persons, at least by our offerings and our prayers, to spread abroad the joy which is so great to ourselves? Harkening to the angels' music we must strive to echo it on throughout the

world. The family circle of the true Christian at Christmas must include all members of Christ's Church; and from our Christmas love and almsgiving must be left out none of those of whom He made Himself the Brother by the great fact of the Incarnation.



CAPETOWN.

THE BISHOP'S VISITATION.—PROGRESS AT SWELLENDAM.

SINCE his return to his diocese Bishop Jones has been busily occupied with Visitation journeys. Very encouraging results have been obtained, and his lordship's letters are full of hope and thankfulness. On the 14th of July he wrote:—

“I have just returned from a short visitation of the very extensive parish of Caledon, with its ten or twelve outstations, and its dependency of Bredasdorp. It has occupied me a good fortnight. It is one of our best-worked parishes. Mission work is very progressive there. I confirmed about 160 persons, and had overflowing congregations at all the services.”

This was followed by a letter from Mossel Bay, dated September 8th, concluding:—

“I have, so far, had a very satisfactory visitation. At each place I have visited a peculiarly large number presented for confirmation, and these promising candidates—at Swellendam seventy-one, Riversdale and its out-stations 132, Mossel Bay and its stations 137. I hear George with its stations will send me more than 200. This is very unusual and very hopeful. Of course the *very* large majority—four to seven, probably—are coloured people. In spite of the difficulties and anxieties at Grahamstown and Maritzburg, the Church in this diocese at least is making rapid way. But we want more *good* men, who can live on *very* moderate incomes.

“Here a handsome church is being built. The first portion of it, the nave, is just finished, having cost more than 3,000*l.*; and I am to consecrate it as I return home next month. My wife joined me here by sea yesterday, and is to accompany me through the greater part of the rest of my round.”

That the Bishop's satisfaction was shared by those whom he

visited, the following extract from a report of the Rev. W. Bramley will testify. It was written at Swellendam on the 30th of September :—

“The Bishop was met at the Breide-river ferry (*pont*, as we call it here) by several members of the congregation. It is about four or five miles from the town, and the grand trysting-place for meeting those whom Swellendam delights to honour, arriving from the Capetown side.

“I think I mentioned before that we have organized a choir, and we had also got new choir-seats fixed, and a temporary throne arranged for the Bishop ; so that the externals of the services showed a great improvement on what was formerly to be seen here. The church was fairly filled at the morning service, and I am thankful to think chiefly by our own people—without a great influx of strangers, drawn together to hear, and perhaps to criticize. The service was very hearty throughout, though its length was increased by two baptisms and a celebration, at which an unusually large number of communicants presented themselves. There is no use filling up the paper with details, which would present no uncommon features.

“In the afternoon the church was filled again, more than in the morning, for the confirmation. I presented nineteen candidates, which, though in itself a very small number, is larger than has ever been in our congregation. Among them were an old man and his wife, who were born in England and brought up in the English Church ; but, having come out here when very young, many years ago (they were married out here), had been led to attach themselves to the Dutch Reformed Communion. This was not a wonder, as the gentleman in whose employ they have been almost from childhood is himself a staunch member of that communion ; and in their early days there was no English Church congregation for them to join. It was very pleasing in my preliminary talks with them to notice, not only their own simple piety—for I believe them to be a very excellent couple—but also their recollection of the Church Catechism, which they can scarcely have studied since those early years. There were some other remarkable features about the numbers on this occasion. There were nine males and ten females. Seven out of the nineteen were of mature age—six, besides the old couple mentioned before, had been brought up in the Dutch communion—and only six had been, at any time, among my Sunday-school scholars. This is partly accounted for by the fact that many changes have taken place among us of late, some six families having left us within the last twelve months ; so there is a working with fresh material.

“The confirmation candidates were presented to the Bishop one by one, and his addresses were listened to with great attention.

“In the evening the Bishop held a confirmation in Dutch, for the coloured population worshipping at St. Luke’s. Of this, of course, I can give no account, as I was engaged with my usual evening service at the time, beyond stating the number confirmed, which was fifty-two.

“Early the next morning there was an administration of the Holy Communion at St. Luke’s (also in Dutch), when ninety-seven communicated, besides the Bishop and clergy. It was a long service, but a very pleasing one. In the evening there was service again at St. Luke’s, when the Bishop preached to a very large congregation, as many strangers, besides my people, were present. And after this a few friends were invited to meet the Bishop at the Rectory. Both Monday and Tuesday were occupied by visits to the schools, receiving visitors, &c., so that the Bishop had not much time to rest.

"On Tuesday evening we had a general 'social gathering' of the congregation in the Court-room. A few ladies had been named as a Committee to prepare a supply of cakes and coffee, and other refectations, which were freely contributed by almost every one. A few special invitations, outside our own numbers, were made; beyond that, every one was given to understand they would be welcome—and nearly all our people came, and all seemed to enjoy themselves. The room is large, and afforded quite sufficient space for the tables with their loads of good things, and for people to sit down, arranging themselves in groups as they liked, or to move about, passing from one spot to another. It was a thoroughly social gathering. All seemed to be friends, and all appeared pleased. The Bishop moved about, entering into conversation with most of those who were present. After the eating and drinking had been duly performed, the hum of conversation was relieved by music and singing, performed by some of the ladies and others who were present. And then the Bishop used the opportunity to address those present on a few points connected with our position as but a part of the diocese, and therefore bound to take our share in the work of the diocesan organisation—matters which needed bringing before our congregation, as a whole, and which could be pressed by none so fitly as by the Bishop himself. As a close we sang the Evening Hymn, and parted with a blessing, after what every one present seems to have felt a very pleasant evening.

"Before the Bishop's departure the next day, there was a farewell service at Christ's Church, when the Bishop administered the Christian Feast to forty-two communicants (a larger number than on any previous occasion in the church), and spake a few earnest words of counsel and exhortation to those newly confirmed, most of whom were present, and to the rest of the brethren. It was a cheering sight that so many had gathered in the early morning hours thus to take leave of their Bishop, and with one accord to keep the Feast. One can but hope that God's blessing will rest upon the work, and that much good seed may have been sown during this exceedingly pleasant visit from our Bishop. His lordship seemed gratified, and there was room for much thankfulness of heart."

GRAHAMSTOWN.

SUCCESSFUL EFFORTS AT HERSHEL.—PREACHING IN KRAALS.—
LETTER FROM THE BISHOP: GENERAL STATE OF THE DIOCESE.

THOSE who were interested in the account given in our March number (p. 102) of the commencement of a new Mission at Herschel, must have felt considerable anxiety for the little Christian community there in hearing of the recent disturbances in the surrounding country. A very welcome letter has been received from Mr. Cox, dated July 14th, which shows that the work has been prospering, by the blessing of God, in the midst of trials. The passage telling of what has been done by visits to the native kraals is particularly cheering:—

"Since my last report this young Mission has had its troubles, which now I hope and believe are over.

“The Baphuti chief Moirosi, whose country is only ten miles from here, had long been troublesome, and has at last been driven into his stronghold by the colonial troops.

“The danger in this part was not from Moirosi, but from the Tambookies, who, it is now known, had decided to join in the rebellion. I was warned by a Fingoe from one of the out-stations, a few days after which the Europeans went out of the neighbourhood, and strongly advised me to leave.

“Being a stranger to most of the natives, and a comparative stranger to all, I left my house, but stayed in the district. There was, however, no outbreak in Herschel, and I returned.

“The teacher and people at one of the out-stations twice fled into the mountains, expecting the Basutos to cross the Orange River.

“Since the beginning of April our work has been going on uninterrupted; and I am glad to say the numbers at both the services and at the schools are increasing steadily. At the home station there are twenty-nine in the school; at the two out-stations thirty-nine and thirty-one respectively; in all ninety-nine.

“Since Christmas I have had a class for catechumens, and on Whitsunday baptised six adults, and eight of their children. There are several more candidates, but their attendance had not been regular; and they were therefore deferred until they shall be sufficiently instructed.

“On Whitsunday there was scarcely standing-room in our little chapel, which, as I said in my last, had been a blacksmith’s forge. On that day I preached my first Kaffir sermon, which was translated into Sesutu by one of the teachers.

“I am now endeavouring to get to know as many of the headmen as possible, so that they may allow me to preach at their kraals. As a rule Solomon Gawe and I set off soon after the Mission service at the home station for some kraal from which very few come to us, and wherever they may be assembled I preach to them. I have found that this has invariably been followed by an increase at the home services, it may be of but one or two; yet that is enough to prove that to visit the kraals is the proper thing to do.

“The natives at one out-station wish to begin to build a school-chapel at once; and as soon as they have finished their reaping, I must see what they will do towards the expense.

“Considering the unsettled state of the country since February, the work is encouraging. When it is more settled I feel sure I shall be able to tell you of more converts and of more systematic work.”

The letter of the Bishop which we now lay before our readers carries our information as to this vigorous young Mission up to the middle of October, besides giving a comprehensive view of the state of the diocese at large, in which there seems to be cause for much thankfulness, though mingled with anxiety:—

“Our Annual Mission Conference held this year at Grahamstown has just concluded, and it has, on the whole, been a season of refreshing to us all.

“When we met last year two of our Missionaries were still refugees, their Mission-stations having been destroyed by the rebel Gaikas and

Tambookies. Of these, one, the Rev. A. J. Newton, after assisting to found the new Mission in the Herschel District at present occupied by Mr. Cox, has begun work again amongst his old people, who have been removed by the Government from the Gwatyu to the banks of the Indwe River, where he is now beginning a work of reconstruction with all the patience and energy of bees that have had their hive plundered and combs destroyed. His Mission is in a spot called the Lanti Basin. The other, a native deacon (Rev. Jacob Boom), being more depressed by his troubles in the burning of the Mission of St. John's, Cabousie, and being unable to follow his Gaika congregation, who have been transported by the Government to another spot on the banks of the Kwelegha River, is now conducting less vigorously a new Mission that has opened itself to us among the Fingoes of the Peddie district; and we hope ultimately with some good prospects of success.

"The war troubles of our Eastern frontier appear in the main to have subsided, not being influenced by the late disastrous Zulu War. But the protracted contest, or rather siege, going on at Moirosi's Mountain keeps the Herschel District in such a ferment that our Missionary, the Rev. S. W. Cox, deemed it imprudent to quit his station, and obtained leave to absent himself from our Conference accordingly; although to a young Missionary so isolated a little communion with his elder brethren would have been both very agreeable and, I believe, very valuable to him. He is, under the circumstances in which he is placed, making good and hopeful progress, and several out-stations and schools are already demanding his supervision.

"Mr. Patten, also, of the Bolotwa, from the illness of his wife obtained leave of absence.

"Our most cheering feature was, I think, the report of the Missionary of St. Matthew's, Keiskamma Hoek, who could announce a considerable increase of converts from the ranks of heathenism, especially from a valley named Gwilli Gwilli, whose inhabitants have hitherto repelled the Gospel and declined to support any teacher among them; but are now flocking in to the fold and clamouring for increased spiritual ministrations. It appears that a considerable number of loyal heathens from this valley had taken refuge at the Mission-station during the Gaika war, and had been kindly and hospitably sheltered, which we may well think had a softening influence on their hearts, and induced them to listen favourably to

the Word of Truth, though the fruit of this does not appear to have shown itself until their return to their former homes.

“The tin and carpentry trades, together with the farming operations in this station, were a very marked feature, as the report of the Missionary, the Rev. C. Taberer, will no doubt show.

“St. Luke’s, Newlands, under the Rev. A. Maggs, could also show a cheering increase in its converts during the year. But the poverty of the people on this station, as well as on that of the Keiskamma Hoek, caused by war, drought, and the disturbances of the country, diminishing at once their cattle and their grain crops, had been very trying to the Missionaries. It was very difficult for the people after selling their stock to provide themselves a maintenance; a good deal of sickness had also prevailed, and very many deaths had ensued.

“And hence it is no wonder that the increase of the Mission funds which we had looked to to arise from the support of the “Native Ministry Fund” had, to a great extent, disappointed us; though less so from the two older and larger Missions at Newlands and Keiskamma Hoek than elsewhere.

“Our financial difficulties, when we came to make up the estimates for the forthcoming year, were very considerable, and we all agreed that unless the native ministry fund could be increased, a large portion of our work must give way. Accordingly some regulations to this end were passed; and if we have the blessing of a good season or two, we shall ultimately hope to set ourselves free from our pecuniary difficulties. At present the work grows on our hands more rapidly than the means of maintaining it.

“The Missionaries have all struggled manfully with the difficulties of very trying times. War, drought, death, have very sorely perplexed them. They have gradually one by one resigned all the allowances for incidental expenses that they used to receive. Their growing families have made great demands upon them, and they have all cut down their own expenses and the expenses of their stations to a minimum.

“And now I have two requests to prefer, which I hope you will recommend in our behalf to the Committee; (1) that the additional sum of 100*l.* per annum, which was granted to us in 1877 for three years only, may be extended to another term of three years, enabling us in the interim to do that which the unusual misfortunes of the country have prevented us from hitherto achieving, viz., the making

the "Native Ministry Fund" become substantially productive, so as to relieve the great pressure upon our resources by reason of the large extension of our work. We have now six native deacons in this diocese. I have ordained two fresh ones within the last year (Rev. W. Philip and Rev. Daniel Malgas), and above a dozen paid native teachers, besides those who are supported as schoolmasters by the Government grants. And I have been obliged to notify that I have declined to increase their number or ordain any fresh Kaffir deacons until their maintenance can be *entirely provided* from the Native Ministry Fund.

"(2) Then I am intrusted by the unanimous resolution of the Conference with another request which, but for the necessity of the case, we should not think of urging, knowing how the funds of the Society are being pressed upon. But the burning of Mr. Newton's station at the Gwatyu by rebels, with the loss of so much property, having left him homeless, the Conference have desired me to ask for a sum—say 200*l.*—to enable him to reestablish himself in some buildings on his present spot at the Indwe.

"Mr. Newton is so good a worker and manager too in building that he will economize his resources to the utmost. He has been living in a Kaffir hut, but having begun a chapel in which he is aided by the S.P.C.K., he needs some other substantial Mission premises; and building is of course both difficult and expensive in a country where there are hardly any roads, and in a spot situated in the mountains.

"You will pardon my lengthened report, but I thought you would wish to know how we were struggling through (and, I hope, struggling out of) the difficulties that have recently beset us.

"I must add that we have just procured a deserted trader's station in the Herschel District—the place called Dulcie's Nek, where Mr. Cox has begun his Mission—and we shall require 200*l.* out of the sum of 500*l.* which was set apart for building purposes in the first grant made to the Mission, within a short period. I am waiting until the Colonial Government have given their consent to the transfer of the glebe at Dulcie's Nek.



ST. JOHN'S, KAFFRARIA.

DIOCESAN SYNOD.—GROWTH AND ORGANISATION UNDER DIFFICULTIES.—ST. MARK'S.—A MISSION BOX.

THE central fact in the history of this diocese for the past half year is the Synod, held at Umtata during the last week of June, which appears to have been in all respects a success. The South African *Christian Express* thus refers to the Bishop's address on the occasion :—

“Dr. Callaway begins by a reference to the recent colonial wars, and proceeds to discuss the cause of them. He says they did not arise out of any widespread maltreatment of the natives by colonists, for there is no such thing. The address then dwells on the bad qualities of the native, and says that the white man, so far from maltreating his black neighbour, is singularly patient and forbearing with him. The black man does not want to advance. He is content with the ways of his fathers.

“But notwithstanding passive opposition to progress amongst the natives, which it is but reasonable to expect, they discover that the superior man is gradually dispossessing them ; that a change has taken place, they know not how, and that a greater change is coming. The imperceptible daily influence of the better is gradually undermining the worse. The natives cannot fail to perceive various signs of the growing power of the white man in their own mode of thought, act, and habits of life ; they see the governing power gradually slipping from them, and the tenure of the land changing in character, and its possession passing into other hands. They see everywhere springing up in the very midst of their wilds, evidence of the white man's presence ; that old things are passing away, a new order of things arising. There is a change passing over them, a change which is infinitely for their own good, if they will avail themselves of the opportunity providentially thrown in their way, but for their sure ruin if they dash themselves against the power—the God-sent power—which is effecting the change. But the savage does not recognise the benefit of this change ; he does not love it ; he does not wish it to become greater ; he hates and resists it ; and has determined to crush out the new spirit. There lies the secret of the present widespread disaffection, more or less consciously felt and acted upon by the native races.”

“He then adds, ‘It would be well for us to understand the meaning of this fact. It means that during the whole time we have lived in the presence of the natives of South Africa, we have not impressed them with a love of our social habits, of our mode of Government, or of our religion. In all these respects we have been on our trial before them, and have not recommended ourselves or our institutions to them as a people.’

“On this last paragraph Dr. Callaway founds an urgent appeal for more holy living and more earnest labour, and specially presses the duty of raising up a native ministry, to give Christianity a real root in the soil of South Africa.”

The secular press both at home and abroad shows so often a spirit, to say the least, unsympathetic towards Missionary effort and

success, that it is with peculiar pleasure we meet with so friendly and appreciative a leading article as the following from the *Kaffrarian Watchman* of July 7th, written *à propos* of the Synod:—

“It has been often and very truly said that no set of colonies under the British Crown have a task of deeper interest or greater difficulty cast upon them than have those planted in South Africa. That task assumes the form of the solution of what is conventionally styled ‘the Native Question,’ or the resolution of the problem how to subordinate to law and order, with as little bloodshed as possible, the barbarous peoples in whose midst the white settlers have been located, and to reclaim them from moral degradation and habits of idleness to Christian civilisation and useful industry. In the prosecution of this undertaking, the Missionary invariably appears as a pioneer forming the nuclei of future European settlements, and paving the way for the trader and the magistrate. Such has been our experience in the neighbouring territory of Kaffraria, extending from the Kei to the borders of the sister-colony of Natal. Many zealous labourers, animated by an earnest desire to impart to the natives of Southern Africa a knowledge of truths and principles they believe to be based on eternal truth, have consented to isolate themselves in the wilds of Kaffraria to effect their noble purpose. Our intention to-day is to notice in some detail what is being done by one of the most recent efforts put forth in this behalf, under the auspices of the Church of England, by the Bishop of St. John’s (Umtata) and the little staff of workers he has brought together under him.

“The diocese of St. John’s, Kaffraria, was founded in 1873, and on All Saints’ Day of that year, the Rev. Canon Callaway, from the diocese of Natal, was consecrated its first Bishop by the Bishops of the Scottish Episcopal Church. It has an area of between 20,000 and 40,000 square miles, and its native population is estimated at something like 600,000 souls. The number of Europeans is taken to be 2,000. The staff of clergy for this enormous charge consists of one archdeacon, five priests, and eight deacons; but there are evidences of much active life at the centre of operations, which will no doubt make itself felt in steady development. Of these, the following may be instanced. There is a dispensary already in working order, the current expenses of which are met by subscriptions raised within the diocese. This is preparatory to the establishment of a hospital, towards the building of which funds have accumulated to the extent of 890*l*. When the sum of 1,200*l*. has been obtained, this work will be commenced. The medical department of the Mission is to be placed under the management of Dr. Craister, who is coming from England specially to undertake that work. On Wednesday, the 25th June, the Bishop of St. John’s, surrounded by his clergy, the magistrates of the neighbouring districts, Europeans and natives, laid the foundation-stone of St. John’s College, which is intended for the training of candidates for Holy Orders, and of teachers. The college has an endowment of 1,000*l*. for a Theological Tutorship; also 120*l*. for three years, and 80*l*. for an indefinite period to provide scholarships for students. It is intended when Dr. Craister takes up his work to make instruction in medicine a part of the college curriculum. As a feeder to this institution, it is intended to open in the new buildings, as a temporary arrangement till there shall be sufficient funds to build separate premises, a high school for boys, who will be received from all parts of Kaffraria. It will be a boarding-school, but day scholars will be admitted. An elementary school is already at work, and is reported upon

very favourably by the inspector. It enjoys a grant from Government of 170*l.* per annum for masters, and 200*l.* for scholarships, of which latter sum 100*l.* is contributed from the general revenue of the colony. A commencement has been made in the industrial branch of education, two native apprentices having been received for instruction in carpentry—and this project will be steadily enlarged. An elementary girls' school has been at work for some years, and it is hoped by and by to complete the education imparted therein in a high school where girls may be received as boarders. There is also a night-school for men and boys. A further project is to erect a room sixty feet long, to be used as a library and reading-room; and the Bishop is prepared to furnish its shelves with several thousand volumes belonging to and forming the diocesan library. A branch of the Church Temperance Society was established at Umtata in 1877, and has flourished. It has affiliated to it a juvenile branch, having thirty-three members. It has not been possible, of course, to put up at Umtata more than a pro-cathedral, a temporary structure; but the erection of a stone building of a character suited to the seat of a Bishopric is one of the contemplated objects; and if zeal and energy can accomplish such a large undertaking, Bishop Callaway may live to see the work begun. Partly by subscriptions and partly by offertories, funds have been raised, out of which has been defrayed the cost of erecting a stone wall, and thus inclosing the burial-ground at Umtata."

The same paper has published a series of very able letters from the Bishop on the reconstruction of Kaffir orthography, prefacing them with editorial remarks, from which we quote:—

"The Kaffir tongue has, by the labours of some earnest workers in the Mission field, been reduced to a written language, and this in a manner indicative of much judgment and clear perception on the part of the projectors of the scheme. But like every other work of the kind, it is subject to modification in one part, improvement in another, and elaboration in a third; and the Bishop's object is to make it, for those who use it, as scientifically perfect a vehicle as is possible under the circumstances. We know what a rich storehouse of the beauties of our mother tongue the English Bible and Prayer Book are to us; therefore we can well imagine how much more attractive the beautiful Hebrew poetry and parables will become to the Kaffir reader, as they are conveyed to his mind through a vehicle more and more calculated to give expression to the most delicate refinements of his language. Regarding the Bible as we do, we wish to give him the book in a shape such as will induce him to appropriate it as his own, and the most efficient way to do that will be to give it to him written in his own language upon a system of orthography the most simple and the most in harmony with its idiosyncracies."

We have often had occasion to mention the use Bishop Callaway has made of the papyrograph, while awaiting the provision of his much-coveted printing-press. There are now before us some excellent specimens of its work in the *Umtata Occasional Register*, a diocesan publication intended especially as a means of inter-communication between Missionaries. A portion of each number, containing permanently useful information, is printed; while inside

sheets of more ephemeral matter are produced by the papyrograph, having very much the appearance of lithographed penmanship. An article of the latter kind from the first number, on "Mission Stations," by the Bishop, is valuable in connection with the new political arrangements now being made in South Africa:—

"Hitherto Mission stations have been regarded as the centres of light and civilisation in heathen lands; and, as a matter of fact, they have been such centres.

"If any one were asked what is the object of Mission stations, he probably would give an answer of this kind: Mission stations are established for the purpose of teaching the heathen religious knowledge—that is, the Religion of the Bible; to form a centre around which individuals so instructed may gather into a new society, under new regulations, and where their children shall be brought up in a Christian mode of life.

"But religious knowledge cannot be separated from every-day life; and if it is to be of any practical use, it must interpenetrate all life, and thus of necessity it has come to pass that Missionaries have assumed more or less the functions of magistrates and arbitrators; have undertaken to teach, too frequently in an indirect and fitful way only, better modes of doing things, and have thus become teachers of secular knowledge, and forerunners of civilisation.

"It invariably happens that when any such centre of a more vigorous social life has been formed by the exertions of a Missionary, a trader, and it may be various mechanics, join the Missionary, and European habits and modes of living are more and more introduced.

"It is clear that such stations, however desirable or even necessary they may be in certain states of society, are fit only for a transition period between barbarism and civilisation—heathen darkness and Christian enlightenment.

"The status of a Missionary is of a very precarious character, and it depends entirely on his personal ability and tact, whether he is regarded as a friend or as an offensive, interfering alien. He has no power to enforce any decisions which he may give in the *quasi* court of arbitration he has formed. The chiefs may set them aside courteously or roughly; or the people may deride them and refuse to be bound by them. The Missionary takes a moral view of a case, and his decisions are founded on equity. The chief and people take neither a moral nor an equitable view of it; and if the notion of legality enters into the question, the law to which appeal is made is that of an ignorant, untrained, and savage people, which in many respects a Christian man would object to administer.

"The chiefs really do not approve of Missionaries having anything to do with legal cases. They look upon them with respect and fear as arbitrators between them and their people when they are oppressing them, and it may be as informers against them to the stronger British Government. They feel them to be *imperium in imperio*.

"But they have entered into a tacit compromise with Missionaries; they allow them a local jurisdiction at their stations and over their converts—at least to adjudicate in ecclesiastical cases. But, further, the Mission stations become, as it were, 'cities of refuge,' or 'places of sanctuary;' and hence objectionable characters fly to them for protection. And although, from the Missionary point of view, these are often such as

ought to be protected, from the native point of view they are deserving of punishment. Thus Missions come to be regarded not only as places where separate jurisdiction is exercised, but where criminals are guarded from punishment.

"The inhabitants of Mission stations, being thus made up, not only of sincere converts, but also of doubtful characters who have made profession of conversion or of a wish to be converted from interested motives, and to escape from the criminal jurisdiction of the native system, stand apart and isolated from the surrounding people, and are apt to degenerate into very feeble societies in every sense—religiously, morally, and intellectually, to whom it would be impossible to entrust the regeneration of their fellow-countrymen.

"The sooner the relations of the Missionary to the jurisdiction of the country, and of the inhabitants of Mission stations to the surrounding heathen, can be changed, the better. It is desirable that Mission stations should cease to have the appearance, or to merit the name of 'Missionary compounds,' or 'religious hot-beds.' Affairs should be allowed to assume a more rational and unexceptional course. The word of the Missionary must be addressed, not only to *individuals*, with the result of making them 'Mission people,' as distinguished from 'chief's people,' and thus destroying their sense of nationality; but as far as possible to the *total population*, with the view of making Christianity an integral and essential part of the national life. Doubtless the past has prepared for such a future as is here intimated, by producing a number, small indeed, but very real, of more advanced educated natives, who, under the strict direction of white Missionaries, might become the evangelisers of their brethren. So long as Mission work and evangelisation is dependent absolutely on white men, so long it will be the religion of an alien people, and must fail to affect the masses of the population.

"We are entering into a new era in the history of Kaffraria and Kaffrarian Missions. The country is, or most probably soon will be, taken entirely under British Government, and the jurisdiction be entrusted to British magistrates. Nothing can be conceived more likely to conduce to the welfare of the natives. There will now therefore be no longer any necessity for the Missionary to act the part of a magistrate. But it is important that the change should take place without any appearance even, of antagonism between the Missionary and the incoming magistrate. The Missionary must not imagine that, because he may lose a little influence in one direction, he is injured, and the work he has to do is cramped. What he will gain in another direction, in being left at liberty to do the proper work of a Missionary—that of religious, moral, and intellectual education—will far outweigh the loss of influence in being withdrawn from the hearing and settling of petty disputes, which often necessitates his appearing to one party at least as guilty of favouritism. All legal questions must sooner or later be referred to magistrates, or to those who have delegated authority from them; and the sooner and more effectually such a state of things can be established, the better for the Missionary, the inhabitants of Mission stations, and for the as yet unconverted parts of the population."

One of the most noteworthy events during the days of the Synod was the laying of the foundation-stone of St. John's College on June 25th. Whilst Europeans were placing offerings on the stone, Gangalizwe, the Tembu chief, rode up with a regiment of his cavalry,

and presented 10*l*. Chief after chief followed his example, and many natives gave cattle and sheep.

Archdeacon Waters reports thus on June 30, of St. Mark's Mission at Transkei :—

"The principal portions of the Mission are in what is known as Immigrant Tembuland and Fingoland, and in an indirect manner church work has been kept alive in the Idutywa Reserve and in Gcalekaland, by members of the Church.

"There are four substantial stone churches and two of brick, one large brick chapel is built at Hebehebe, Fingoland, minus the roof: a stone chapel is also nearly completed at the Qamata. There are two mud wall chapels, and five of fairly built 'wattle and daub.' One good mud wall chapel is in course of erection at Tseshe, Fingoland, and the chapel at Cofimvaba, recently destroyed in a hurricane, is being replaced by a larger and better building. There are nineteen Kaffir huts used for Divine services. All these places of worship, with one or two exceptions, are kept clean and decent by the several congregations.

"There are thirty-six regular congregations, two of which are European. There are also several preaching places in addition, but these vary with the seasons, and from other causes.

"The houses for teachers, excepting at St. Mark's, are of the lowest type, and require remodelling. I may mention one 'wattle and daub' house for the teacher at St. Mary's, Ixilinx, and a mud house at Incora.

"The Mission buildings of St. Mark's are chiefly of stone, but are altogether too small for the requirements of the schools and workshops."

"During the past quarter," the Archdeacon says, "the Gospel has made steady progress," notwithstanding the unsettled state of the native mind in consequence of carefully-circulated reports of the Zulu War. It is believed that Zulu spies have been at the Mission.

We give some interesting extracts from the Archdeacon's journal :—

"*April 29th.*—People began to arrive for the annual meeting. At evensong chapel was crowded. Rev. P. Masiza gave a stirring address. Next morning the annual competition of schools came off, amidst great excitement among the parents. All subjects much improved since last year, specially the recitations. Much amusement and interest was shown when three little girls recited, in Kaffir, a conversation on drunkenness. The competition for choir prizes was the most exciting. One choir, trained by Alfred Hlambiso, deserves special notice. Six months ago this choir were wild red Fingoes—now they were clothed, could read, were able to sing a four-part anthem, and to enter heartily into the proceedings of the day. The competition closed by the united choirs singing the Hallelujah Chorus. At evensong the Rev. J. Ntsiko preached to a crowded congregation.

"*May 1st.*—Three hundred persons received Holy Communion early this morning. At midday the Resident Magistrate, Mr. Levey, arrived in company with the chief Matanzima. A procession was formed as usual, and as the chapel was too small, the meeting was held in the open air. Many speeches and offerings were made, and upwards of 90*l*. collected.

"The annual meeting tends greatly to give unity of action as well as

feeling throughout the Mission district, and is looked forward to by all our members as 'a time of refreshing.' Both old and young attend in holiday costume.

"Many suggestions have been made as to healthy moral excitement among the natives to replace the lascivious dance, the wild chase, and the cruel tribal fight; but few, if any, equal the annual meeting, as practised in the Transkei."

The Rev. T. W. Green, writing from Kalinyanga at the end of June, mentions the assistance he has derived from "one of those great blessings to the Missionary—a Mission-box." Some of his remarks will be appreciated, more especially by our lady and younger readers:—

"After the parents on the Mission had bought all from the Mission box they had money for, I encouraged the children to work for pinafores and chemises, &c., by bringing manure and bones for my garden. This has had a very good effect. It is my principle to give away very little indeed to natives. The children have a pride now in knowing they worked for what they wear. One little girl after filling her box the stipulated number of times with manure, laid her dress to her cheek fondly, and said, as if to make herself realise that it was true, 'Oh, I have got a dress.' On a Saturday it was getting late and a little boy had not finished his boxes. 'Would I let him have his pinafore?' 'No, you have not finished.' 'I will finish on Monday.' 'No, I do not give credit; you must not get into debt.' 'Oh, lend it to me that I may come to church, nice like the others.' I lent it, and on Sunday, after school, he brought it to me rolled up, and worked it out on Monday."

It will be seen that in all parts of this diocese, although the Pondo outbreak and other troubles have harassed our Missionaries, their work is going steadily forward.



ZULULAND.

PRESENT CONDITION OF ST. PAUL'S.—WORK IN EXILE.—UTRECHT.
—GOOD OUT OF EVIL.—DEATH OF THE REV. J. W. ALINGTON,
VICAR-GENERAL.

AFTER the long dearth of missionary news from this diocese, the following letter from Mr. Samuelson, written in September, comes with additional interest. The picture presented is a sad one, yet it is satisfactory to know that the worst is now passed, and to see the beginning of a return of better times.

"I have now the pleasure to inform you that the Zulu war is at an end for the present (though you may perhaps know it already from the papers), and that we are preparing to return to our station.

"The last battle was fought on the 4th of July at Ulundi. The Zulus lost heavily, and have since submitted to the English. On the 30th of August Cetywayo was captured in the Ingome forest, and is now a prisoner in the Castle at Capetown.

"As soon as I learned that people might safely travel in Zululand I decided to take a trip to St. Paul's, to see what could be done. I left here on the 8th inst., and arrived there on the 12th, and found the British troops that had been encamped at St. Paul's for some time on the eve of leaving.

"The officers presented me with a lot of stuff, that would not pay to carry away, to share with my neighbours.

"The people about St. Paul's came in great numbers to express their delight at my reappearance amongst them, and to ask me to not delay to return and live among them again.

"But oh, who shall attempt to describe the ruin and destruction the war has caused on the stations and all over the land! The grief one feels can only find expression in the lamentation of the Prophet Jeremiah.

"The parsonage has quite disappeared, the church has been razed to the ground, and on the foundation is built a fort of sods. The smaller houses are heaps of coals and ashes, and the bricks that were left by the Zulus have been turned into two small stores by the British soldiers, without roof, door, and windows.

"The whole place is a chaos of forts and trenches, and covered with dead oxen, offal, and rubbish, infecting the very air. The only place that has been left tolerably intact is the garden.

"Kwa Magwaza and other stations are said to be more ruined still than mine. I could not stay at St. Paul's for the present more than a week, for want of wholesome food, pure air, and water, but returned safely here on the 23rd.

"The most unpleasant part of the whole affair is, that Sir G. Wolseley (the representative of a great *Christian* nation) has quite ignored the Missionaries in Zululand, and left them to the wills of his thirteen *heathen* chiefs, who have signified their wishes to the Missionaries not to return to Zululand. This is a great disappointment after our long trial and waiting.

"I have now written to Mr. Alington, asking him to use all his influence with the authorities to get our rights and privileges recognised and protected in Zululand. We cannot believe that H.M. Government will approve of the Missionaries being excluded from Zululand, more than any other country.

"In the meantime we shall be preparing to go back to our stations, but here again great difficulties stare us in the face. It is almost impossible to obtain bullocks for our waggon at moderate prices, as many thousands have died during the campaign. Besides, the rainy season is now at hand, and we may expect full rivers and bad roads.

"If ever we needed the prayers and help of Mission friends at home, we need them now."

A further insight into Mr. Samuelson's work during the "troubulous times" is given in a previous letter, dated from Emtwalyini in Natal, on June 30, which our readers will connect with the extracts on p. 257.

"I have continued under many disadvantages to have Divine Service every Sunday, with school and prayers on the week days, and also visiting the kraals; and I hope and pray that the good seed may not have been sown altogether in vain.

"The attendance at service has not decreased, but is rather on the increase. On Easter Day I had fifty to service. Our Christians, though they cannot have made much progress during these troublesome times, have certainly made a good stand considering their circumstances.

"On the 6th and 7th of June I went with our Superintendent, Alington, to Otandweni, to see our Kwa Magwaza's people. We found them all pretty well and cheerful, but oh, how sad to see them gathering together for Divine worship on the open hill, while their beautiful church at Kwa Magwaza is in ruins."

The Rev. R. A. Ransom, who went out to join the Zululand Mission last winter, has been rendering much-needed help to the Rev. J. W. Alington during his stay at Utrecht in the Transvaal. On April 22 he wrote home an account of his arrival.

"I landed in Natal on the 19th of February last, and took up my abode with the Rev. H. F. Whittington, rendering him what assistance I could at St. Cyprian's, Durban. Owing to the occupation of nearly all the means of transport by the Government, for the Zulu war, I had great difficulty in getting my goods from the landing-stage. On Ash Wednesday, the 26th inst., I went over to Verulam to see Mr. Shildrick, a deacon from the Mackenzie Mission station (St. Andrew's) in Zululand, but now looking after Verulam for the Bishop of Maritzburg. I stayed for the Sunday, assisting in the services, and giving them a celebration of Holy Communion. The services are held in the Court House, the Church being in the hands of the Colenso party. I returned to Durban, and proceeded the next day to Maritzburg, to await the arrival of my goods from Durban. Whilst there I was enabled to assist the Dean, and on one Sunday the Military Chaplain, when indisposed. I was unable to leave Maritzburg till Wednesday, April 9th, when I stopped on Thursday at the Mooi river for services at St. John's Church on Good Friday and Easter Day. The Rev. G. Smith, in whose district the Church is situate, having volunteered as Military Chaplain, and being at Helpmakaar, on the afternoon of Good Friday, I was enabled to give a service to the 21st Regiment, who were passing through on their way to the front. I then pushed on and reached Utrecht on Saturday, the 19th inst. The inhabitants are chiefly Dutch,

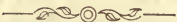
and have a resident Predikant. We (that is to say, Mr. Alington and myself) have taken a house, one room of which we set apart for Church services. We have started since my arrival the daily services, and have had a congregation of two, which I trust will increase when we go amongst them and visit them in their own homes. From there having been no resident English clergyman here, we shall have to gather a band of communicants, there being but one at present. The military who are stationed here have no chaplain, so are glad of our services. Our work proper amongst the native population is checked by the war at present raging and our being unable as yet to speak in the Zulu tongue. Before next Sunday I hope to go over to Wakkerstroom, which is also under our charge, with a few English inhabitants, and distant about twenty-five miles.'

This was followed by a letter dated July 17, in which he says:—

"Utrecht being a military centre and Busc hospital we have had an opportunity or continuing our work amongst the soldiers, and a special service for them on Sunday evenings has been fairly well attended. I am now in a position to give you further information concerning Wakkerstroom, where we hold services every Sunday when we are both at home, and on the last Sunday in the month when the Vicar-General is away from Utrecht. It is distant some five hours' journey, and contains about twenty families (English and Dutch), four of which are professed members of the Church. Our services are held in the Court House, and are generally attended by the English-speaking population, who are chiefly Presbyterians, and by the Dutch, in the absence of their own Predikant; one of the Presbyterian families most kindly entertains us on our visits. The Bishop of Pretoria intends visiting Utrecht and Wakkerstroom towards the end of August, and we hope to have some candidates to present for confirmation; the number here must, however, depend upon the continued stay of the same troops in garrison."

One way in which it is hoped the recent troubles will work for good is by promoting the building of a permanent church in Utrecht, large numbers of store-keepers and other traders having been brought to the place by the war.

Our latest advices contain the sad news of the death of the Rev. J. W. Alington. Mr. Alington was formerly curate at St. John's, North Woolwich, a post which he cheerfully gave up in the autumn of 1878, on being called to the office of Vicar-General of Zululand.



MARITZBURG.

ST. FAITH'S.—NEWCASTLE.—THE REV. G. SMITH.

WE have satisfactory reports of the progress at St. Faith's, Durban, both in school and church matters. Fourteen confirmees were presented to the Bishop before Easter.

At Newcastle, church-building operations have necessarily been postponed until war-charges for freightage shall have ceased to rule.

Little other news has reached us from this diocese, the unsettled state of affairs seriously interfering with regular work.

It is pleasant to observe how often the name of the Rev. George Smith is mentioned with honour in the Natal newspapers. As an instance we give a paragraph from the *Mercury* :—

“Another Rorke’s Drift hero happens to be in Durban now. We refer to the Reverend George Smith, of Estcourt, who might have ridden away to Heplmakaar on January 22, but did not, preferring to cast in his lot with the tiny garrison there, and to do what he could to help in the critical business of holding that position. We have already described how bravely and zealously this dauntless parson played his part through that long night of horror ; but we have not yet had the opportunity of stating what recognition Her Majesty’s Government means to make of the services thus voluntarily rendered by a stout-hearted and simple-minded minister of the Gospel.”



BLOEMFONTEIN.

THE DIAMOND FIELDS.—PRISON WORK.—THLOTSE HEIGHTS.—
ORGANISATION OF NATIVE HELP.—MOROSI.

THE Rev. W. H. R. Bevan has been lately occupied at Kimberley and Phokoane with deeply interesting work. His description of life in the neighbourhood of the diamond fields is the reverse of pleasing ; so much the greater the need of earnest Christian work among such a population. He writes :—

“It is characteristic of Mission work in such a place as this, that we are continually beginning with new converts, who leave us for more pleasant places as soon as they have begun to advance a little way. There is no inducement to any one to stay at Kimberley longer than he can help. People come here for the single purpose of making money, and taking it away with them to spend elsewhere. This is true especially of *black* people, to whom no encouragement is given at present by Government to make the place their home, but rather the reverse.

“The prevailing tone of the place and mode of life are singularly unfavourable to religion. The usual thing for a native is to work very hard all the week in the mine for very high wages, which may or may not be paid, and to spend the Sunday in laziness, drunkenness, and fighting ; possibly to get taken up by the police on Saturday or Sunday night, spend two or three days in prison, and come out to resume the same brutalising round. Numbers die. The mortality last year was at the rate of sixty-one in the 1,000, or three times as great as in London, and considerably greater than in the pestilential cities of the Levant ; and this among a picked population of able-bodied men. It might have been supposed that such a number of deaths would have given occasion for religious ministrations among the sick and suffering ; but it is not the case. They die off like sheep from fever and dysentery, and are buried

like dogs, leaving the survivors just as reckless as before. Crimes of violence are naturally frequent among such a population, though many more are killed by the bottle than by the knife. The murderers are rarely detected and brought to justice."

In such circumstances striking results of Mission labour are hardly to be expected, yet Mr. Bevan struggles bravely on, and not without success. Some of his chief encouragements have been found in a very uncongenial atmosphere, outside the limits of his proper work, namely, in the prison.

"I began going there first to visit the Chief, Bothasitse, and his brother Malibonoke and his two sons, who with other Bothassing were captured in the war, and are still awaiting their trial. On the 11th of October, as I was leaving the gates, a warder asked me to visit a native prisoner, a Zulu, who had been condemned to death at the Assizes a fortnight before for the murder of his wife. I found this poor fellow very willing to receive instruction, and continued to visit him daily until his execution on the 25th of November. He had never had any Christian teaching whatever before, which was an advantage both as greatly diminishing the moral guilt of his crime, and as making it easier to engage his attention in a subject which had the charm of novelty. I was able to baptise him ten days before his death, and the day before to give him the Blessed Sacrament; and I fully hope and believe that he died in repentance and faith and charity.

"A few days after Christmas, I found among the prisoners of war, who amounted to 300 or 400, one of our converts from Phokoane, a poor old man, who was very thankful for religious care; and I soon began to visit these unhappy people daily, to have prayers with them early in the morning. I took care to make the attendance at the service entirely voluntary, but there was always a good congregation—generally about forty or fifty. A good many of them died in prison of fever, arising from overcrowding. A certain desire for religion arose among them in view of death, and I was able to baptise two of them, and to receive eight others as catechumens. The Government released them all by degrees, and helped me to take care of and feed some of the children and of the sick and infirm here, at my own house, until they were able to go to their homes. The charity and goodness of the acting-administrator, Lieut.-Col. Warren, towards these poor people were beyond all praise."

Another opening for usefulness he tells of in the following words:—

"On the 25th of November I started on a short visit to our converts beyond the Vaal River, and spent ten days among them, satisfactorily on the whole. They were returning after their dispersion, and were very glad to have a priest among them again. I hope at the end of next month to go back to them to spend the three winter months among them. They are constantly sending me imploring messages not to delay to go to them."

Good news comes from Thlotse Heights, the Rev. J. Widdicombe writing thus at the end of June:—

"You will be glad to know that, notwithstanding the distractions and anxieties resulting from the war in Zululand, and the rebellion of Morosi in the southern part of Basutoland, our Mission is, by God's blessing, making steady progress.

"On Easter Eve I had the happiness to baptise three of our most earnest catechumens: Teute, a Mosutho; Zezonto, an Amaswazi; and Mothobe, a Zulu.

"Our little band of converts has also been increased by the return home from Zonnebloem of James Abele and Henry Makoa, two young men living in this district (though at some little distance from the Mission-station), and both of them sons of important head-men or petty chiefs. They were baptised while at Zonnebloem by the Rev. T. H. Peters, the principal of that institution, and I earnestly trust that his loving care and unwearied efforts for their good will not be lost upon them. It is a great blessing that the Church is here on the spot, in their own native district, waiting to receive them with open arms upon their return home."

The Rev. G. Mitchell of Thaba'Nchu thus refers to the Bishop's excellent scheme for utilising lay earnestness:—

"On Trinity Sunday, Mr. Crisp, having come over from Bloemfontein for the occasion, preached, and invited the people to offer themselves for ministerial work among their friends and neighbours at home, telling them that the Bishop had appointed him to board, lodge, and instruct gratis, all who would follow him to Bloemfontein for that purpose. One good man offered himself at once, and two more have also offered themselves since. And after the harvest (which is now being reaped) when the scheme is to take effect, I have good hope that some others will offer themselves.

"I can hardly commend this move too much. By means of it, we shall gradually get a large number of well-informed readers and Church workers, who will be of immense service in the work of evangelisation. Mr. Crisp's course of instruction at Bloemfontein will be consecutive for two years, leaving out intervals in the reaping and sowing seasons, as holidays. Then it is proposed that fresh men be invited and the old ones return home. But it is to be understood that none are to be taken for instruction except such as can be approved of, and who intend (*not* leaving or neglecting their own vocation) to give what time and opportunities they may have, for the edification and conversion of their brethren, Christian and heathen, in the several villages where they reside. And of course they will be properly licensed, and made to understand their position in the Church's organisation."

The Rev. E. W. Stenson, whose station at Mohales Hoek is just on the border, and therefore especially exposed to disturbance, speaks much of the celebrated chief Morosi, and the clan of which he is the head.

"The 'Baphuti' are not really 'Basutho.' They are a mixed people—principally refugees and malcontents belonging to other tribes, collected and organised by Morosi—and long notorious for lawlessness and turbulence. The French Missionaries have long had a footing in the country, but hitherto without any visible success."

The "Quarterly Paper" of October is no less interesting than its predecessors. Besides the ordinary reports from various stations, and a letter from the Bishop, it contains able papers on "Cathedral Organisation," by Archdeacon Croghan, "The Foundation of a Native Ministry," by the Rev. W. Crisp, and "Our sick and wounded at Ladysmith Hospital," by the Mother Superior.

IN THE TRANSVAAL.

AN EIGHT DAYS' RIDE BY THE BISHOP OF PRETORIA.

HERE I am in a lonely farm among the high veldt hills, part of the range known as Witwater's Rand; and as it will interest friends at home to know why I came and what I am doing here, while the mill is grinding coffee for the coming breakfast I take my pen and make the effort to put something down on paper, which may satisfy their wants, and keep up the interest in this diocese and our work, which we prize so much, and so much need to help us in our really overwhelming task—task to be overwhelmed through Jesus Christ our Lord.

Some time ago I heard of a young English gentleman, of good education, acting as a tutor in a farm about fifty miles away, in a district where several English farmers live, who was ready to hold services on Sundays among them if he had episcopal authority, and who was held in high repute for his own life and character by those among whom he lived. He had written to me, and had spent a week with us in Pretoria, and had left us with the purpose of making a beginning; while I had promised, as soon as possible, to pay a visit to his residence, and see the people about in hope that doing so would spirit up the work. The work in Pretoria, the unsettled state of things which made it impossible to start upon another journey which must have priority, and the time taken by that journey, delayed the visit long; but at last a day came when I could start. I am sorry to say that when it came it found me so unwell that I was half afraid to start, and quite unable so to do at the time I contemplated—7.30 A.M. But my little bundle was all ready, and Nelly, my small (too small for so great weight) Basuto pony, had enjoyed a day's rest in prospect of her journey, and a day lost might not be recovered, so the effort must be made; but I really felt afraid to start on my lonely

ride, feeling so very ill, and therefore turned to our ever kind friend and fellow-labourer, Mr. Law, and asked him to ride the first few miles with me, that I might test my power of going all the way. For it would be no joke to be taken really ill upon the veldt, or roads across it, in this land. Here you travel for miles and miles without coming near a house, or meeting fellow-travellers, except (upon the road we had to take) numbers of Kaffirs tramping with their bundles from the Diamond Fields.

It is a strange sight, and suggestive of the change that is going on among the tribes of Africa. Constantly we meet them—they have come for miles and miles—from Toutpansprog, from Delagoa Bay, from the Limpopo River, and have been at work at the Diamond Fields until they have earned enough to satisfy them; and now they are returning, with old European clothing, pots and kettles, an umbrella and a blanket—now and again a cow, which there generally carries the burden, or part of the wealth acquired—probably to buy a wife and settle down in idle savagedom, unless occasion should arise for another trip. Now they travel singly, now in pairs and fours, or so, and now and again a regular band of twenty or thirty. All along the road you come upon the ashes of their fires, and every now and then a party round the fire eating their food or mending their clothes. But as these pilgrims would be poor nurses for a sick traveller, I ventured to trouble Mr. Law rather than run the risk I felt too likely to be despised. It was 11 A.M. before we started, and warm work riding in the midday sun; but the exercise did me good, and when we reached the six-mile spruit, I felt more ready for my journey, and so bade farewell to Mr. Law, and started on alone. An hour's ride brought time to "offsaddle" and give Miss Nelly a little rest and food, if the dry grass of a Transvaal winter veldt deserve the name. So I set her as loose as her tendency to run away when not in company allowed, and sat me down to eat the sandwich that I had with me while Nelly fed. The sandwiches discussed, I took my little Bible, and found in its sacred pages companionship and pleasure, leaning against an ant-heap in the wild. As I sat a carriage passed, the driver recognising me; and when an hour had elapsed I re-saddled my little nag and started on again. Two hours and a quarter steady going, mostly up hill and down, brought me to a Dutchman's farm on the little Yoke's Key River, where I just exchanged a salutation and a shake of the hand (my Dutch allows no more) with the farmer, and on I went for another hour to a small

accommodation-house and store, about five and thirty miles from Pretoria, where I proposed to sleep the night. Such accommodation as it afforded—one rough bedstead of two in a doorless room, whose window had no glass, but a shutter through whose cracks came in the sharp night air—was gladly given me; and after a hearty meal, which out and out exhaustion from my weakness made most welcome, I fell fast asleep, and soon betook me to my most novel bed, where I slept too quickly and too soundly to recognise the entrance of the other bed's occupant, the clerk in the store.

I do not want to write of sleep, or eating, save when it seems to show what style of life it is; so I will skip the night's distresses and the morning's meal, only remarking that the latter was not taken until the few English people at the place had joined in morning prayer. Prayers said and breakfast done, and a few minutes spent in friendly chat, and Nelly is saddled up, and away we start. Three hours on hill and veldt, one spruit crossed, and one farm passed; so tame the country that no one thing can I recall to note for my readers, unless I should enter on long dissertations which the very tameness suggested; and we reached a wayside store, where the good people gave refreshment both to man and beast. Two hours slipped by there, for hurry is unknown in the Transvaal, and then again we start with full directions for the way. An hour's ride brought us over the hills to a farm which was the first of a chain of farms lying along a little river under the Witwater's Rand. These we passed, and crossing a difficult drift and a stony-sided hill, reached at length our destination, a farm among the hills, where a new house is building, where I hoped to stay on Sunday. The master and mistress of the house were both away, the tutor, our friend Mr. W., at home; and the household now consists of his four pupils, the storekeeper, the miller, the mason, and the carpenter, with another young man staying at the farm. Building in this country is no light work, and the energy which accomplishes the erection of the well-built houses that we meet in these wilds must do much for a land which only wants energetic inhabitants to be a garden, instead of the wide waste it is. Mason and carpenter come from far, and stay till their work is done; the bricks are made upon the spot; the plaster, too, and the stone found on it for foundations; but wood and iron have to be brought from very great distances.

The house which I had reached was not quite finished; all the rafters for the ceiling were put in, but no ceiling yet, so that the

whole house was open above the walls of the rooms, and, so to speak, made one large room. In one of these compartments I found a bed, the sharers of my room being mine host's four little sons, Mr. W.'s charge. After tea I proposed to have evening prayer, and, to my great delight, all joined in it, and we had a very hearty service, the full evening prayer followed by a sermon from the first lesson—Job xi. 13—19. The next morning (Saturday) we all joined again in matins, by which my friends may always understand me to mean a shortened morning prayer, beginning with the first Lord's Prayer, concluding psalms and lessons, and ending with the third collect. After breakfast I started with Mr. W. on a horse lent me, for a round of visits to the neighbouring English; one of these included the baptism of a little boy. We returned at 2.30 to a midday meal, and then saddled up again to ride about twelve miles to the farm in which Mr. W. was to hold service the following morning. It was a cold ride through three rivers, and some three more little streams, partly through a very fine mountain pass, or poorte, as we call it here, over a neck, or low connecting rise between two higher hills, and across some flat and open bush veldt—that is, grass ground with thorn-trees every here and there. We reached our destination just at nightfall, received a most hearty welcome, found a family party gathered, had family, rather than Church, prayers, and retired to rest.

On Sunday morning the patriarch of the family joined us for morning service, and was delighted to hear my purpose of celebrating the Holy Communion, which he had not received for full nine years. But, alas! when we came to prepare a table for it, there was no wine in the house, and so we could not communicate. Happily one of the party had a bottle at home, fifteen miles away; so it was arranged that, when we returned to Vaal Bank for evening service, we should take a letter and key, and supply ourselves with enough for the Eucharist I had purposed on Monday there, and that I should return on Monday night, and celebrate on Tuesday morning, when I might also confirm three candidates, if I found them sufficiently prepared.

At three o'clock off we set, returning by our last night's road. It was a warm and lovely afternoon, and we rode quietly all the way. Whether the loss of Holy Communion—Sunday is not the Lord's Day to me without the Lord's Table—affected me, or what, I know not; but down in my inner spirit were unwonted mournings over Sundays passed away. I seemed to hear the organ of St. Maurice,¹ to

¹ St. Maurice, Winchester, of which the Bishop was Rector, 1861—70.

tread the steps of Andover, and the grass of my loved little Foxcote ; and congregations gathering by hundreds contrasted with my scattered flock to-day. This very day last year I was in my old home, preaching at Michelmarsh and Braishfield, and Awbridge, and these dear spots wound themselves round my heart in saddening memories. But once again we gathered, a smaller congregation than we had hoped, as heavy rains had made the roads too bad for women travelling, and the moon was growing late. But the dozen of us who assembled heartily engaged in evening prayer, and this time we ventured on chants as well as hymns, selecting Gregorians from our masculine preponderance. I am not sure that the Saint would have recognised his tunes, but I am sure, that if he knew of the service, he would have rejoiced in the effort made to praise His Lord, and ours, to the best of our power ; and

“ Childlike though the voices be,
And untunable the parts,
God will own the minstrelsy,
If it spring from childlike hearts.”

Monday morning our early matins, and by 11 came a few to join in Holy Communion. An empty verandah room, some ten feet by eight, was swept for a little chapel ; a small table made an altar, a piece of calico our “ fair linen cloth,” and the little plate given by Miss Thompson of Longparish was used. After this service came two more, a blessing on a couple married with the Church service by a Lutheran minister, and the examination and confirmation of an unexpected candidate. Good English women ! persevere in every effort to ground your young pupils in the ways of God, His Church and Word. Far from your scenes of labour, the fruit of your work shall be found. George Herbert speaks of a good husband as God’s instrument for bringing wives unto heaven. To-day at least as many wives shall be found leading husbands there. These morning duties over, I start alone on my little Nelly for my promised return visit. We travel slowly, but reach our destination ere darkness has come on ; the evening is spent in examining three girls for confirmation and family prayers, at which I read Acts viii. 5—17, and gave the whole household some instruction on the Apostolic rite.

The morning brought two unexpected candidates. My patriarchal friends came in to say that they had never been confirmed, and they would wish to be ; and so grandfather and grandmother, two daughters and one granddaughter, knelt together for “ the laying on

of hands ; ” and then all five, with one other of the old man’s sons, united to receive the Bread of Life. The afternoon was spent in visits to two families some seven miles away, in one of which was an aged woman, to whom I ministered.

Wednesday (July 9th) was mostly spent in the saddle, but the pauses of the journey gave time for a little work. At one house I read a psalm, and expounded it a little, and said the Litany with the master and mistress, with the former holding some conversation on confirmation and the Apostles’ Creed. These two subjects came up again at his brother’s house hard by, both the brothers having expressed a wish for this holy rite, for which I hope ere long to see a thorough fitness, and an opportunity. In the evening I reached a farm, where, the whole household being ill, I was content with short evening prayers before going to bed.

The next morning was spent in examining three candidates whom I afterwards confirmed. At half-past twelve we started, and in an hour Nelly’s paces showed that she recognised a mountain pass she had crossed one day before, for we cantered and trotted up the valley, with an hour’s offsaddle, as though Bishops of fourteen stone were nothing to carry a hundred miles ; and by half-past five were safely landed at Bishop’s Cote, thankful to find all well awaiting us there.

I must add to these notes ecclesiastical one or two natural, and close this record of an eight days’ ride. Every ride and drive in this land deepens the conviction of its richness, and the future before it. When I see how prosperous are a handful of energetic people, cultivating but scraps of land ; when I see what the land bears, and the beautiful streams of clear sweet water “ which run among the hills,” and how these hills show signs of gold, and mineral wealth, I cannot but think, our present troubles over, this land shall receive, and it will readily support, an abundant and prosperous community. Only I pray for men of energy, early risers, active workers, small smokers ; or the sloth-breeding beauties of this land will bring them down.

I have added a little to my ornithological knowledge. The doves of the Transvaal are great in both beauty and variety. One of my friends mentioned six different sorts to me ; of these I saw two yesterday. One, the turtledove, the most beautiful little bird, small, the true smooth dove head and body ; but how shall I tell the colour ?—English dove colour, shot with pink. A friend of mine

would just delight in it for lining Cambridge D.D. hoods; even in the eyes of ladies, Oxford would fade away at the first Commencement, not to say Scarlet Day. The ringdove seemed more English-looking, only a little more of thrush-tint in the sweet sombre sides. In the bush I saw a sight to gladden those who have ever studied birds' nests. A thorn-tree hung all over with the bottle-nests of the Fink, or Finch I take it. I reckoned fifty at the least on one small tree. Each nest a little round ball of grass or reed, hanging from the top, with a hole below for ingress and egress. I took one like it on the river's brink, which parts the Transvaal from Natal, at Christmas, but somewhat larger, and alive, in a bush overhanging the stream.

In the veldt I made acquaintance with the Ducker, a small buck, so called, I believe, from his way of bounding, and ducking among the grass. It was pretty to see him now appearing, now lost, in grass about three feet high.

I heard grand stories of the lion hunt from some of my new friends; my old confirmee was "a mighty hunter" in his day; but I saw no lions, they are not now hereabout. I hope I shall see one in nature's wildness some day, only I should desire so much civilisation about him as to secure respect for the episcopal office.

And now in closing, what shall I say? My heart says, "Dear Mother Church of England! send me a son of thine own true kind, a young priest of strong convictions, honest heart, robust religion, gentle spirit, genial manners; who can ride, and rough it; in every place press home, at every chance, the needed lesson, discerning the need with true keen spiritual insight; a man from whose heart shall flow words of counsel, exhortation, and instruction; who can preach the Word, and with power, and read the prayers and exhortations of the Prayer-book as our fathers did. One who can stand with his hands in his pockets and chat, but will not do so one moment more than is really needed to win souls." Such a man I want to itinerate in the Transvaal. He is sure of a welcome, sure of support, sure of good fruitful work. May God send such an one forth!

THE FIRST TRIP TO STANDUTON BY THE BISHOP.

When we came up the country, our invaluable guide, Mr. Hodgson, as we have stated once before in print, took us by by-ways, instead of bringing us up the usual transport-road from Natal to Pretoria. We had too much cause to be satisfied with his

arrangements to make any complaint of this, though it took us away from two places which expected us, and delayed an acquaintance with them and their inhabitants for a time. These two places—towns I suppose I must call them—are Heidelberg and Standuton.

To the former I paid a visit in February, of which some notice has already appeared in the *Mission Field*, and to the latter I should have paid one after Easter, but that a change seemed so desirable at that time for Mr. and Mrs. Law, that they went instead; and so Mr. Law commenced the services there, which have been kept up by laymen since, with a monthly visit by a clergyman. Mr. Spratt has been down once a month since, and has made himself so acceptable to the people, that a short time back they sent me an address requesting his permanent settlement among them. This idea I felt it right to encourage, if they were prepared to do the chief part in supporting him, and therefore I had promised if Mr. S. worked well till Christmas, and passed his examinations for priest's orders satisfactorily, to let him settle there if they could raise 150*l.*, to which I would add 50*l.*; 200*l.* being, in all our opinions happily, the lowest he ought to receive; though the good people in question seemed to entertain the usual idea of their claims on the S.P.G. for support. These claims I shall be ready to plead with the venerable Society in time, but I am not disposed to allow so readily to a people until they have done all they can for themselves: and if a very small place wishes a curate all to itself, I think the people should pay readily for a perhaps slightly ambitious desire. When I have added that Mr. Rix, who has done good service as a reader—under the licence of the Bishop of Bloemfontein—in the diocese already, had recently gone to live at Standuton, and was acting with my sanction as their reader until I could visit the place, all has been said that need be of ecclesiastical matters there, by way of preface to an account of my visit.

For this our saddle-bags were packed on Monday, August 18th, and on Tuesday the 19th off we set, Hugh, my younger boy, on Nelly, and I on a beast, my purchase of which was to depend on his carrying me through the journey, and showing thereby some reliable stuff as a steed. We got clear of Pretoria by 9 A.M., and slowly, as my steed's condition required, travelled to Erasmus Spruit, or the Hennopps River, where at a small roadside house we got mealies for our steeds and some food for ourselves. Starting again at 1.20, we rode over barren and dry veldt for about two hours, when we off-saddled by some

water for half an hour, and then saddling up, rode on to Mrs. Ferguson's, Mooi Fonteine, our resting-place for the night, about twenty miles from Pretoria. Here, as usual, everything our landlady could do was done to make us comfortable, but I could gain permission for nothing beyond a sort of family prayers, but in hope of better days I made these include the second lesson, with a little explanation, and the evening collects.

When the morning came we were off as soon as possible, but such was the state of my horse that I fancied it hopeless to go on, and was just debating about sending the poor beast back to Mooi Fonteine by Hugh, and himself to Pretoria by post-cart, when a brighter thought occurred to me, and putting him on my poor steed, and riding the incomparable little Nelly myself, we made a fresh start. This plan so far succeeded that we made good progress by midday, and then "off-saddling," where some bad forage could be had, we rested them about an hour and a half, feeding ourselves from a small bag on the veldt the while. Starting again, the poor beast was so fagged, that after an hour and a half we off-saddled, and as he lay down, we thought he was so utterly done that he never could reach Heidelberg; but the effort must be made, and as riding him seemed really dangerous now, I undertook the task, and by short canters and long walks we reached at last a farm about three miles from our day's journey's end, and here he picked up heart, and in the cooling evening hour, the gem of South Africa, he carried me into the little town in better trim than we had started in the morning.

Arrived there, we took up our quarters at the new "hotel," which promises to be a really nice little one for this land. After dinner I held evening service in the school-room, and after a night's rest we planned for another day's journey. Having failed to get another horse altogether, I gladly accepted the offer of a gentleman staying at the hotel to mount me on one of his for a few miles, leading my own, and so we set off, a regular cavalcade, four mounted and one led, for a Dutchman's farm an hour and a half away. Arriving here, the great curse of the land, dilatoriness, kept us some hours, before we could get our horses fed—"they were hot," "they were strayed," "the mealies were just coming," &c., &c., so that it was half-past one before we got off again, with two-thirds of our journey yet to go. On, on, on, we slowly rode, stopping at a Dutchman's farm, who seemed so far to appreciate our efforts to talk a little Dutch—very little—that he gave us some coffee, and food for our horses, for which

he charged but one shilling, not half what an Englishman would have done ; then on again, till, as the sun went down, we thought we must have missed our way, but after a while in the distance we saw the houses to which we had been referred for our resting-place at night. Here we found a rough stable for our steeds, and a sorry shake-down for ourselves in a very dirty sitting-room, made dirtier by the dirty habits of the evening's dirty Dutch visitors ; but our host did all he could for us in a most obliging way, and though we are not Africanised enough to enjoy dirt yet, we are learning to endure it as we can. This same host had learned the second half of hospitality "to speed the parting guest" as well as the first—and this second half is not well understood in South Africa, where speed seems at a discount generally—and for the first time in all our stays at houses, we were off in the early morning, greatly to our own comfort and our steeds'. Another dull, uninteresting ride, another off-saddle at a Dutch farm, this time paying well for forage ; another halt at a wayside house ; another out-span, a ride for me in the landdrost's cart, who had come out to direct the improvement of a drift, while Mr. Rix rode my horse ; and we reached Standuton at a quarter to five, after travelling over a hundred miles in the two days. Here we were kindly received by Mrs. Swickhard, whom I was disposed to regard, from the many she had entertained at different times, as a sort of hostess of the whole Church. With her we stayed all our time.

And now for Standuton, Standu's Town, in the maps more modestly Standu's Drift, through the Vaal River. Its name is derived from a Dutch resident hard by, who goes by the name of General Standu, in memory of some service in the wars. It means to be a place of great importance one day, and great things do the inhabitants expect from its situation on the main road up country, from its connecting roads with other places, from its wool-producing district, from the presence of troops, for whom it is considered (by the inhabitants) an especially healthy station, more particularly for cavalry, as horse sickness is said to be unknown. But however great it means to be, now it is very small. A few houses on the open veldt, near the river's bank, a landdrost's office and gaol in building, a Dutch church, are all that Standuton presents to-day. But "coming events cast their shadows before," and on the day after our arrival we went out with a few of the Standutonians to meet some troops, about one hundred of the artillery with four guns, and two squadrons of dragoons. Proposing to the officer in command to hold service in

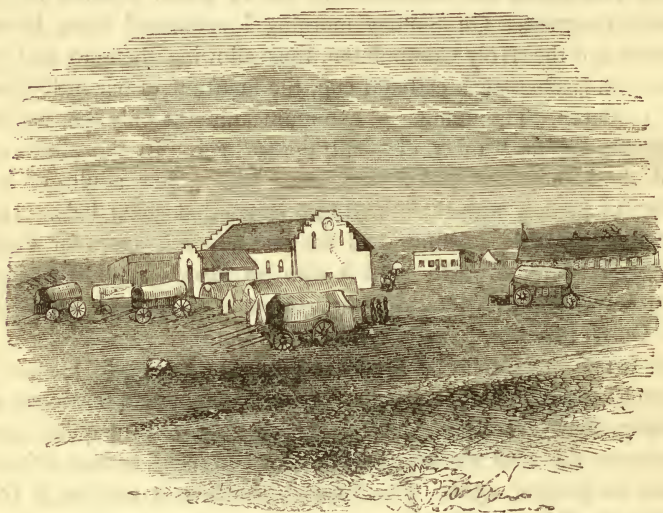
camp for them on the morrow, we found that we had once before had a similar matter to arrange, but that was at Andover, as his troop was passing through, and for seats at service in the dear church so far away, and this for a camp-service in the wild. Again on Tuesday the poles of the electric telegraph are seen steadily advancing to and over the river, and by a little after sundown Standuton is connected by the wondrous wire with Capetown and Natal and the world beyond, and it was indeed a pleasure to welcome it, and to send the second message by it, a few words of salutation to the Metropolitan some thousand miles away.

The afternoon and evening of Saturday were spent in examining some candidates for confirmation, six of whom seemed fitted to receive its grace. On Sunday morning I confirmed them between matins and the Holy Communion, thus allowing them to seal their vow with Eucharistic bread and cup, the firstfruits of our little Church in Standuton. The number of communicants was only ten, including these six, for 'tis "a day of small things" yet. In the afternoon I said the Litany, and had a conference with a few adults on some points of anxiety with them, and also catechised some lads. In the evening the little room we had for use was full again for evening prayer and sermon. We used it also on Monday and Tuesday for matins and evensong, and for the reception of a child, baptised by the Dutch minister, to the Church.

In it too on Monday afternoon we held a meeting to discuss our Church affairs. The first point was a stipend, and I record with pleasure how readily the little company agreed to pay up before Christmas the 100*l.* already promised, and to make earnest efforts to make the amount 150*l.* The amount, whatever it may be, is to be paid to the Diocesan Fund at Pretoria, and then I am to guarantee the stipend for the year. This plan I was earnest to secure, as putting myself beyond the possibilities of failing guarantees, and the clergyman of failing or changing popularity, and leading, I hope, to a sound financial basis for the diocese hereafter. The pinch is with the first 150*l.* Then the offertories are to accumulate for another year's stipend, and so I hope Standuton, and other places after its example, may be kept in advance of their pecuniary responsibilities, and not always struggling to make up deficiencies. They talked of taking in hand their Church soon. I promised Mr. Spratt at Christmas, if he do well, to Mr. Rix my own licence as reader at Standuton in the meantime, and two more visits from myself before that time on

my way to Wakkerstroom and Utrecht, which I hope to reach next month. We appointed a Church Committee of five members to collect the money promised, and to manage all other local Church matters in conjunction with me, which may be the basis of the parochial organisation of the future; and thus I hope the first bricks of the foundations of the Church in Standuton are soundly laid. May God so prosper our now lowly plants that they may bear fruit, and good fruit, hereafter to His glory!

On Wednesday morning we started on our way back, but not on horseback. Our leading Churchman had given me a horse, and as the times were drawing near when the rains will make long journeys



PRETORIA.

on horseback impracticable, or at least very inconvenient, I bought the ruins of a Cape cart, which I hoped would bear patching up sufficiently to carry me about until I can afford a little waggonette in which I can sleep, and travel about, snail-like, with my house with me, so that I can stop wherever work requires, or a swollen river or a heavy storm compels. In this ramshackly vehicle we managed our journey back to Heidelberg, taking two days about it, with the same outspans, a little less rough night's lodging, and forming a new English acquaintance on the way. We reached Heidelberg on Thursday night, again betaking ourselves to the hotel. Friday and

Saturday were spent in writing and visiting, and especially in examining a few candidates for confirmation, one only of whom seemed really sufficiently prepared for it. A Scotch Presbyterian by education and antecedents, she displayed a clear-headed grasp of truth, with a softened apprehension of its practical and devotional bearings. On Sunday morning I received her to the Church by confirmation, and afterwards to the Holy Communion. In the afternoon I said the Litany, baptised a baby, and catechised the few children who were sent to me. In the evening I said evening prayer and preached again.

On Monday we started on our homeward journey, and having spent a little time with a most intelligent and enterprising Scotchman, who is giving much attention to stock-farming, we reached our old resting-place at Mrs. Ferguson's, after a very hot and fatiguing drive. Here I spent the evening, writing.

In the morning I baptised a little boy—partly in Dutch—before starting, and then we made a *détour* of some miles to visit another English farmer of whom we had heard. There we spent the heat of the day, and a pleasant day it was. The good woman of the house was “good for sore een” in this disorderly land, so clean, so tidy, and her husband seemed a thrifty, diligent man. Promising another visit on the way to Utrecht at the month's end, we started about 4 P.M., and after an outspan at our first halting-place from home, Belbin's Hotel, and a grope in the darkness through starting before the moon was up, and a brisk drive when that soft light had risen and shone as it does in Africa, we reached home about 9 P.M. again, thanks be to God, to find all well.

HINDRANCES AND HOPES.—ZEERUST.—PROGRESS AT LYDENBURG.

The Rev. A. J. Law, writing at the end of August, gives an useful insight into the general state of the Transvaal as regards Church work and prospects. He says :—

“We are now putting in the foundations of future work in Pretoria, and though at present we do not make much show of progress, I hope our work may develop in time both substantially and successfully.”

The unsettled condition of the country has interfered greatly with the progress of the Cathedral Church. “Timber,” Mr. Law writes, and

“we cannot get just now, and labour is very scarce and expensive. The war has absorbed nearly all the transport, and consequently the rates of carriage are very high; and at present the grass is so bad that

oxen are dying all along the road. A gentleman who came up with two loads the other day lost thirty-seven oxen on the road—his earnings for the trip would have been about 300*l.* at present rates; but oxen costing 10*l.* each made him lose 70*l.* on the journey. The outcry against the colonist at home for charging heavy rates for transport is most unfair. It is true that some who have great good luck with their oxen make a good thing. But they have to run a very heavy risk. And it is, I believe, an axiom in business transactions, that when the risks are great the profits attending success should be proportionately large. We are working very hard here to raise funds for our various branches of Church work."

With reference to the difficulties with the Boers, of which we are now hearing so much in England, Mr. Law speaks hopefully:—

"I trust all will pass peaceably over, and when once the annexation is confirmed, it is my opinion that we may hope for a rush of progress both in ecclesiastical and business matters, which will, we anticipate, recoup us for past delays, and remove present difficulties."

From Zeerust comes an appeal by the Rev. H. Sadler, in which are embodied historical and other notes of the Mission there of some interest:—

"A small and scattered community, living in and around Zeerust, were visited six years ago by the Bishop of Bloemfontein, at their own request, conveyed to his lordship by the Rev. W. Richardson, of Potchefstroom. Arrangements were then made for the formation of an ecclesiastical parish, and the residence of a clergyman in its midst. The Rev. Henry Sadler, who had been brought to South Africa by the late lamented Bishop Gray, was appointed by the Bishop of Bloemfontein to the new parish, and arrived at Zeerust on the 1st November, 1872. On his arrival he was kindly allowed the use of a house, free of rent, for four years, by Mr. Hutton, who also built the school-room almost entirely at his own expense, and with a few others guaranteed Mr. Sadler an income of 150*l.* per annum for the same period. The school-room was used for public worship until the church was built. Towards the end of 1874 an appeal, which met with little success, was made to churchmen and friends in South Africa for assistance to finish the church.

"The town of Zeerust stands on the western frontier of the Transvaal, under a fine range of hills, and foregrounded by picturesque rolling country. Within a couple of miles of it eastwards there is some grand scenery. When a traveller from Potchefstroom leaves the dreary high veldt, with its wearisome utter sameness of view, he abruptly enters a richly-wooded vale which descends for miles, and seems never-ending, but at length opens out on a lovely landscape, framed with mountains and hills. Before him stands one huge mountain, at the foot of which, under a lofty towering cliff of jagged rocks, flows a river, through a cool, delicious, shady glen; while hundreds of feet up the perpendicular side of this cliff, which looks like only a prominent pedestal to the mountain sloping away from it upwards, are to be seen full-grown trees coming out of clefts and niched on bare ledges of rock.

"Zeerust is a town of rapid growth, and of great commercial promise. But the members of the English Church are very few in number, and their means are not equal to their will. They have shown their zeal by what they have done already, in getting a minister and building a pretty

church. But there is still a debt on the building, and funds are required for the total extinction of this debt before the consecration of the church can take place, and for building a parsonage. A general meeting of parishioners was held in Zeerust on the 22nd of May last, at which it was resolved to make a strenuous effort by means of a public appeal to the charitable in South Africa to raise the sum of 400*l.* for the purpose of building a parsonage house for the use and occupation of the clergyman in charge of the parish. It is now found that the estimate of 400*l.* for building the parsonage is too low, and that 700*l.* will be required for this purpose."



SABU FALLS, TRANSVAAL.

Mr. Sadler's letter, dated June 9th, contains the following reference to the arrival of Bishop Bousfield:—

"I conclude by expressing an earnest feeling of thankfulness towards the S.P.G. for its goodness in sending us out a Bishop. I returned to my parish, after laying my difficulties before his Lordship at Pretoria, with a lighter heart—indeed under a sense of relief, as from a burden that had long rested with crushing weight on my spirit, whilst feebly endeavouring to run manfully in the race set before me. Howsoever few be the worshippers in our daily services, I shall certainly continue them. If it were only for the benefit of my own children (seven) and that of my own soul and my wife, I should wish to do so. But surrounded as we are on all sides by war—walking literally with our lives in our hands from hour to hour, as not knowing what any day may bring forth—it is surely a time for special prayer to Him who 'maketh the devices of the heathen to be of none effect.'"

The Rev. J. Thorne writes from Lydenburg on June 30th, with a heart full of thankfulness for the successful completion of the work of church-building :—

“On Easter Sunday the first services were held in the new building, and every one seemed surprised at the results which had been attained in this remote place, and amid so much opposition and ill-will. The church is a brick structure, capable of being made very pretty, when funds shall permit. Plain, and insufficiently furnished as it is at present, it looks bright and pleasant, and seems quite attractive to the congregation, which has nearly filled the place ever since it was opened. One portion of it is devoted to the military, and the soldiers are marched up at 11 A.M., so that the clergyman is relieved of the early morning service in camp. The completion of the church thus far, in times such as these, is surely evidence of the fulfilment of our Lord’s promise, ‘Lo, I am with you always, even unto the end of the world.’

“The Mission property now presents an air of comfort and compactness which repays for the many anxieties and worries of the past two years, during which the building was being prosecuted. The parsonage, though small, provides a decent Christian home; the church is under the Missionary’s eye; and the cultivated grounds around afford, even now, in the middle of our winter, when the *veldt* is brown and dry, a greenness and freshness which are very pleasant to look upon. The Bishop has not yet been able to visit us, but has promised to do so soon, and then I hope he will be able to devise some plan by which our remaining debt on the premises will be liquidated, and the obstacles removed to the consecration of the church.”

SIERRA LEONE.

NOTES OF A MISSIONARY TOUR, BY THE REV. P. H. DOUGHLIN.

“IN February Mr. McEwen and I started from Fallangia on a Missionary tour to the Meliconrie. Excepting where it was necessary to cross over in a canoe, or to be lifted across a stream, (and the latter necessity did occur very frequently, for the country we passed through was emphatically a ‘land of fountains and brooks’) we made the whole tour entirely on foot. We passed through, and preached the Word of God in, five kingdoms; namely, Brahmaïä, Kabbita, Kahlumi, Sumbuya, and Moriä. We visited and preached in fifty-eight towns. We baptized twenty-three persons, chiefly children. The baptisms took place in all the kingdoms, except Kahlumi. One of the children baptized was the son of a Mohammedan king. Five were the children of Sierra Leone parents living up in the rivers far away from gospel privileges. One woman followed us three miles to get her child baptized.

“We regretted very much leaving the people in their destitute and ignorant condition, when they were everywhere so eager to hear us and to receive our ministrations. Most of them had never heard the Word of God before, as revealed through His Son Jesus Christ: and it was very gratifying to us to be the bearers of that Word, the entrance of which giveth light and understanding to the simple. Some of the people had experienced a real famine of the Word of God. We could only give a few hours to one place, except in those towns where we had arranged to sleep, and at great centres, and large towns. This was a real grief to us. We had to hurry on very quickly during the last stages of the journey, as there was war on the way. Unfortunately we lost a daylight view of Foricaria, the great religious town on this part of the west coast of Africa. I regret this very much, as I wanted to see the grand mosque there, and to visit some of the schools.

“We were away one month, and very thankful was I to be with those sheep who have no shepherd, and to be able to tell them of the Great Shepherd, and of the pleasant pastures beside still waters. We distributed tracts and copies of the Book of Common Prayer and of the New Testament, to all who could read and who had not a copy of these precious books: and we tried to establish Sunday services wherever they were not held.”

DOMINGIA—FARRINGIA—MRS. LIGHTBURN.

The journey recorded above, and constant labour upon the translation of the New Testament, which is urgently needed, have prevented Mr. Doughlin from sending so full an account as usual of the work at his own station. Happily, however, we have many interesting particulars from Mr. David Brown, who, during the greater part of the first]half of the year, rendered help at Domingia. Mr. Doughlin humorously makes use of an *à propos* Susa proverb to illustrate the great difficulty he experiences in his work—an experience too common among Missionaries—from want of means. It runs thus, “Chips cannot cook an elephant.” He says, in reference especially to building operations—

“I try to pick up chips where I can, and begin to cook the elephant. The fear that harasses my mind is, that the whole of the elephant will not be cooked, and a considerable portion of it will be spoiled.”

Mr. Brown reports real progress to have been made by the school children, though less than might have been looked for had their

attendance been more regular. This hindrance he mentions as a strong argument in favour of a Boarding School. During Mr. Doughlin's absence, Mr. Brown was much indebted to Mrs. Doughlin's aid as an interpreter. With this help he reports that

"The number of our candidates for baptism increased: their outward show of earnestness was, I trust, an index of their hearts."

On Trinity Sunday Mr. Brown commenced his own especial work at Farringia; and on the 23rd of June the school was opened. Mr. Lightburn, into whose hands the lady chief has transferred her power, laid down the following principles upon which it should be conducted.

"(1) That every child, without any distinction, should enjoy baptism and other Church privileges.

"(2) That every domestic should enjoy baptism and other Church privileges. But

"(3) That no domestic should be allowed to attend school without a previous deed of manumission from the owner, signed by three witnesses.

"This last is a very hard restriction, not only to those who are thus deprived of the advantages of education, but also to us who must shut our eyes against the miserable ignorance of our fellow creatures. And the more is this to be deplored when one observes how earnestly this class of people seem to long after knowledge."

The names on the school register at present amount to fifteen, as many as, under present circumstances, could well be expected. A Bible Class for young men has also been established, as well as a class for communicants. "Of these," writes Mr. Brown—

"we must expect but few in this place, and they aged people, some of whom have not been confirmed as yet by the Bishop, but whose partaking of the Lord's Supper he has sanctioned."

Mr. Brown continues—

"Our class of candidates for baptism numbers twelve at present; it is to be hoped that the number will swell in proportion as the people are becoming more and more acquainted with the nature of Christianity. The above number is that of adult candidates; there are many children besides of Christian parents who expressly desire their baptism. When these adults shall have been duly prepared and baptized, we hope (D.V.), to establish a provisionary class for their instruction in Christian knowledge, which will in a measure serve for a Sunday School for those who are not free.

"The Sunday Services are now being conducted in a way calculated to benefit the English-speaking people here, as well as those who cannot understand English. The Morning Service is conducted in the native tongue, as at this service the majority of this class of people who do join

our worship used to be present. Last Sunday morning our congregation numbered about eighty, the majority of whom are Susa-speaking people who do not understand English. The Evening Service is done in English throughout. For the present we are conducting the services in a spacious piazza of Mr. Lightburn's."

Old Mrs. Lightburn has been suffering much from the infirmities of age, but it is with much thankfulness we learn that

"She is still 'on the Lord's side,' and carrying a lively hope with her to the end of her pilgrimage on earth."

On the whole, Mr. Brown thinks there is much reason for hope and encouragement as regards Farringia, especially if increased funds can be supplied for carrying on the work. But a dark cloud seems gathering.

"This hopeful state of things stands a chance of being much hindered on account of a fatal occurrence here a short time ago, which may result in a war between Farringia and some of her neighbours. An influential man belonging to a neighbouring town had a slave who had left him for a long time, and been residing at Farringia. The master came for his slave, and as the matter was being decided, the slave, with a pistol that he had concealed in his gown, put an end to his master's life in an instant. Farringia people are suspected as being at the bottom of the mischief, and are in danger of being invaded by their neighbours. We know not as yet how this agitated state of things will end. God direct this wrath of man to praise Him, and fall out 'rather unto the furtherance of the Gospel' of peace."



ST. HELENA.

ILLNESS OF THE BISHOP.

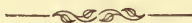
WE regret to learn that Bishop Welby has been unwell, from sciatica, for some time, and scarcely able to hold his pen. Though suffering much, and very infirm, his lordship held an ordination in the cathedral on June 15th, when Mr. Lambert was admitted to the diaconate. During the service the Bishop had to be supported when he celebrated the Holy Eucharist, and whenever it was necessary to stand or kneel. Mr. Lambert, who has been appointed to Jamestown in place of Mr. Cadman, who resigned, has, we hear, begun his work well.

In many ways the aspect of things in the island is depressing. Its prosperity appears to be waning, and a wet, unhealthy season has produced much sickness, from which the Rev. H. Whitehead has not been exempt.

MAURITIUS.

MUCH SICKNESS.

THIS island also has been visited by serious epidemics, so that, in the absence of a physician, the Rev. C. A. Blackburn has had much medical work on his hands, in addition to his spiritual ministrations. He writes, "If the friends of the Mission would kindly provide me with some ordinary useful medicines, both the people and I would be very thankful."



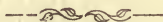
Review.

Sermons on Missions and other Subjects. By the late Rev. William Thomas Bullock, M.A., Secretary to the Society for the Propagation of the Gospel, Chaplain in Ordinary to Her Majesty's Household in Kensington Palace, and Prebendary of St. Paul's. London: George Bell and Sons, 1879.

THE twenty-five Sermons here collected will be valued by all who knew the writer, and who will detect in every one of them the reflection of his mind, his sober, accurate thought, his modesty, his learning, his devout spirit. The first eight, which were preached on different occasions, ranging from the Jubilee year 1851 to the Day of Intercession in 1877, are appeals for the Society which he served so long and so faithfully: they have a lasting value for all who care for Missionary literature, rising as they do far above the level of the commonplace "Charity Sermons," and dealing in a wise and masterly way with the difficult problems which Missionary work presents to those who are engaged either in its direction or in its immediate conduct. Of the remaining seventeen Sermons it may be said with truth that, while they owe nothing to any arts of composition, there is everywhere apparent in their pure and unadorned English a depth of Biblical learning and a power of adaptation of Scripture teaching to the needs and conditions of a congregation of the present day which are rarely met with. The majority of these Sermons were preached to the little congregation in the Chapel of Kensington Palace whom he shepherded so lovingly, and for whose

benefit he added the privilege of daily prayer to the single Sunday service which had been the rule before Mr. Bullock's appointment. There is a Sermon (No. xiii.) on Demoniactal Possession, and another (No. xiv.) on the Book of Proverbs, and a third (No. xxv.) on the Rechabites, which are of unusual value. Mr. Bullock's mind was eminently uncontroversial, but his grasp of the Truth was very firm, and his estimate of the formulæ in which the Truth is enshrined for us is very clearly set forth in Sermon xvii. on the Athanasian Creed.

Though far from being a man of one book or of one line of thought, nevertheless the work of his life has visibly and most profitably tinged his Sermons, and many are the illustrations gleaned from Missionary work or literature which he has brought to bear on subjects which would appear to be in no degree related to Missionary enterprise. Thus in the Sermon on the Athanasian Creed he quotes the testimony which the late Bishop Cotton bore in his famous Charge to the value of that formulary to the Missionary who has to deal with Oriental thought. In Sermon xvi., preached on Palm Sunday, he points to the late Bishop Selwyn, who had died but a few days previously, as an eminent example of the mind that was in Christ Jesus. In a Sermon (xv.) on Charity he points to St. Paul's long-suffering with the apostate Church of Corinth, which he had founded, and to the life and death of Bishop Patteson, as two notable examples, severed in point of time by eighteen centuries, but closely alike in reality, of the Love which is superior to Faith and Hope.



OBITUARY.

NEWS has just been received of the death in July last of Mochee, one of the Karen Deacons recently ordained at Tounghoo; and of Padri Jakaringah, Native Priest at Chota Nagpore. Of the latter Mr. Whitley writes: "He was one of the best of our Native Clergy, and had charge of a large congregation of nearly 2,000 baptized persons. For many years he had suffered from an enlarged spleen, and since June had been able to do no work. He was brought into Ranchi on July 13, and died on the morning of Sunday the 20th. He passed away very peaceably with a simple faith in his Saviour. He is a great loss to all." Two "Fathers in Israel" have also recently been called away: William Rollinson Whittingham, Bishop of Maryland, U.S., on October 17, and James Chapman, first Bishop of Colombo, on October 20.

We regret further to have to announce the death of the Rev. J. W. Alington, who was recently appointed Vicar-General of Zululand.

DEPARTURES.

Miss Hoare, on October 18, for Calcutta; Rev. S. S. Allnutt, M.A., Rev. G. A. Lefroy, B.A., and Rev. R. R. Winter, M.A., on November 6, for Delhi; Rev. J. L. Wyatt, on November 15, for Tinnevely; E. A. Boyd, Esq. and J. W. Papworth, Esq., on November 29, for Tanjore.

The Rev. G. J. Holman and Mr. W. Moore are to sail for Antigua on Dec. 2.

REPORTS RECEIVED.

Reports have been received from the Rev. B. C. Choudhury, of the Diocese of Calcutta; T. Williams of Bombay; W. Bramley of Capetown; W. A. Illing of Maritzburg; W. Jones of Montreal, and W. M. Tooke of Algoma.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 21, Bishop Claughton in the Chair. There were also present the Bishops of Madagascar and Columbia, and the Master of the Charterhouse, *Vice-Presidents*; A. Strickland, Esq. (*Treasurer*), Archdeacon Blomfield, Rev. Canon Bennett, General Dalton, C.B., Rev. J. W. Festing, Colonel Gillilan, Rev. H. T. Hill, A. Pownall, E. J. Selwyn, Lieut.-Gen. Tremenheere, General Turner, W. Trotter, Esq., S. Wreford, Esq., Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, H. R. Baker, G. F. Barrow, F. W. Becker, H. Bigsby, Esq., Rev. W. Blunt, J. A. Boodle, V. G. Borradaile, R. H. N. Brown, J. W. Buckley, C. Bull, C. J. Bunyon, Esq., Rev. J. A. Cheese, T. Darling, R. T. Davidson, Dr. Deane, R. J. Dundas, J. D. Dyke, J. J. Elkington, G. H. Fielding, General Fooks, J. E. Green, Esq., Rev. K. S. Gregory, Marshall Griffith, Esq., Lieut.-Col. Hardy, Rev. T. Helmore, H. G. Henderson, C. D. Higham, Esq., Rev. J. W. Horne, J. W. Horsley, H. Houndle, Esq., Rev. H. M. Ingram, T. R. Kewley, E. Lake, Esq. Rev. J. H. Lloyd, D. Long, T. O. Marshall, S. Maude, R. S. Oldham, W. Panckridge, E. B. Penfold, G. P. Pownall, J. W. B. Riddell, Esq., Rev. W. F. Satchell, W. Selwyn, L. L. Sharpe, E. Shears, J. H. Snowden, J. Sorrell, H. D. Thomas, J. H. Thomas, R. D. Tyssen, H. O. Wakeman, Esq., Rev. H. Willington and C. Wyatt-Smith,

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's income up to October 31st:—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—October, 1879.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 24,105	£ 7,650	£ 4,110	£ 35,865	£ 72,879
II.—APPROPRIATED . .	3,677	269	3,845	7,791	16,210
III.—SPECIAL	22,566	89	1,129	23,784	28,359
TOTALS . .	50,348	8,008	9,084	67,440	117,448

B.—Comparative Amount of Receipts at the end of October in five consecutive years.

	1875.	1876.	1877.	1878.	1879.
I.—GENERAL					
1. Subscriptions, &c.	£23,636	£22,298	£22,189	£24,673	£24,105
2. Legacies	7,134	10,967	10,039	11,080	7,650
3. Dividends	4,034	3,829	3,950	4,169	4,110
	34,804	37,094	36,178	39,922	35,865
II.—APPROPRIATED	7,194	7,547	22,918	18,016	7,791
III.—SPECIAL	15,547	25,310	19,708	17,057	23,784
TOTALS	£57,545	£69,951	£78,804	£74,995	£67,440

3. On the proposal of the Standing Committee, the Amendment in the Bye-Law passed conditionally at the meeting in May last, was unanimously adopted, and the Bye-Law now stands as follows :—

“That no new Bye-Law be added, nor any alteration of an existing Bye-Law be made, nor any Bye-Law be repealed, until such new Bye-Law, or alteration, or repeal of an old Bye-Law, has been affirmed at two QUARTERLY meetings of the Board, except on the recommendation of the Standing Committee.”

4. On the recommendation of the Bishops of the respective dioceses, the following appointments were confirmed :—

The Rev. C. D. Tonkin to St. John's Kaffraria ; the Rev. Alphonse, Telugu Deacon, Mauritius ; the Rev. J. Swedi, Native Deacon, Central Africa ; the Rev. H. J. Shildrick to Verulam, Natal ; the Rev. H. Lambert to Jamestown, St. Helena ; the Rev. L. O. Armstrong to Emerson, Rupertsland.

And on the recommendation of the Board of Examiners—

The Rev. W. Moore and Mr. G. J. Holman were accepted for work in the diocese of Antigua ; and Mr. J. S. Sanderson for Mission work in Newfoundland.

5. The Secretary read the following Minute of the Standing Committee on the subject of Zululand :—

“The Standing Committee of the Society for the Propagation of the Gospel have received from members of the Society urgent representations in reference to the position of their Missionaries in the newly-settled districts of Zululand, now awaiting, as a conquered country, the exercise of the Queen's pleasure and authority.

“The regulations as to Missionary work made or about to be made by the several chiefs do not seem to have been clearly or definitely laid down ; but the intimations which have been given in the public press have led the friends of Missions to apprehend a danger that at least in some districts the door may be closed to those who have long been engaged in the evangelisation of Zululand, or who may hereafter go forth to preach in that country the Gospel of Christ.

“The Standing Committee are unwilling to believe that any such prohibition can receive the sanction of the British Government, or that the power to shut out the light of the Gospel from these lands will be left absolutely in the hands of native chieftains ; but they think that

there are sufficient grounds for apprehension that steps may be taken which would lead to the most serious consequences, and arrest the progress of civilisation and of true religion among heathen races now under the protection of the British Crown.

"The Standing Committee would therefore respectfully request His Grace the President of the Society to represent in the proper quarter the interests which this Society has at stake, and the paramount importance of giving free scope to the Propagation of the Gospel among the heathen, in which work the best interests of mankind and the highest duties of our nation are deeply concerned.

"The Standing Committee desire to represent, through His Grace, to the proper authorities what have been the operations of the Society in Zululand during the past nineteen years.

"In 1860 the king Panda gave a site at Kwa Magwaza to the English Church, and the following year saw a Missionary resident thereon. In 1865 another site, twenty-four miles distant from Kwa Magwaza, and known as St. Paul's, was given by Prince Cetywayo, and these two stations, which have been occupied without interruption until the commencement of the recent war, have been centres of civilisation and of Christianity in the midst of the surrounding heathenism.

"In 1870 a Bishop was consecrated for Zululand, the sum of 5,000*l.* having been raised in memory of the late Bishop Mackenzie, and devoted to the endowment of the Bishopric of Zululand, the conversion of which country had been the subject of much interest to that great Missionary, who died on the banks of the Zambesi. Considerable sums have been expended annually on some of the Missions by friends of the late Bishop Mackenzie, and by others who cherish his memory and example. In 1871 another station was founded at Etaleni on land given by the deposed King Cetywayo; and in 1874 yet another station, St. Andrew's, was established on the Tugela River. In the same year two native converts were admitted to the Diaconate.

"At the commencement of the war there were, in addition to the Missions supported by the Norwegian Society, eight clergymen of the Church of England engaged in Missionary work on as many stations; when compelled at last to do so, they moved into Natal, and were hoping, on the cessation of hostilities, to return with their converts to their stations.

"The Standing Committee venture to think that neither before the outbreak of hostilities nor during the progress of the war has the conduct of the Society's Missionaries in any way added to the difficulties of Her Majesty's Government. The Missionary Clergy were prepared, indeed, to find that the houses and churches which their own hands had built, had been laid low; but they will be grieved to learn that the change which has placed these lands under the direct protection of the English Government may possibly have the effect of preventing their re-occupation of the stations which the heathen sovereigns had given to them many years ago.

"The Standing Committee do not for a moment suggest that any undue pressure should be put upon the heathen inhabitants of Zululand to induce them to embrace Christianity; but believing that the chief blessing which a Christian nation can bestow upon heathen races brought within its influence is the knowledge of our Lord and Saviour JESUS CHRIST, they respectfully but strongly urge upon the British Government the duty of insisting, in the settlement of the Zulu districts, that no impediment be placed in the way of those natives who may desire freely

to accept the truths of the Gospel ; and that Christian preachers be at liberty to deliver their message of love, subject only to such regulations as it is within the province of the rulers to lay down for the good order of the community."

The Secretary reported that a copy of the Minute had been forwarded through his Grace the President of the Society to the Secretary of State for the Colonies, who had replied that the resolution of the Standing Committee would receive the serious consideration of Her Majesty's Government.

6. On the recommendation of the Standing Committee, Mr. C. Palmer, Q.C., was appointed as one of the Society's Attorneys in Prince Edward's Island, to fill the vacancy in that body caused by the resignation of Mr. Justice Hensley; and the name of the Bishop of New Westminster was added to the Society's Attorneys in the diocese of Columbia. Authority was also given to affix the Society's Seal to the necessary documents.

7. On the recommendation of the Standing Committee, a pension of 200*l.* per annum was granted to the Bishop of Labuan and Sarawak on his resignation of the see in consequence of continued ill-health.

8. The Rev. E. Shears proposed, and the Rev. J. H. Snowden seconded *pro formâ*—

"That having regard to the needs of the Church in other parts of the world, it is desirable that the grants at present made to the older dioceses of South Africa be considerably reduced, and that the Standing Committee be requested to consider how such reduction can best be made."

After discussion the motion was withdrawn.

9. The Bishop of Madagascar addressed the meeting on the condition of his diocese.

10. A grant of 50*l.* was made from the Negus Fund to the Rev. J. L. Wyatt, to enable him to sell at a low price Bibles and Prayer Books to the Native Christians in Southern India, on condition that the proceeds of such sales be returned to the fund.

11. The Rev. S. Arnott proposed, and the Rev. E. Shears seconded, the following motion :—

"(1.) To inquire what contributions have been received from Australia in aid of the Society's funds, and how far the regulation adopted by the Society as to such contributions has been complied with."

"(2.) That it be referred to the Standing Committee to consider whether it would be expedient to send a deputation to Australia and New Zealand to visit the various Stations, Missions, or places in favour of which grants are made from the Society's funds, to report on the state of the work carried on in each place."

The first Resolution was withdrawn, and on a division the second Resolution was lost.

12. All the candidates proposed in June were elected into the Corporation.

13. The following were proposed for election in January, 1880 :—

C. J. Tylee, Esq., Stant Hill, Dursley; Rev. John Ellershaw, Chew Stoke, Bristol; Rev. W. O. Blunt, Chester-le-Street, Durham; Rev. S. B. Smith, Training College, Durham; Rev. Johnson Bailly, St. Luke's, Pallion, Sunderland; Rev. James Colling, Seaham Harbour, Sunderland; Rev. James P. Nash, Hedge End, Southampton; Rev. W. T. T. Webber, St. John-the-Evangelist, Holborn; Rev. L. B. Beatson, St. Margaret's, Canterbury; Rev. S. C. Lepard, St. Andrew's,

Canterbury ; Rev. C. W. Bewsher, Nackington, Canterbury ; Rev. W. H. Holman, Thannington, Canterbury ; Rev. D. Mangan, St. Mildred's, Canterbury ; Rev. Dr. Forrest, St. Jude's, South Kensington, and the Rev. H. T. Lane, Christ Church, Albany Street.



MADAGASCAR.

THE following Appeal now being circulated by the Bishop sums up the statement made by his Lordship at the Monthly Meeting. It is obviously one which to be successful needs to touch the hearts of wealthy individual members of the Church ; since the Society is quite unable to take up large special objects of the kind. At Manchester, lately, Bishop Kestell-Cornish stated that he looked to the wealthy merchants of that city for at least 500*l.*, and immediately received an offer from one of 50*l.*, with other promises.

The Mission of the Church of England in Madagascar has been actively employed at Antananarivo, the capital city of that country, for the space of seven years.

It has hitherto been content to conduct its worship in temporary buildings.

The efforts which have been made to teach the people the full truth, as held by the Church of England, have been attended with very considerable success ; but the time has come, by the consent of all, when it is necessary to erect a large, good, permanent stone church.

Such a building cannot be attempted without the sum of 5,000*l.*

To procure this sum, the Bishop has undertaken the journey to England, in the full faith that those who sent the Mission forth will be forward to contribute towards raising this amount.

The Bishop asks all who are interested in his diocese to join with him in using this prayer :—

OH Thou Great Lord of the Harvest, we pray to Thee for Thy Servants whom Thy Voice hath called and sent forth to gather in the Harvest of Thy Church in Madagascar, especially for . . . Be Thou, O Lord, ever with them ; guard them in dangers, strengthen them against evil influences, direct them in difficulties, support them in disappointments. Pour out unto them abundantly Thy Holy Spirit, and prosper mightily the work of their hands ; send unto them according to their need faithful and true fellow-labourers, and give them a rich increase here, and a blessed reward hereafter, for the sake of Jesus Christ our Lord.

Amen.

